

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. 8

LEBANON, MISSOURI, JANUARY 1, 1935

No. 2

HOLY VERSUS COMMON

One of the outstanding sins of the present generation is their failure to discern between the Holy and the Common, between the Clean and the Unclean, between him that serveth God and him that serveth him not. This was the case before the Babylonian captivity, and also when Jesus came to earth in the flesh. Always it has been one of the signs of the complete decay of moral power, "holding a form of godliness but having denied the power thereof." II Tim. 3:5. Since the conditions obtain that prevailed in the great crises of the past, we may look for another stemming of the tide of wickedness in the near future. This will be the end of all things, the second coming of our Lord!

Jehovah said of old concerning his priests, "they shall teach my people the difference between the holy and the common, and cause them to discern between the unclean and the clean." Ezek. 44:23. "But to the house of Israel, Thus saith the Lord Jehovah: O ye house of Israel, let it suffice you of all your abominations in that ye have brought in foreigners, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, even my house, when ye offer my bread, the fat and the blood, and they have broken all my covenant to add unto all your abominations. And ye have not kept the charge of my holy things; but ye have set keepers of my charge in my sanctuary for yourselves." Ezek. 44:6-8. This applies in antitype today. "We have an altar, whereof they have no right to eat that serve the tabernacle." Heb. 13:10. This altar is the Lord's table. Luke 22:30.

The offerings that we offer upon it are the bread, the fat and the blood (the unleavened bread with it's shortening, the fruit of the vine, which is the blood). In Christ there is neither Jew nor Greek. Gal. 3:28. Would then the Holy Spirit bar the Jew from partaking of the altar, but allow the Greek to partake? No! both Jew and Greek must become circumcised in heart before partaking of the Lord's table. This is accomplished in faith, repentance, confession and baptism. After having followed this course, and not till then is it lawful for anyone to partake of the Lord's altar or table. "Behold Israel after the flesh, have not they that eat the sacrifices communion with the altar?" "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" I Cor. 10:18, 16. What right have the uncircumcised

in heart to partake of the Lord's Supper, to commune in the body and blood of Christ?

It makes no difference what fleshly relationship there may be between the children of God and the outsiders. He that loveth father, mother, son or daughter more than Christ is not worthy of him. Matt. 10:37-39. The Lord rebuked Eli of old, "wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation, and honored thy sons above me." I Sam. 2:29. Will such worship and service be acceptable to God? "Now these things happened unto them by way of example, and they were written for our admonition, upon whom the ends of the ages are come." I Cor. 10:11. Because Eli allowed his sons to go on in their wickedness, the Lord rebuked him, and brought destruction upon him and them. Many today fail to regard God and his Word above their relatives, and bring them, in their unholy state to partake of the Lord's holy sacrifice. Such presumption was punished under the old covenant, and is condemned under the New.

"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."

As well as the foregoing and the marriage relationship, another distinction that is not made is between the holy day and the common day. Under the new covenant, the first day of the week is the Lord's Day; therefore it is a Holy Day. That which it is necessary to do of common tasks may be done on that day, but too often common business and work is done on that holy day that should be left until a common day. Of the seven days, one is holy. There remain six days for common tasks. How many more should we require?

Under the old covenant the holy day was the seventh, and concerning it the Lord said, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, and the holy of Jehovah honorable; and shalt honor it, not doing thine own ways, nor speaking thine own words; then shalt thou delight thyself in Jehovah; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob thy father; for the mouth of Jehovah hath spoken it." Isai. 58:13, 14. We see how important the observance of God's Holy Day was under the old covenant, why is not his Holy Memorial Day as

prominent under the New? The early church so observed it. Beloved, let us make the Lord's Day, his service and his words our delight, then shall we be called, "the repairer of the breach, the restorer of paths to dwell in." Let us honor God, no matter whether man is pleased or not. Those who wilfully commune at the Lord's table with any outside of Christ, have failed to discern between the clean (washed in the blood of Christ) and the unclean (unconverted). They honor themselves and their friends above God. "In vain do they worship me, teaching for their doctrines, commandments of men." Let it be our joy to worship God in the way acceptable to him. "God is a Spirit: and they that worship him must worship in Spirit and in truth." Jno. 4:24. If those outside of Christ desire to be partakers with him, let them be washed in his blood, sanctified in him, then may they have the benefits and pleasures of true communion with the Lord Jesus Christ.

Faithfully,
L. L. McGill.

FINANCING THE CHURCH, No. 3.

In Acts 2:42 we find that the disciples continued steadfastly in the apostles doctrine, in fellowship and in breaking bread and in prayers. We want to think about the "fellowship." Fellowship means a partnership. John says we have fellowship one with another. Again Paul thanked God for the fellowship of the Philippian in the gospel. Evidently, the way that they had fellowship with him was in helping him preach the gospel by caring for his needs. The church of Christ is a Body, and should so operate, but if one should spend \$25.00 for a hat, and his feet then be bare, that would seem very unfair to the feet. Even so in the body of Christ, and if every one will do his part, then all the work will be carried on to success. In the early church, the multitude of them that believed were of one heart and one soul, Acts 4:32, they shared each others goods and the cause of the Lord prospered.

Now in 1 Cor. 16, as we have read before, we see a general rule given as to who is to give and when they were to give and so on. We note in this "every one of you give." I believe that "every one" here means just the same as "every one" means in Acts 2:38. It just mean every member of the church is to contribute as the Lord has prospered him. This is an individual duty that belongs to every one of us.

Another thing to notice is that this giving is to be on the first day of the week. This being the time when all disciples are to be gathered together to break bread, we see the wisdom of God in the work. For that gets the contribution in one place where it can be put into the church treasury and handled in the right way by those who are appointed to see after this work. Some have argued that this money thus contributed is to be used only for the poor saints, and hence must not be given to the preacher, nor be used to pay light bills, buy fuel, books, nor anything of the kind. I have reasoned this way about it: If

we give the contribution to some poor saint, and he or she take that money to pay house rent, buy fuel, pay bills, and so on, why not the church as such use it that way? Again, if this is a partnership, and surely it is, then if we will all give as we are prospered into this common fund, and then this common fund be used for every good work in the church, whether supporting the preacher, feeding the hungry, buying song books, or any good cause, then every one of us have fellowship in that good work. The church at Philippi sent once and again to Paul's necessity. Thus showing that as a church and not just as part of the members, they did this good work.

We will now look at the church at Corinth for a moment: They are told to lay by in store upon the first day of the week, as they are prospered. They are also told in the first chapter of the first letter that it pleased God to save people that believe the preaching of the gospel. Then in 2 Cor. 10:15-16, they are told that it is their duty to help carry the gospel to the regions beyond them. We also learn in Rom. 15:26, that there was a certain contribution made for the poor saints which were at Jerusalem. But the very fact that this is called a certain contribution, would indicate that is not all that contributions was to be used for.

I am sure that the congregation should have some purpose in view in giving. We should understand what we will use this contribution for from time to time, and the members should be kept posted as to how much is in the treasury and what it is being used for, what it is intended to be used for, and so on. In the early church there was a need for deacons in every church, but I am sure that they had more to do than to count sixty-five cents to a dollar each Lord's Day. In our next we want to deal plainly with the amount that we should give into the church treasury.

—Homer A. Gay.

IMPORTANT INFORMATION

"The Breaking of Bread." This is a Hebrew idiom, that is, a peculiar expression that originated with the Hebrews, and it, like our "taking tea" or the Arab's "eating salt," is used of eating, as in a meal. In other words, a meal (whether a religious or social one) was often designated by "the breaking of bread." Bread was considered by the Jews as "the staff of life" and they always broke it, instead of cutting it, and thus the idiom arose. Winer's "Grammar of the Idiom of the New Testament," p. 35, Bullinger's "Figures of Speech Used in the Bible," p. 839, Knoch's "Concordant Version" (Greek and English, note on Ac. 2:42), and many other standard works give us this information. I have letters from the professors of Hebrew and Greek in Yale, Harvard, Chicago, So. California, Oklahoma, and many other Universities, and they all say the same.

The word translated "brake" (Luke 22:19, and all places where it says Christ "brake" the bread, is eklase (from klao), meaning, as shown by Pickering and Thayer, "a breaking; a fracture; a looping; a pruning": klasoo, "to break, . . . break

off," the noun form, *klasma*, meaning "a piece broken off, . . . a fragment." So Jesus broke off a piece. He did not break it near the middle, as is usually done in the Western States (but not in the East).

The Jews (in whose languages the Bible was written) could have no conception of what was meant by any one's "breaking" bread but his breaking and eating. And, as Sophocles says in his N. T. Greek lexicon, "There is no reason for believing that Christ and the apostles put on Greek words and phrases meanings not recognized by the Greeks." To have done so would have been to "darken counsel."

Moreover, in Acts 2:42, 46; 20:7; 1 Cor. 10:16, we are forced, from the English Versions (and more so from the Greek text) to conclude that "the breaking of bread" carries with it the idea of eating.

Besides, Jesus says to all present, "Take, eat" — Mt. 26:26. To the same ones — all who were present — after breaking the bread, says, "This do" (Luke 22:19). "Do" what? "Do this" — what He did. Did He break it in two sections, and tell each to do the same? If so, each must break it in two and lay both pieces down! No congregation does this. We cannot do this. But since "to break bread" means to break and eat, and since Jesus broke off a piece and ate (as shown above), and since He says to all His disciples, "This do" (at that time; not to wait till some other time), He meant for each to break and eat. "The loaf which WE break" (1 Cor. 10:16), not the loaf which some one else breaks for us.

In conformation of the foregoing, Jesus says, "I will not drink henceforth of this fruit of the vine" (Mt. 26:29). "Henceforth" is from *ap arti* (*ap*, from; *arti*, the present instant). W. B. Godby, author of the Godby translation of the N. T., one of the very best translations in existence, says, "The Greek word, *aparti*, translated 'from henceforth,' means instantaneously, from the very moment. Hence, you see the problem is solved, and the question is settled." Therefore, "from the very moment" at which He spoke, He would "drink no more" (Mark 14:25) of "this fruit of the vine" (Mt. 26:29; Mark 14:25). The Revised Version has a like reading in Lk. 22:18. There was no reason whatever why the makers of the King James Version should have skipped the words "*apo ton nun*" "after this time" in Lk. 22:18.

In the King James Version of 1 Cor. 11:24, we read: "This is my body broken for you." The American Standard, Goodspeed, and hundreds of others read the same here as in Luke 22:19 — "This is my body given for you." Westcott and Hort's Greek (the best in existence) leaves out the word for "broken" as an interlopation. All the oldest and best Greek MSS. do not have the word. Several (from the 10th cent. forward) have the word. While the weight of Greek MSS., and all the textual authorities are against the reading of the King James Version and in favor of the revisions, I will not attempt to say whether or not the word is genuine — the word "broken."

It matters not. All agree that Christ broke the bread before giving it to His disciples. Most of the one-cup churches with which I am acquainted now practice it in a way that no one, so far as I know, deny is Scriptural. That is, the one that waits on the table breaks off his piece and eats, first; then it is passed to the others who in turn break and eat.

Study this matter carefully, using all the information you can get. Don't believe what I have written, nor insist upon a change of practice, until you are sure your position (regardless of what it is) is Scriptural.

—J. D. Phillips.

Remarks

It seems necessary that we give the above subject some consideration, due to the fact that a few in the West have troubled the churches by making the manner of breaking the loaf a test of fellowship, insisting that it must be broken into two, near the middle by the one waiting upon the table. We beg you that you give this subject much prayerful consideration before going to such radical extremes, but if you persist in this radical course by causing trouble in congregations, it will be necessary for us to let the readers know who you are. May God help us to investigate every Bible question, over which there are differences, with much charity; with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace," is my humble petition!

—Homer L. King.

HONESTY IS THE BEST POLICY

My attention was called to "An Earnest Appeal" on page five of our December issue for donations "to get a tent" for Brother W. L. Shelnut, of Wedowee, Alabama. I will state that Brother Shelnut is an able preacher; but he moderated for Bro. J. A. Dennis in my cups debate with him in Atlanta, Georgia; and honesty on his part will require him to declare his teaching and practice on this question before brethren should be called on to support him in this work. Let there be no deception here.

—H. C. Harper.

NOTICE TO DELINQUENT SUBSCRIBERS

We regret very much to drop anyone's name from our mailing list, but unless you renew at once, or notify us to continue your paper, we shall be compelled to discontinue the O. P. A. to your address. Many subscriptions expire with this issue. Look at top of page 3, to see if your paper is marked, "time expired," and if so, please renew at once. Invite others to subscribe with you, or maybe, you can send the paper to a friend for a year.

—H. L. K.

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POLICY OF THIS PAPER

1. To judge no man's loyalty to his God by his loyalty to the paper.

2. To "earnestly contend for the faith which was once delivered to the saints." (Jude 3). And thus complete the restoration started by the Campbells and others a century ago.

3. To oppose every departure from the word of God in faith and practice; avoiding at the same time undue stress on any one sin, to the exclusion of others. We expect to wage a war of uncompromising hostility against every sin both in and out of the church.

4. To make the paper an open forum, insofar as the issues being discussed are considered vital to the welfare of the church and the salvation of the soul.

5. To give the readers a balanced periodical, thus making it beneficial to both saint and sinner.

6. To manifest the spirit of Christ in dealing with all issues and controversies, thus avoiding personal thrusts and abusive language. We ask all our writers to say nothing in the columns of the paper that they would be ashamed or afraid to say in the day of Judgment.

7. To make field reports a special feature. Therefore, we insist that all preachers and leaders of the loyal congregations send in reports and announcements regularly; thereby encouraging others in the work.

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

Signed:

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

Remarks

Since we have added so many new names to our mailing list since we published the first issue three years ago, containing the above "policy" of the paper, I think it proper to give a reprint as we begin a new volume of the paper, so that

all may not lose sight of the object of the paper. I wish to call special attention to Nos. 2, 3, and 6. I can see no reason for changing the policy as stated above for 1935, and I hope that the writers will strive to abide by it. —H. L. K.

VOICE FROM THE WILDERNESS

I have been working with the Indians for about four months, and a part of which time I have been the only white man amongst them. As I sit here in Juan Lake, Eastern Navajo, New Mexico, I think of the one who cried in the wilderness; "Make His paths straight." While John, the baptist, was with his own people, yet they seemed almost as ignorant of what he had to tell them, as the Navajo, Yute, Pueblo, and La Goon Indians are of the gospel, I am trying to tell them.

However, one cannot help but notice the harmony and good will that exists among them on religious matters. Their ideas have been handed on down to them for generations, and they must have originated with the gospel as preached by the Apostles. My investigations of them makes me appreciate more and more the words of Paul in Col. 1:23, that the gospel had been preached to every creature. In support of this idea I submit the following questions and the answers I received from one of their "medicine men":

1. Where did the Indian get his plan for the hogan (house, with a small door in the side and a hole in the top)? Ans. "Indians came to this world in the hogan" (perhaps, meaning the ark).

2. From where? Ans. "Don't know."

3. Who is the Great Spirit? Ans. "The Spirit that creates all things and that is in all things good."

4. Do you believe in Christ? Ans. "Yes, sometimes when we are hungry." Why only when hungry? Ans. "He fed thousands of hungry people."

5. How long have the Navajos believed in Christ? Ans. "Many, many, many moons, as you count it, over seventeen hundred years."

6. Why do you not like the white men who preach to the Indians? Ans. "They take all our best blankets for pay."

This is enough to show that they did have a faint idea of the gospel, and why the white preachers are having no better success with them.

My work has tied me down until I cannot get out to preach much, but I hope to again some day.

—Simon J. Gay, Crown Point, N. M.

WANTS HOUSE

The Church of Christ in St. Joseph, Missouri is composed of a very small group, a majority of whom have not had regular work over a period of several years.

For some time we have been meeting in a rented hall which can be secured only for the morning service. It is quite difficult to build up the work with an arrangement of that character.

Recently a young preaching brother and his wife have moved to St. Joseph and their coming

has strengthened us and at the same time has made more acute our need of a building where we can meet regularly for Bible study, preaching and the communion service.

We have learned of a church building here that is to be sold in the near future. It is well located and with a few minor repairs will serve us admirably for many years. A very special price of fifteen hundred (\$1,500.00) dollars has been placed on this building, and we have been given a verbal option for a limited time. But we must act decisively and at once or the opportunity will be lost.

Because of the needs of the work here, and because of this rare opportunity to purchase a house of worship, we are requesting donations from a number of churches and brethren in this section. A gift of five to twenty-five dollars from a comparatively small number of congregations will enable us to finance this proposition and to carry it through successfully.

Please do your best for us, and in view of the urgency of this matter we beg you to act with the utmost promptness. "The King's business requireth haste."

Send your donation to Glenn B. Kempley, 3406 Sacramento Street, St. Joseph, Missouri. All contributions will be acknowledged and if we fail to secure this building on which we have the option we will refund to donors the contributions that may have been made.

Fraternally,
—Glenn B. Kempley.

HONOR ROLL

Below we give the names of those who have sent in subscriptions since the December issue, and opposite their names the number of subs. We wish to extend our thanks and appreciation for your hearty co-operation in putting the paper into new homes and for the renewals.

L. M. Morgan—5; H. C. Harper—3; C. C. Rawdon—2; Homer L. King—2; M. F. Pruett—2; Mrs. Verdie Poteet—2; Mrs. Emma Stout—2; Dr. A. J. Trail—2; T. F. Thomasson—2; Tennie Williams—1; C. E. Perry—1; J. E. Thomason—1; W. C. Rice—1; B. F. Wetsel—1; S. J. Gay—1; W. H. Reynolds—1.

Notice this list for your acknowledgement, as this is our plan instead of by letter or card. If yours is not in the list, notify us. We want everyone, who has subscribed, to receive the paper, and will do all we can to avoid mistakes. If you have sent in your money without getting the paper in return, notify the publisher.

—Homer L. King.

WELCH-HAYHURST DEBATE

This was held out from Littlefield at the Bula school auditorium, beginning November 26th. Welch affirmed: The Scriptures authorize the use of only one drinking cup for the fruit of the vine in observing the Lord's supper. Hayhurst affirmed: The Scriptures authorize the use of more than one drinking cup for the fruit of the vine, after thanks, in observing the Lord's supper.

To this proposition he had this note: I am signing the above affirmative with the understanding that I am to define my proposition, and I shall use the term authorize "to involve as an expedient."

No propositions were signed on the breaking of the loaf; but H. led, contending that the practice of breaking the loaf into two or more pieces (as many as there were cups used, it appeared) and laying them down, is Scriptural. Then Welch led, affirming that the practice of each breaking from the loaf, leaving the loaf one unit, is Scriptural.

The last session was on what the cup is; Hayhurst affirmed: **The fruit of the vine is the cup of the Lord**, to which Brother Harper replied. Hayhurst spent his first speech on this without defining a single term of his proposition. When pressed to define his terms, he said, "By the fruit of the vine I mean unfermented wine." When pressed whether it was cherry wine or pomgranate wine, he said, "Grape wine." When pressed whether it was fermented or unfermented grape wine, he said, "Unfermented grape wine."

But he refused to define "cup." When pressed, he said, "The fruit of the vine is the cup." This brought a loud laugh from the ignorant who did not know a definition from a dog track. Brother Harper then gave the meaning of the word here, "a cup, a drinking vessel." It was then admitted by his opponent that "a cup to hold the wine is necessary." Brother Harper then wanted to know which is the cup, the wine or the cup that holds the wine. This caused his opponent to begin a tirade about materialism. This was met by showing that if one cup makes a person a materialist, then the use of two cups makes a person doubly a materialist, and so much the more for every cup that is added. This argument was never met:

1. All cases of metonymy where **drink the cup** is used require the cup and its contents.

2. "Drink the cup of the Lord" in First Corinthians 11:27 is a case of metonymy where **drink the cup** is used. Therefore, "Drink the cup of the Lord" in First Corinthians 11:27 requires the cup and its contents.

The cup is not its contents. The contents of the cup is the fruit of the vine. Therefore, the fruit of the vine is not the cup.

Brother Welch snowed his opponent under time and again, hammering him with the cudgel "to involve as an expedient." His opponent tried to present an alibi with "cup, the fruit of the vine." But W. reminded him time and again that "drinking cup" in the proposition was not "the fruit of the vine," and called on H. to meet the issue like a man; but he fell under the fire of W. Bro. W. showed that "more than one drinking cup for the fruit of the vine" will include "individual cups." This completely upset Hayhurst, for there was no escape. And that "after thanks" was a constant "thorn in the side" of Hayhurst, from which he never recovered.

On the bread breaking W. showed by the Scriptures that H. spoiled the picture. The lamb eaten whole typified Christ, and neither was the type-lamb broken as H. breaks the loaf, nor was the body of Christ the antitype so broken. And

to break the loaf as H. does spoils the likeness. H. admitted this, and tried to escape by quoting Heb. 10:1, "For the law having a shadow of good things to come, and not the very image." But this was not even a straw for him, and he fell, perverting the text.

These propositions are to be debated again in alternate debates unless Hayhurst backs out. Brother Welch came more than 500 miles to meet Hayhurst, and we are glad to be able to endorse him as an able defender of the truth. Brother Harper happened in on his way west in meetings, and we all enjoyed having him with us.

—J. V. Speights.

OUR DEBATE

I was called to the Bula school house, twenty miles west of Littlefield, Texas, to meet Bro. L. W. Hayhurst in a debate on the cups question, beginning Nov. 26 and continuing seven days.

Bro. H. C. Harper moderated for me, and on the account of my sore throat and hoarseness took my place in the last session.

I shall not take up space to give any of the arguments on either side, but I wish to state that Bro. Hayhurst was very pleasant in the debate, and we had a very nice investigation all the way through. We have agreed to meet again at any time and place, where such a discussion is needed and wanted.

My family was with me and we, with Bro. Harper, made our home with Bro. and Sister Speights. They are whole hearted Christians, and have one of the best homes I was ever in. May God bless them in their service to Him, and finally give them a home with the redeemed, is my prayer.

Bro. Harper left us after the discussion on his preaching tour through the Western States. The congregations along the way will do well to have him stop for a meeting. Do not miss this spiritual feast! He held a number of meetings in our section, and eternity alone will reveal the good that will come from the lessons he gave us. May the Lord bless him and his loved ones at home.

—H. C. Welch.

PASSED ON

Brother Corbin, of Hatch, New Mexico, was born in Alabama in 1854. He departed this life November 2, 1934.

He obeyed the Gospel about ten years ago, being baptized by Brother Homer L. King, and since that time his mind has been centered on the Bible, God, and Heaven. We believe he was faithful to the end.

The writer spoke words of comfort to the bereaved ones, and his body was placed in the Hatch Cemetery, to await the resurrection morning.

—J. B. Daniel.

Remarks:

We regret very much the passing of this dear old saint, but it is another reminder that we, too, must pay that debt ere long. I found this old man

in the Rio Grand Valley, in the little village of Arrey, while in a mission meeting there. He had become disgusted with denominationalism, and was trying to be an infidel, but, thank God, the Gospel, which is the power of God unto salvation, reached his heart and lifted him from the thralldom of sin, giving him light, hope, and cheer. Yes, I am glad I heard that Macedonian cry, and by the help of the Deming brethren, answered it. May we carry the glad message to others lost in sin, is my prayer!

—Homer L. King.



T. F. Thomasson, Hatch, New Mexico, Dec. 15, 1934.—I am moving from Roswell to the above place to help build up the cause in that section. Those who wish to write me should note the change in my address.

W. T. Taylor, Lometa, Texas, Nov. 19, 1934.—I closed a meeting last night at the McNally Bend school house. The crowds and attention were real good. Six were restored to the fellowship. The brethren have promised to meet each Lord's day for worship.

W. H. Hilton, Galena, Mo., Dec. 15, 1934.—I have just closed a meeting, near Highlandville, Mo., where the gospel had never been preached. Eleven obeyed the gospel and four were restored. They promised to keep house for the Lord's day. I expect to be at home this week, but I mean to attend a debate at Springdale, Ark., between Bro. Tant and a Baptist, between Christmas and the first of the year. Please, note the change in my address from Crane to the above.

Lowell Smith, Lawton, W. Va., Dec. 6, 1934.—I enjoy the articles in the O. P. A. If any of the readers of the paper have any written discussions on the Sunday School question and will send me a copy, I will send the pay as soon as possible. Too, I would like to have a copy of Bro. White's tract on the Communion, and will be glad if he will send me a copy.

W. H. Reynolds, Kinston, Ala., Nov. 27, 1934.—About all of my preaching this year has been mission work. I preached once at Black, Ala., and baptized three. Bro. Shelnutt and I held a meeting at Ashford, with two baptized. We went from there to Pansey for a few days, and from there to Levert for a week. The interest there was good, considering the gospel had not been preached there before. I am to return next year for another effort.

H. C. Harper, Santa Fe, N. Mex., Dec. 15, 1934.—I am now in a good meeting in this city. Preach-

ed a few times to appreciative crowds at Albuquerque recently, and go from here to Tucson, Arizona, for a meeting; then to Mesa, Arizona, and on into California. Brethren can write me at Crockett, California, in care of J. L. Reynolds, for meetings while I am out here. And those who wish me to help them in meetings on my return next summer should let me know in time to stop as I go to the East. Brethren everywhere I go are taking an interest in having the gospel preached to the lost and in building up the church according to the apostolic pattern.

Clovis Cook, Lebanon, Mo., Dec. 15, 1934. — Since my last report I have had the pleasure of meeting with the Lees Summit congregation, Bro. King's home congregation, on three Lord's days. I go next with Bro. Homer A. Gay to Vanzant, Mo., for a series of mission meetings. In the early spring I expect to assist in a series of meetings in Wichita Falls, Texas. I expect to have time for another meeting or two, either in Texas or Oklahoma while on this trip. Should anyone desire my services, write me as above.

W. C. Rice, Mountain Home, Ark., Dec. 6, 1934. — The meeting at Eden, Idaho, closed with some confessing faults. My next was at Cannon City, Colo. for a short stop; then to Lamar, Colo., for a few days. I held a mission meeting at Prowers, Colo., next, with some restored and some baptized, and they have begun to meet for worship on the N. T. order. My next was at La Junta over Lord's day. I am now at home for a few days, but expect to move on down into the state, near Hot Springs and near Bee Branch. I hope to keep busy all the time. I have put in about half of my time since the first of May in mission work, starting four new congregations. I love the work.

M. F. Pruett, Wheatfield, Ind., Nov. 31, 1934. — I am just a little late with my report of Bro. J. R. Stewart's short but pleasant visit with us. Although he was here but three nights, we are sure he is a very able gospel preacher. He did us all much good by his sermons. We hope he will place us on his itinerary next year for a real meeting. All such true evangelists are welcome here. I have wondered where in the Scriptures we may read of the use of cups in the communion, loaves in the communion, classes for teaching, and women over such classes as teachers. Indiana is full of such preachers, and I do not believe there are many true Christians or congregations, worshipping as the Bible directs. This state is a good place for a restoration, and such preachers as are located around Lebanon could do much good here in their fight for a clean church.

J. D. Phillips, Bronte, Texas. — I am now (Dec. 12) in a mission meeting at Stop 12, Spring Hill, W. Va. Crowds are small, due in part to the severe winter weather. About fifteen members will meet in an "upper room." Those who did not apostatize with the defection that stole the So. Charleston meeting house will worship here. The

church at Mallory Chapel will help them. My next is at Long Bottom, Ohio. I plan to begin at Unionville, Ind., Dec. 29. Brazil next. Any brethren in Indiana wanting my services before leaving the East may address me at: 1004 N. Lambert, Brazil, Ind. Greenup, Ill., next. So far as I now know I will cross the Mississippi into Mo. as soon as I get through at Greenup.

J. E. Thomas, Gilpin, Ky. — Bro. Phillips: This leaves us all very sad here. A cyclone came three days ago and blew away all my earthly possessions. My wife and Charles and Ethel were all crippled. The school and church houses were about wrecked. Pray for us!

Note: Bro. Thomas has sacrificed lots for the cause in his and adjoining communities. But for his efforts there would have been no church after the N. T. pattern in his community. He and his aged wife are in their "fast declining years." She is badly afflicted with heart trouble. Prayers and financial aid are in order. Do what you can — NOW! — J. D. P.

The So. Walnut Street Church, Cleburne, Tex., and the Spring Hill, W. Va., mission have recently purchased quantities of the great alphabetical hymnal, "Great Songs of the Church," through me, I being an authorized agent. If you are interested in a Scriptural book of lasting hymns — hymns that "will stand because they have stood" — write me. Sample copies (cloth binding) — 50 cents prepaid. J. D. Phillips, Van Court, Texas.

Homer L. King, Lebanon, Mo., Dec. 17, 1934. — We closed a meeting at Wilson, Okla. Dec. 2, with a number confessing their faults. While the weather was very unfavorable and the attendance light, I enjoyed the meeting in the main, and was treated very nicely by the faithful few there. We were assisted much by the good brethren, from Healdton, with whom I have labored much in the past. I preached one sermon there on "Church Discipline," and I think, almost the whole church confessed their faults, and promised to put it into practice. It was a treat to be with them again. I am to be with them in a series of meetings next summer, closing July 4, with an all-day meeting. Last Saturday and Sunday I was with the two mission points, McBride and Claxton. I found them carrying on the work in a very encouraging manner. Thus ends the year 1934, which has been the busiest of my life, but, the Lord willing, 1935 calls upon me to do even more. Pray for me that I may be equal to the task. I expect to begin quite early in the spring in the evangelistic work at Mountainair, New Mex. From now until then I expect to hold some mission meetings in the Ozarks of Missouri. On with the good work, and don't forget to work for the O. P. A.!

C. C. Rawdon, Lawrenceburg, Tenn., Rte. 3, Nov. 24, 1934. — We have had some little trouble here with the Holiness people, but I think we are able to handle the situation. Possibly, the worst

enemy we have to contend with is our false brethren, the S. S. folks. Bro. Dunn, who lives at Hohenwald, Tenn., was holding a meeting here. Someone put in a question about the Sunday School and women teachers. He replied that it was all right for single girls to teach, but wrong for married women. The rest of his answers were about the usual line they put out. He said there were some narrow minded folks in Texas, who had torn up nearly all the congregations there over these questions. I want to say, Amen! to these narrow minded brethren in Texas, who are tearing out everything in the work and worship of the church, which was put there by the authority of man. Pray for us, for we need some of that work in this section.

James R. Stewart, Phillipsburg, Mo., Dec. 5, 1934.—The mission meeting at Waterloo, Iowa, resulted in two being baptized and a few starting to meet for worship in a private home. I expect to return in the spring for a tent meeting. Waterloo is a city of about 46000 people, and certainly a great deal of good can be accomplished there. The brethren, of Ottumwa, assisted much in financing this meeting, which was much appreciated. My work during 1934 led me into Calif., Ariz., N. M., Tex., Mo., Iowa, Ind., and Pa. I held 24 meetings, preaching 260 sermons, baptising 87, and restoring 58. Unto God be the glory, and we pray for a greater harvest in 1935. Let us keep working for the "harvest is white and the laborers are few." Those who desire my services for 1935 should write me early.

ECHOES FROM THE OZARKS

The Ozarks have been blanketed with snow for near two weeks and not much preaching has been done. I was to have held a mission meeting near Competition, Mo., since last report but the weather has had me bound at home. I am very glad, however to get to be at home for awhile. Bro. Clovis Cook and I are to begin a mission meeting at Vanzant, Mo., Saturday night, December 15th. Bro. Cook is a fine boy, and a real helper in the Lord's work. He has been with me in most of the preaching I have done this fall.

A good brother and his wife, who work for their living, are sending us ten dollars each month to help in the mission work in this part. They say, "we are interested in the cause everywhere and we want to help and have some fellowship in the good work, which you and others are doing in that part." I have never seen as ripe a mission field in my life as we have here in this country. There are dozens of places wanting meetings—the people will come out to hear the gospel and obey it, too. If we had a few more good God fearing, unselfish, soul loving brethren and sisters who would help in the work, many a soul would be saved even during these cold winter months while the congregations are too "frozen up" to have meetings.

Good word comes from Eola, Tex., and Healdton, Okla., that many of the boys, we baptized there last summer and the summer before, are

making splendid talks. This is encouraging to me. I hope and pray that when I am too old, and am put back on the shelf, a hundred of these boys, whom I have baptized, will be telling the old, old story with power and influence.

—Homer A. Gay.

H E L P !

To Whom This May Concern:

This is to certify that a few true disciples of the Lord are meeting at Cedar Gap, Taylor Co., Texas, under a brush arbor. Having been denied the use of the public school building, they have purchased an acre of land, with restrictive clauses in the deed to protect them against all innovations. They have quarried the rocks out of the mountains, and are constructing a good substantial stone building, 30x40 feet. They have completed the walls, but are not able to put on the roof.

Therefore, we are asking the Brotherhood to have fellowship in this good work. We feel sure you will be glad to send a liberal donation at once to help complete the building in order that these true, loyal, God-serving brethren may have shelter and a house, in which to serve and worship.

May the Lord ever bless all the faithful in Christ.

Clarence C. Snodgrass,
H. O. Dotson,
G. W. Glaze,

Trustees.

"Raccoon" John Smith, in reply to the question —"What is the difference between your baptism and our mourner's bench?"—said: "One is from heaven, the other is from the sawmill!"

JESUS IS COMING!

The Lord shall come, the earth shall quake,
The mountains to their centre shake,
And, withering from the vault of night,
The stars shall pale their feeble light.
Can this be He, who wont to stray
A pilgrim on the world's highway,
Oppress'd by power, and mocked by pride,
The Nazarene! The Crucified?—
While sinners in despair shall call,
Rocks, hide us—mountains, on us fall;
The saints, ascending from the tomb,
Shall joyful sing, The Lord is come! (Sel.)

BE SURE YOU ARE RIGHT! (Selected)

Multitudes are no mark
That you will right be found
A few were saved in the Ark,
For many millions drown'd.

Obey the gospel call,
And enter while you may;
Christ's flock have long been small,
Yet none are safe but they.

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, FEBRUARY 1, 1935

No. 3

FINANCING THE CHURCH—No. 4

Will a man rob God? This is a serious thing to think about. The Israelites robbed God in tithes and in offerings, and the Levites and singers that did the work were forced into other fields of labor by it. God told them that they were cursed with a curse for the same. See Mal. 3. We are told in this Christian dispensation that "he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man as he purposeth in his own heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" 2 Cor. 9.

I once heard a brother say, "Well, I will give just as much as any body to help hold a meeting." That seemed to him to be a very liberal offer on his part. While this brother was worth near a hundred thousand dollars and the others worth about fifteen cents! I have observed that it is the very poorest of the brethren who support the work of the church. I have often heard brethren say that we are to give as we are prospered, and if we are not prospered, then of course we can't give—and they would not give, either. That same brother, maybe, lived in his own home and it paid for, drove a good car, smoked his ready-rolls, or cigars—but was not prospered! Brethren, I have always been very poor in this world's goods, but I have never been where I could not spare something for the cause of Him who gave his ALL for me. It may be just a cup of cold water, just a mite, but I will do my best." For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not. For I mean not that other men be eased, and ye burdened: But by an equality, that now at this time your abundance may be a supply for their wants that their abundance may also be a supply for your want: that there may be equality." 2 Cor. 8:12-14.

Now, if we will take the law of Moses for a back ground, and use the instructions given us by the apostles we can handle the financing of the church in a scriptural and sensible way, and the work will be carried on as it should be.

Let us notice a little congregation of say fifty members. They are loyal and true. None of them are rich, of course, and some are very poor. Some will have to have some help from somewhere. They want to have a meeting at their place of worship, and need one; and should hold one or two mission meetings around them. They say, "we are just not able." Now here are, say,

ten families represented; their income for the year is from two hundred to two thousand dollars, but say that their income all together is \$5,000 for the year. Now, if one tenth of that went into the church treasury, they would have \$500.00 with which to care for their needy, keep up their church property, and support the preaching of the gospel. They say that they can't spare that much; well, maybe they can't. Let us look at the why. They have had to make a payment on another piece of land that they did not need; they traded in their pretty good old car and bought a new one; the children have spent so much going to the show and swimming pool, and then they had to take their vacation, and then anyway, they may need their money to take care of the family before the year is gone. The church of Jesus Christ can just drag along in the dust of poverty, the preachers starved out of the field, sinners may go down to a devil's hell, but remember that God says, in Mal. 3, "Bring ye all the tithes into my store house and prove me, if I will not pour you a blessing that there shall not be room enough to receive it." Again, Paul said to the Philippian brethren who had sent to his necessity, "My God shall supply all your need according to this riches in glory by Christ Jesus." Yet brethren are afraid to trust God for his promises.

In conclusion, if those who read this in the O. P. A., would just resolve down deep in their heart that from now—today—on they will do their best for the cause, we would soon see fifty loyal preachers out in the field preaching to where you see one now. Church houses would be repaired, and new ones built in many places. The poor and needy of the congregations would no longer have to go to the charity boards, and in much embarrassment carry home their meager portions—the church could take care of its needy.

Everywhere there is the Macedonian cry, "come over and help us." Will the churches help the preachers by sending once and again to their necessity while they go into these destitute fields with the bread of life for those who have never heard? I wonder if I may hear from one hundred of my readers telling me that they are willing to put their part into the church treasury for the good of the church. I hope that these short articles may cause some one else to join in with me in teaching the brethren their duty along these lines.

I am yours for the Whole Truth of God.

—Homer A. Gay.

IS BAPTISM ESSENTIAL?

The above question is of utmost importance, as it involves the fate of every responsible man or woman, so let us see if we can get a correct understanding of the same.

In Lk. 7:29, 30, we learn that John the baptist taught and administered water baptism, and that those who accepted it were justified of God, but that there were others who "rejected the counsel of God against themselves, being not baptized of him." Who then can be saved by rejecting the counsel of God? If baptism is a part of the counsel of God is it not essential?

Again, the Lord sent an angel to Cornelius, telling him to "send for Peter, who should tell him words whereby he and all his house should be saved" (Acts 11:14). When he came he "commanded them to be baptized in the name of the Lord" (Acts 10:48). Is it essential to obey the commands whereby one should be saved? Certainly, baptism must be essential to salvation.

In Acts 2, we read of Peter's preaching the gospel and of the Jews asking what they should do to be saved, and Peter said: "repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). If it be essential to have ones sins remitted, it is essential to be baptized.

In Gal. 3:27, we read: "Ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ." If it be essential to put on Christ, it is essential to be baptized, seeing we put Him on in baptism.

Hear the Lord: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mk. 16:15, 16). The Lord plainly declares that it is the one who is baptized that is saved. Who would dare to set the law of God aside by saying that baptism is non-essential?

Again, Jesus says: "Verily, verily, I say unto thee, except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (Jno. 3:5). Now, if entering the kingdom of God is essential to salvation, so is baptism, for by this act we are translated out of the kingdom of darkness into the kingdom of God's dear Son.

In 1 Pet. 3:21, we read: "The like figure whereunto even baptism doth also now save us." This is in harmony with his instructions in Acts 2:38. The language to Paul was, "Why tarriest thou? Arise and be baptized, and wash away thy sins" (Acts 22:16). From these and like quotations it will be seen that baptism is for (in order to) the remission of sins. Hence, if remission of sins is essential to salvation, so is baptism, for it is by this act that we obtain this remission (pardon).

The Scriptures abundantly teach that it is those who do the will God that will enter the kingdom of Heaven (Matt. 7:21). That it is the will of God for penitent believers to be baptized, no believer in the Bible will deny. Therefore, those who say, "Lord, Lord," and reject baptism, will,

I fear, hear that awful denunciation, "depart from me ye workers of iniquity, I never knew you." The fact that the Lord requires it is enough to prove that it is essential to salvation, and He will take vengeance on those who obey not the gospel. Obey the gospel call then, and enter into the kingdom while you may!

—Chas. H. Lee.

MEDITATIONS

No doubt, reader, you believe in one God, otherwise you are what David calls a "fool" (Ps. 14:1; also, chapter 53).

I trust that you believe that God has communicated to man, telling him what He would have him do. I am sure you would not differ with me when I say that the Bible contains that communication; that in speaking to man under the three dispensations of religion He spoke to man as follows: The Patriarchial, by angels, visions, and dreams; the Jewish, by Moses and the prophets; under the present, or Christian, by Christ (Deut. 18:18; Acts 3:22, 23; Jno. 4:25; Jno. 8:28; Jno. 12:49, 50; Matt. 17:5; Heb. 1:1, 2; 2:1-4). Christ brought the message to the apostles, who preached it and wrote it as the Spirit gave them utterance, for our benefit.

We are forced to believe that God is particular that we obey His word (Heb. 2:1-4; Rom. 15:4). He being the creator of man, certainly knew how to give him a plain Book—the Bible, by which He demands that man direct his life.

This Word of God is called the "sword of the Spirit" (Eph. 6:17). It is the teaching of the Spirit, since holy men spoke as they were moved by the Holy Spirit; "as the Spirit gave them utterance." Then, those who are led by the word of God are led by the Spirit of God, and are thus His sons and daughters (Rom. 8:14). Hence, we conclude that the Bible is a safe guide, and that it teaches us all that we need to know.

This Book teaches an eternal state for man—one hell for the wicked and one heaven for the righteous. You should know that the life we live will determine which state shall be our destiny. This Book also teaches one God, one Lord, one Spirit, one faith, and one baptism (Eph. 4:4-6). No one doubts this, but why is it, when the same Bible teaches one church, in which people are to be saved, folks do not accept it? (See Eph. 1:22, 23; 4:4). Why do not folks accept this same authority when it teaches one church? Why are there so many so-called churches in the world? The answer is they were originated by man instead of Christ. Is God pleased with these man-made churches? No. Christ teaches they are plants which His Father never planted, and that they will be rooted up (Mat. 15:13). What will become of those who remain in these churches? They will be rooted up with them, no doubt. God calls His people to come out of Babylon, but if they remain in "Mystery Babylon," or any of her harlot daughters, they will fall with Babylon, and thus suffer her awful doom! Why not, then, come out of her, into the one blood-bought institution

(church) of our Lord Jesus Christ, that you may walk with Him in white?

—Grover White.

NOTICE TO WRITERS

Well written articles and to the point on first principles and Christian living are in demand in this office. Also, some good articles on the Restoration Movement are needed. Since so much matter is coming in and so many writing, we will need to be as brief as possible. Let "boil it down" be your watch word. In this you need to pattern after Bro. H. C. Harper, who knows how to say so much in so few words. By so doing the readers will get to hear from more writers. Lay your personal feelings and flings aside, if you have them, when writing for the O. P. A. You can better deal with such matters privately. Most people have all the troubles of their own that they care to worry over.

—H. L. K.

Donations To The O. P. A.

L. H. Fletcher ----- \$3.00

Mrs. L. M. Ponds ----- \$1.00

Many, many thanks for this hearty response to the needs of the only paper published in the interest of a complete restoration of the Apostolic Order of work and worship.

Homer L. King.

"EVERY FIRST DAY"

In Act. 20:7, it is stated that the disciples "came together to break the loaf" on the "first day of the week," which was, as shown by authentic history, the practice of all primitive churches. They met on the first day of every week, and hence when Paul "gave orders" to the churches in order to regulate their giving "for the saints," he said to "lay by in store, treasuring up" (Living Oracles Tr.), on "the first day of the week" (1 Cor. 16:2), this being the day upon which they regularly assembled (Ac. 20:7), later known as "the Lord's day" (Rev. 1:10).

But it is often urged, even by disciples of Christ, that the Record does not say, "The first day of every week," and hence they are not as faithful to the Lord's table as the Scriptures require. But let us see what the Record says. Both the Emphatic Diaglott and the Living Oracles translations say—"the first day of every week" (1 Cor. 16:2). The question is, Do they translate the text correctly? I answer, Most assuredly!

The words "the first day of every week" in these two translations and "the first day of the week" in the common version are from "kata mian sabbatoon" in the Greek, which is, literally, "every the one of the sabbaths." "the one" being used, by idiom, for "the first day" and "sabbaths" for "week." Hence, it is "every first day of the week."

"Every" here is from kata. It is so used elsewhere. Examples: Luke 8:4: "Every city" is from kata polin. Acts 14:23: "Every church" is from kata ekklesian. Rev. 22:2: "Every

month" is from kata meena. 1 Cor. 16:2: "Every first day of the week" (L. O. and E. D.) is from kata mian sabbatoon.

"As kata polin signifies every city; and kata meena, every month; and kata ekklesian, in every church (Acts 14:23); so Kata mian sabbatoon signifies the first day of every week" (Mack-night).

The Scriptures, therefore, require us to assemble every Sunday!

J. D. Phillips, Van Court, Texas.

PASSED ON

Brother A. E. Ethridge, of Fouke, Ark., died October 2, 1934, after a brief illness. He is survived by four sons and two daughters and his wife, and other relatives and friends.

He obeyed the gospel twenty-two years ago, and was a loyal member of the Church of Christ. He could not tolerate any innovation in the worship, such as the Sunday School and a plurality of cups.

He was loved by all who knew him, and we weep not as others who have no hope, for we believe that if we live as we should we shall meet him again.

The funeral was conducted by Bro. David Watson, of Broken Bow, Okla., and interment was in the Fouke cemetery.

—Mrs. T. E. Smith.

HONOR ROLL

Below are the names of those who have sent in subs. for the O. P. A. since the January issue, and opposite their names the number of subs. We want to extend our thanks and appreciation for the hearty co-operation in putting the paper into new homes and for the prompt renewals. Keep the good work going:

Mrs. J. L. Norton—3; I. G. Hayes—2; Homer A. Gay—2; L. H. Fletcher—2; Mrs. R. T. Rose—1; L. G. Park—1; Paul Hays—1; B. M. Massengale—1; Mrs. T. E. Smith—1; Uncle Jack Holler—1; J. C. Moore—1; Dewey Best—1; Ryan Bennett—1; L. I. Ooley—1; Jas T. White—1; H. S. Massie—1; Ralph Meents—1; Mrs. L. M. Ponds—1; J. Y. Morgan—1; Sam Finto—1; S. J. Gay—1; Mrs. N. M. George—1; C. W. Eaker—1; J. R. Stewart—1.

Notice the above list for your acknowledgment, as we do not make a practice of acknowledging all subs. and donations by letter. Report promptly to the office any mistakes you may notice.

Tom E. Smith, Healdton, Okla., Dec. 26, 1935.—I was with the church at Pike City over the fourth Sunday inst. The meeting was a great success, as about thirty of the members confessed their faults. I don't think they will tolerate any now but sound preachers. I expect to renew my sub. and send in others soon.

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CORRESPONDENCE ON CLASSES AND CUPS

Route 2 Kinston, Ala.,
May 15th, 1934.

Mr. James C. Dixon,
Elba, Ala.

Dear Brother Dixon:—

I notice on the front page of the Gospel Advocate, May 10, that you have an article on the subject of "Unity," which I heartily indorse. I believe that every word was to the point. It is too bad that the professed "christian world" are divided as they are, and the remedy that you mention, is the only remedy that will unite them. But the deplorable thing is that our brethren are divided. If they would only take your advice and "accept the Bible as the only authority," all would be well. You said in your fifth paragraph: "I submit without timidity or reservation, yet with kindness, that the only possible way for the world to come together upon this question is to say good-by to all creeds written by man and accept the Bible as the only authority." I say, Amen, Brother Dixon, but there are creeds that are not written. A creed is a brief statement of what one believes. Now the question is, what has divided the churches of Christ today? Is it going back to the Bible for authority? I say No. Brethren become dissatisfied with Bible authority—they believe that we need "other items" such as a plurality of cups, and they make a statement to that effect, and before we know it the body of Christ is divided. We know that we can unite upon one "cup," but like the Methodist are with baptism, they believe that "other items" are needed—hence, the split. "There is but one method upon which we can unite"—Cup. Ask any believer in christendom: Do you believe that only one cup was used when Jesus instituted the Supper? What is the answer? What church will not accept such? That it was the original method, no one can successfully contradict. I know that some brethren say the "drinking vessel" is not the cup, but the fruit of the vine is, but they cannot prove it.

Again, all are agreed that the original method of teaching was done by only one teacher teaching at a time to an undivided audience. But brethren were not satisfied with Bible authority. They believed that the audience ought to be divided into classes and women take charge of some of them. Can we unite on this practice? No. Is the original method of teaching in doubt? Absolutely not. Then why not unite upon it? Will one do just as well as another? If so, then sprinkling or pouring will do just as well as immersion. We have just as much right to substitute in one as another.

In summing up I would say: In the practice of using one cup and the original method of teaching, "there is safety;" in the practice of using one cup and the original method of teaching there is soberness and soundness of principle." In the practice of using one cup and the original method of teaching, we are acting by faith—they are acts of faith. Cannot the religious world unite upon these? I believe it can.

You said: "We do not have to bring in other items to please God; in fact, if we make additions or subtractions, he is not pleased. Every religious leader should use his influence toward getting the people to lay aside all these "other items," items that foster division and strife and be content with -- "Bible authority." He should insist that the people do away with every human creed and accept God's word only. If that were done, and we engage in practicing only what is found in the New Testament, we would have unity and not union.

Brother Dixon, I do not want to be misunderstood—I am teachable. I love unity. I have prayed for it for years. If anyone can show me Bible authority for a plurality of cups in the communion service, or for the class method of teaching together with women teaching in any assembly of the church, I will unite with them at once. I would appreciate any information you might give.

—W. H. Reynolds.
Elba, Ala., May 18, 1934.

Mr. W. H. Reynolds,
Kinston, Ala.
Dear Bro. Reynolds:—

Your letter of recent date, complimenting me upon my article that appeared in last week's Gospel Advocate reached me yesterday. I want to thank you for words of commendation.

You also speak of the use of just one cup in the communion service and the teaching of people the Bible upon the first day of the week, asking that I give you some light thereon. I am sure that you know where every passage of Scripture pertaining thereto is found, therefore I shall not attempt to tell you, for lack of time.

In regard to the use of just one cup. Bro. Reynolds, that has not reference to the cup, but what it contains. I believe that I can prove that to you by yourself. Do you drink the cup, when you commune? When Christ took the cup and gave to his disciples the time that he instituted the supper and commanded "drink ye all of it" did

they drink the cup? They drank the contents just as you do. While I have never been privileged to be where you worshipped upon the first day of the week, I venture the assertion that you do not practice what you insist upon. I have been attending church ever since before I can remember. I have been to many places where they felt as you do about the matter and I have never seen one that stuck thereto.

Bro. Reynolds, do you use a cup at all for communion services? Don't you use a Glass? The only places that I have ever seen a cup used at church was where they had individual cups. There they have cups. Too, I do not know whether you do or not, but usually those who oppose having a cup for each individual, will when the congregation become very large, have two or more glasses. There is just as much authority for the use of a 100 as there is for two.

Since Christ was speaking of the contents, the fruit of the vine, and not that which contained the fruit juice, man has the privilege of using just as many as seems best.

In reference to the congregation meeting at the church building and studying the Bible before the regular hour of worship. I am sure that you will say people should study their Bibles, too they should study it in the way that the most good can be accomplished. If they want to meet any or every night in the week or at any other particular time for such study, except the regular hour of worship, what harm is to be done? Too, if more can be accomplished by putting them into sections according to their ages or educational ability, where is any Scripture against that? If a woman can teach the smaller ones better than a man, wherein is that against Scriptural admonition?

When the hour of worship comes, the hour which the congregation has agreed upon for the observation thereof, the Bible teaches that it is the woman's place to keep silent, and the apostolic example, as far as I have been able to ascertain they were all together. To me, that seems to apply only at the hour of worship. If it applies at all times and then after a woman comes into the church she would have to remain silent the remainder of her natural life. Something that the Apostle did not intend for her to do. When he gave that admonition to the Corinthians he was speaking of the time that they had met together, speaking in unknown tongues, etc. and certainly could not apply to another time.

I assure you that I appreciate your earnest intention to do just what the Bible says, but Bro. Reynolds, let's not read into the Scripture something that is not there. Trusting that this letter, though written in haste, will be of much benefit to you, I am,

—Jas. C. Dixon.

Route 2, Kinston, Ala., May 24th, 1934.

Mr. James C. Dixon,
Elba, Ala.

Dear Brother Dixon:—

I have your letter of the 18th. I want to thank you for the same. I am a Bible student and ap-

preciate any help that anyone might give me. I want, above every thing else, to have the truth, or to be on the right side in everything, and if I am not, I am ready at all times to be set right. Of course, it will take "Bible authority" to set me right. I care not for the things that we see "no harm" in. "Unity" is the thing we desire and the thing we should have, and I think that you laid down the only principle upon which we can be united,—"Bible authority."

It may be for the lack of understanding upon my part, Brother Dixon, but I do not see how you can be consistent and practice the things that you can see no "harm" in, even though you have no Bible authority" for them. Now, if it be that I am mistaken, and you have "Bible authority" for individual cups and for the "class method" of teaching, I stand ready for correction.

In regard to the use of one cup, and your contention that it has no reference to the cup, but what it contains, I appreciate your effort, Bro. Dixon, to show me this, but I confess my inability to see how that the contents could be the cup when it is in "cups." I am ready to be taught here. You ask me: "Do you drink the cup, when you commune?" I believe I do, Bro. Dixon, I drink the cup in drinking its contents. I am told by scholars that this is a figure of speech called "Metonymy." Brother Dixon, if the contents were in a bottle, would it be a cup? If so, tell me by what language could we prove it. When Christ took the cup and gave to his disciples, he said: "drink ye all of it," and "they all drank of it." (Mk. 14:23) Scholars tell me in the two passages referred to above, that we have the Greek word "ek" which is rendered "out of," and some translations so render it: "Drink ye all out of it." (Matt. 26:27) "and they all drank out of it." (Mk. 14:23). I find that the word "cup" is from the Greek word "Poterion" and is translated "a cup, a drinking vessel."—Thayer. Are these scholars mistaken, Bro. Dixon? I know that all men are fallible and subject to err, but when the world scholarship are agreed on the meaning of a word, I must accept it until I am shown that they are mistaken. You are an educator and I am a student, and I trust that you will not take me as being too critical. I am only searching for truth. You ask: "Don't you use a glass?" Yes, indeed. But is not a drinking glass a cup? Webster defines it so. Is he mistaken? If you will consult Webster's New International Dictionary, you will find that he defines the word "cup" and includes all the different forms of drinking glasses, goblets, tumblers, etc. He mentions the goblet as a cup with a stem. Is Webster mistaken?

Yes, there is "just as much authority for 100 cups as there is for two." But that is not "Bible authority" for either. The Lord made provision for "churches" when the "church" becomes too large, Bro. Dixon, as I understand it; but did not make provision for "cups." I believe that you will understand this if you will only think, without my citing Scripture.

In my study of the Scriptures, Bro. Dixon, I have come to this conclusion: The loaf repre-

sents Christ's body. The wine represents his blood. The cup represents the New Covenant. Notice Luk. 22:20: "This cup is the new testament in my blood." (A. V.) "This cup is the New Covenant made by my blood." (20 C. V.) "This cup is the New Covenant ratified by my blood." (Goodspeed Tr.) If scholars are correct in their version, then I do not see how the cup could be made plural and represent one—singular. Since Christ used only one cup, I do not see how we could have "Bible authority" to use two or more. As you pointed out in your article in the G. A. the only way that we can unite is to have "Bible authority" for all that we do.

In reference to "the congregation meeting at the building and studying the Bible before the regular hour of worship," let me say: What do you mean by the "regular hour of worship," Bro. Dixon? Does the Bible say anything about "the regular hour of worship"? "Let your women keep silence in the churches for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law." (1 Cor. 14:34, 35.) "As is the rule of all the churches of the saints, women must keep quiet at gatherings of the church." (Moffatt Tr.) Does not this rule apply to all gatherings of the church, Bro. Dixon? If not, why not? Your mention of "a woman having to keep silence the rest of her natural life after that she comes into the church," seems to me to be a quibble. I understand, and I think you understand that that rule applies to gatherings of the church, and not to private teaching, such as is done in the home.

To your "If more can be accomplished by putting them into sections according to their ages or educational ability, where is the Scripture against that?" I would ask, Bro. Dixon, where is there any Scripture for it? We are looking now for a bases for "unity." If we have no Scripture for it, then how do we have "Bible authority" for it? You said in your article in the G. A. that that is the only way we could have "unity." Was there "no harm" in Cane's offering of the fruits of the field, Bro. Dixon? Is it not a fact that the absence of authority made it "harm"? Is it not a fact that the absence of authority would make it "harm" for us to use instrumental music in the worship? Are there exceptions to this Bible rule? Your "If a woman can teach the smaller ones better than a man wherein is that against Scriptural admonition?" Deserves notice, and I reply: Bro. Dixon, did God make any exceptions at all in 1 Cor. 14:34, 35? If, IF, yes, "If she can teach the smaller ones better than a man." Why did not God make provision for women of such ability? And, too, "the smaller ones," Did the apostolic churches have classes or sections composed of the "smaller ones" (Children) and did the women of ability teach those children? Is man today able to improve upon Apostolic practices? Have we Apostolic example for any other assembly except what you call "the regular hour of worship"? If so, were there no rules to govern said assembly? I believe that you will have to admit that the rule laid down by Paul was (and

is) binding on all assemblies of the church.

Questions: When Christ instituted the "Lord's supper" did he use or handle a solid called a cup? If so, what word did he use to show that he did? Where do you get the idea that he used a cup at all? Was not the Apostolic method of teaching a success? Can we deviate from that method with impunity?

I assure you that I appreciate your willingness to teach and to enlighten me. I have never reached that place where I was not teachable. I need all the help that I can get, so please do not think that I am just seeking a controversy. I trust that you will find time to write again. And, please don't forget to notice the authorities referred to above, for if they are mistaken in their translations, I certainly want to know it—I do not want to be misled.

Yours for truth,
—W. H. Reynolds.

P. S. I am still waiting for an answer. —W. H. R.



G. A. Comfield (colored), Marion, La., Dec. 28, 1934.—I have decided to preach the gospel, telling people how to become a member of the "one body" and how to live the Christian life, so as to finally reach Heaven. I think we can do that if we never learn all about the millennial age. I truly hope the brotherhood will heed the good advice given by Bro. Homer L. King in his article on "Considerations."

Grover White, Long Bottom, Ohio, Dec. 25, 1934.—Our meeting here, of eight days duration, closed December 16, with one baptism. We enjoyed having Bro. and Sister Phillips in our home as well as hearing his able lectures on prophecy. Much interest was manifested though his lectures were a little new to us. We were glad to have Brethren H. C. Thomas, of Marietta, O., Houghts' family, and H. H. Rumfield, of Danville, O., to visit us during the meeting. May God bless you, Bro. King, in the good work of giving us the good paper, O. P. A.

Jas. T. White, Rte. 1, Georgetown, Texas, Jan. 10, 1935.—As I have never preached in Ark., La., or Eastern Oklahoma, I would be glad to arrange to preach at any place I could do good anytime this year. If you need me write me as soon as possible. Don't worry about financing the meeting. The main thing is do you want a meeting, can we do good, and are you willing to try to make it a success? I will promise to preach the word only without compromise. Send for my tract, "Scriptural Communion"; 25c per copy; free to those who do not have the price. Read it—it will help you.

Homer L. King, Lebanon, Missouri, Jan. 16, 1935.—I am to go to McBride next Saturday to be with them over Lord's day and, possibly, teach a ten night singing school there, and I think, I shall visit the faithful few at Claxton while in that section. It now appears that I shall begin the evangelistic work this year by holding a mission meeting at Jonesboro, Ark., where we have a struggling few already meeting for worship. Bro. Ryan Bennett writes me that they can be ready by March 1. From there I expect to go to Palestine, Ark. and may visit the faithful few in Memphis, Tenn. Bro. J. R. Stewart is beginning a mission meeting at Long Lane, near Lees Summit congregation, Saturday night. He will have the co-operation of the preaching brethren, Homer A. Gay, H. E. Robertson, Clovis Cook, Eugene Parish, Chester King, Paul Triplett, and other members of the Lees Summit congregation. On with the good work of sowing the seed of the kingdom!

Clarence N. Young, U. S. Veteran's Hospital, Tuscon, Ariz.—Bro. H. C. Harper preached a week in our house, except two nights when rained out, closing Dec. 31, with no additions, but a keen interest by a few friends and neighbors. Preaching and singing over the Veteran's Hospital radio for forty minutes reached about three hundred patients. It is encouraging to know that the gospel can be preached without mud-slinging. Brethren, if you want a spiritual feast send for Bro. Harper. We certainly enjoyed having him with us, and we pray the Lord may spare his life so we may have him again.

W. C. Rice, Mountain Home, Ark., Jan. 8, 1935.—The mission meeting at Powers, Col. closed with one baptism and two restored and a little band called together to worship each Lord's day. I promised to help them in a meeting next August. I arrived home December 3, and preached four times for the home congregation, and conducted the funeral of an old brother, who had spoken to me over a year ago to be at his funeral. Then I went to a place near Hot Springs, Ark., and held a meeting in Bro. A. A. Land's house, with fine interest, baptising one. I held a meeting there last spring baptising four and starting up a little congregation. I am now near Bee Branch, Ark., beginning a meeting tonight, where I have held two meetings in the past, baptising and restoring eleven, and starting them out in the work. I hope to do more for the Lord in 1935 than I did in 1934.

Brethren, let us all strive to live purer lives and deny ourselves of worldly things and worldly habits, and thus set a better example before the world. Oh how it grieves me to see one who claims to be a member of the body of Christ, burn cigarettes all day and then smoke them after he goes to bed at night, as one did not long ago. When we do such things are we doing as the word of God directs? Should we allow a habit to defile our bodies and rob us of money that should go for better things? See Jas. 1:21; 2 Cor. 7:1; Tit. 2:11, 12; Rom. 12:1-3; Matt. 5:16.

J. D. Phillips, Bronte, Texas, Jan. 7.—1934 is forever gone! It has been a year of great activity on the part of those who are engaged in "the restoration of the ancient gospel and order of things." It has been the busiest year of my life, even though I was out of the field part of the year on account of the illness of my wife. It has been a year of tremendous sacrifice on our part and so, I presume, of all faithful evangelists. We have planned even greater things for 1935, which we believe will be a year of unparalleled activity both politically and religiously.

Since last report, I held a meeting at "Red Brush," Long Bottom, Ohio, where Brother Grover White lives. One baptism. Bro. White is a clean man, and well informed. He has taught school for many years, and is now farming and preaching. He is the best informed man on the Scriptural ways of teaching (both in the home and in the church) that I have ever met. He has been preaching but a few years. I look for great results to follow his work in a few years.

While at Long Bottom, we were visited several times by Bro. H. C. Thomas, of Marietta, Ohio. He is a young man, but far better informed than most preachers. He is a preacher of ability. He was baptized by Bro. Daniel Sommer when he was about 15 years old, and has made rapid progress in getting back to "that which is written" (1 Cor. 4:6). Some excellent articles from him have appeared in the O. P. A.

We are now in the midst of a two weeks' meeting at Unionville, Ind. A custom-loving, tradition-bound faction has driven the church proper to meeting in the school house. Those who locked the brethren out of the meeting house freely admit that the ones they locked out are scriptural. One has been baptized to date. Due to misrepresentation and prejudice, the crowds were small at first. The house is well filled at every service now. We close Sunday night (Jan. 13) and begin at Harrodsburg the following night and continue four nights. We begin at Spencer on Saturday night following. From there to Brazil.

Brother Joseph Miller, of Brazil, has been with us twice in the Unionville meeting and made encouraging and edifying talks. He is a preacher of much ability and faithfulness. Most of the faithful ones in Indiana owe their faithfulness in a great measure to his teaching.

We will get back to Texas in March or April (D. V.). I will possibly have time for a few meetings in Texas or N. Mex. before going East again, in the summer. I am glad Bro. Harper is going to Calif. (where I have labored so much) and that the preachers around Lebanon, Mo., are so busy in the Ozark mission field. They, with Bro. Rice of Arkansas, should be able to bring about a great awakening!

Samuel Johnson says:

"Young man, attend to the voice of one who has possessed a certain degree of fame, and who will shortly appear before his maker: Read the Bible every day of your life."

ECHOES FROM THE OZARKS

Brethren Clovis Cook and Eugene Parish and I held a meeting at Vanzant, Mo., beginning December 15, and closing out Christmas eve, at the water. The weather was bad for most of the time but we had good crowds and the best of attention throughout the meeting, except for one night it snowed us out. We baptized one fine man. The church at the Coble school house assisted much in the meeting. I have held a number of meetings at the Coble and was glad to be with them again in the work.

Beginning the 26th of December, I taught a little singing school here at the home congregation. Saturday night (Jan. 12) Bro. H. E. Robertson and I went to Claxton and preached Saturday night and Lord's day morning, and preached at McBride Lord's day evening, coming back in home for services that night. I was to have held a mission meeting at a school house near Claxton while I was down there, but they had a generous supply of measles all over the country and we thought best not to try it at this time. We expect, however, to get a mission meeting started near home within the next few days.

Some of the preaching brethren who stand with the truth in opposing dividing the fruit of the vine into two cups to pass out to the audience, yet contend for dividing the bread into two parts to pass out seem to be getting a little nervous these days. They have begun to meet themselves coming back. They seem to see that a divided loaf would represent a divided body, and so they want to divide the body of Christ to make it fit their theory of breaking bread! No one believes any stronger in "breaking bread" than I do; but in "the bread which we break," 1 Cor. 10, "we are all partakers of that one bread," 1 Cor. 10.

—Homer A. Gay.

"THE LORD'S TABLE"

"Meat on the Lord's table would be rejected as sinful." (G. A., August 9, 1934)

Reply: Why so? The same passage (none) in the Bible that speaks of cups on the "Lord's table" also speaks of "meat" there. Hence, you can come as near New Testament practice by using meat there as you can by using cups there, or by using loaves there. "And he took a cup," Mt. 26:27; "And they all drank out of it," Mk. 14:23, "in," "of," "out of," being used in such cases, "in" (Dan. 5:3) being absolute; "of" being obsolescent; and "out of" (Thayer, p. 510) being current English. If you doubt it, write to editor of Word Studies for information.

And the bread (loaf, R. V.) used thereon was unleavened bread (unfermented bread, Smith's B. D.), it being the passover time (Ex. 12:15). And the drink was "the fruit of the vine," a drink made by the grape vine. The vine does not make or produce a fermented drink. Yeast, which produces "fermented bread," leavened bread, makes or produces fermented drink, and nothing else can produce a fermented drink. And

since what they drank was "the fruit of the vine," it was an unfermented drink, as the bread was unfermented, that is, unleavened bread. The same thing that produces a fermented drink produces fermented (leavened) bread, namely, yeast. Hence the bread and the drink on "the Lord's table" were both unfermented. And those who substitute would do well to read what happened to Cain (Gen. 4:5), Nadab and Abihu (Lev. 10:2), and others, if they wish to shun the condemnation of God. "Woe unto them! for they have gone in the way of Cain." (Jude v. 11.)

Questions

1. Can fermented wine be produced without the yeast leaven? I heard a man say that he could get fermented wine without producing it by yeast. He said he could use raisins instead of yeast.—P.

Ans.—He is in error. It is the yeast, which may use his raisins as a host, as it may use dough, that produces the fermented wine. He can prove this by subjecting his raisins to intense heat or intense cold before using them. This will kill the yeast. If you will read the life of M. Pasteur, found in any good public library, you can see where these false contentions of men on this matter have been refuted by actual demonstration.

2. What is the Greek word that means wine? —D. B.

Ans.—Oinos. And the Hebrew words yayin and tirosh are both translated into the Greek by oinos. (Thayer, p. 442.) The Greek word that denotes "an intoxicating beverage is sikera. (Thayer, p. 575.) In the phrase translated "the fruit of the vine" Jesus uses the word gennema, a word that no lexicon known to me renders wine, and that no Bible translation translates wine. This gennema was a drink produced by the grape vine, since it was the fruit (gennema) of the vine. It was the offspring (gennema) of the grape vine.

3. Is grape vinegar "the fruit of the vine?" —L. W.

Ans.—No. It takes the acetous ferment to produce vinegar. The yeast-leaven ferment produces fermented wine, that is, alcoholic wine, and from this, the acetous ferment produces vinegar. "The vine" produces neither vinegar nor alcoholic wine.

4. How did Jesus break the bread in Mat. 26:26? J. A. A.

Ans.—Klasma, a fragment, a broken piece. (Thayer, p. 347.) Klasma, a piece broken off, a fragment. (Green, p. 101.) This is the noun. The verb is klaoo. Klaoo, to break; used in the N. T. of the breaking of bread. (Thayer, p. 348.) Klaoo, to break off; in the N. T. to break bread. (Green, p. 101.) —H. C. H.

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."

Send us a few subscriptions for the O. P. A.—lend your support that the good work may go steadily on.

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. 4

CREED OF THE CHURCH

By R. Milligan.

The word "Faith," like the word "Religion," is not unfrequently used in three different senses, or, at least, with three different shades of meaning, in the Bible.

I. It is sometimes used by metonymy in an objective sense, to denote that system of doctrine which is revealed to us in the Holy Scriptures. Such is evidently its meaning in the following passages:

1. Acts VI, 7: "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests became obedient to the faith."

2. Acts VIII, 8: "But Elymas the sorcerer withstood them, (Paul and Barnabas,) seeking to turn away the Deputy from the faith."

3. Gal. 1, 23: "But they (the Churches in Judea) had only heard, That he (Paul) who persecuted us in times past, now preached the faith which he once destroyed."

4. Gal. III, 23: "But before faith came, we were kept under the Law, shut up unto the faith which should afterward be revealed."

5. I Timothy, v. 8: "But if any provide not for his own, and especially for those of his own house, he has denied the faith, and is worse than an infidel."

6. I Timothy, VI, 10: "For the love of money is a root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

7. Jude 3: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you that ye should contend earnestly for the faith which was once delivered to the saints."

II. Most frequently it is used subjectively, in its literal and proper sense, for that state of the understanding and the heart which causes a man to trust in Christ, and to obey all his commandments. The following examples will suffice for illustration.

1. Matthew VIII, 10: "When Jesus heard it, (the remark of the centurion,) he marvelled, and said to them that followed him Verily I say unto you, I have not found so great faith, no, not in Israel."

2. Matthew IX, 22: "But Jesus turned about; and when he saw her, he said, Daughter be of good comfort; thy faith hath made thee whole."

3. Matthew XV, 28: "Then Jesus answered

and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt."

4. Acts VI, 8: "And Stephen, full of faith and power did great wonders and miracles among the people."

5. Romans X, 17: "So then faith cometh by hearing, and hearing by the word of God."

6. Heb. XI, 1: "Now faith is the confidence of things hoped for, and the evidence of things not seen," etc.

III. It is also used sometimes by metonymy for the obedience of faith. Take, for instance, the following passages:

1. Matthew XXIII, 23: "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin; and have omitted the weightier matters of the Law, Judgment, mercy and faith. (fidelity.)"

2. Romans I, 8: "First, I thank my God through Jesus Christ, for you all, that your faith (fidelity) is spoken of throughout the whole world."

3. Romans III, 3: "For what if some did not believe? Shall their unbelief make the faith (fidelity) of God without effect?"

4. Gal. v. 22: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith (fidelity)"

5. Titus II, 10: "Not murlining, (speaking of servants,) but showing all good fidelity, that they may adorn the doctrine of God our Savior in all things."

6. Heb. XIII, 7: "Remember them who have the rule over you, who have spoken unto you the word of God; whose faith (fidelity) follow, considering the end of their conversation."

Here, then, we have a sort of trinity in the word faith: not properly three separate, independent, and distinct things; but rather three phases and manifestations of one and the same thing. The first of these may, for the sake of distinction, be called objective faith, or faith in the book; the second, subjective faith, or faith in the heart; and third, practical faith, or faith in the life. The last is but the immediate and necessary effect of the second; and the second is, in like manner, the legitimate effect of the first: so that if we would have true and genuine faith in our lives, we must first have it in our hearts; and if we would have it in our hearts, we must first have it in our Creed. And hence it is that we are brought back to the Bible itself as the only proper Creed of the Church: the only infallible and reliable standard of our faith and practice. Our faith, subjectively

considered, is always liable to be erroneous in many respects; and our practice is likely to be even more so. But the Bible is perfect, as its Divine Author is perfect. And hence it should be our constant aim and effort, day by day, to test our thoughts, our words, and our actions, by this Divine standard; and to bring them up as near to its requirements as possible, but never to go beyond it. All efforts to transcend this limit are attempts at reformation in the wrong direction: they are the bitter fruits of infidelity, come from what source they may.

Happy, then, thrice happy, would it be for the Church today if she had always contended earnestly for the Creed delivered to the Saints by the inspired Apostles. But the pride of the human heart is amazing. There is a constant inclination on the part of fallen man, weak, frail, and erring as he is, to make his own opinions the standard by which to judge of everything else. And hence, at an early period, the subjective faith of the Church, or rather of her aspiring Bishops and Presbyters, was reduced to writing, and in a great measure substituted for the inspired Creed of the Apostles and Prophets. But the trouble did not stop here. Very soon different opinions were entertained respecting the meaning of the newly formed Creed; and hence the necessity of again correcting the objective by the subjective. A third Creed was formed, and a fourth, and a fifth; but every attempt at creed-making has only served to destroy the unity of the faith, to multiply sects and parties, and to lead away the minds and hearts of the people from the earnest and prayerful study of the Holy Scriptures, which alone are able to make us wise even unto salvation.

And hence it is evident that every attempt to unite the people of God on any human basis must ever prove utterly vain and abortive. The only possible way to accomplish this end is to throw aside all human Creeds, and take the Bible, the whole Bible, and nothing but the Bible, as our rule of faith and practice.

But I am aware that, just here, some will be ready to urge an objection against the view presented. A man, for instance, they say, applies for membership in a certain Church. He says that he believes the Bible to be the word of God, and the only proper rule of faith and practice. But the Elders of the Church ascertain from him that he has totally misapprehended some of its teachings on certain very grave and important practical questions. He believes, for instance, that Jesus Christ is a mere man; that there is no Holy Spirit; that sprinkling is baptism; that when a person becomes a member of a Church he may do just as he pleases, being no longer under law, but under grace, etc. The Elders labor in vain in attempting to convince him that he is in error on all these matters; and finally they reject him as one who is wholly unfit for a place in the Church of God. Now, says the objector, do not these Elders reject this applicant simply on the ground that their subjective faith is different from his? And does not this prove, beyond all

doubt, that in practice at least, every man's interpretation of the Bible is his Creed?

I answer, no. He is rejected not by the elders of the Church, but by the Apostles of Christ, who still sit on thrones, judging the twelve tribes of Israel.

But let me explain a little just here. It is a self-evident fact, that without assuming something, we can really prove nothing. This is universally conceded; and hence we have given in every department of literature and science certain axiomatic or self-evident truths, which are not to be proved themselves, but which are constantly used for the purpose of proving other more abstruse and complicated propositions with which they stand connected. Thus, for instance, we say in Geometry, that "Things which are equal to the same thing are equal to each other;" "If to equals, equals be added, the sums will be equal;" "The whole is equal to the sum of all its parts," etc. And, in like manner, we enter upon the study of Psychology, by assuming our own personal existence; our own personal identity; that every effect must have an adequate cause, etc. And just so it is in Biblical science. It, too, has its self-evident truths and propositions: among which we may, I think, safely rank the following:

I. That when God spoke to man, he spoke for the purpose and with the design of being understood. The contradictory of this proposition is an absurdity.

II. That every honest man, whose mind has not been biased by the influences of a false education, may, therefore, understand what God has said in the Holy Scriptures, so far as a knowledge of the truth is essential to his own happiness and the happiness of others. The contradictory of this proposition would imply that God has failed in his purpose.

III. That the fundamental facts and principles of the Christian faith are not, therefore, proper and legitimate subjects of debate. True, indeed, some persons may object to them just as they object to almost everything else. Even the evidences of sensation and consciousness are not sufficient to satisfy some minds. But the Bible was not made to suit such abnormal cases.

When, therefore, we say that the Elders of a Church have a right to reject such persons as pervert, or deny the plainest propositions in the Word of God, we claim no more for them than we commonly concede to other men in all the various ranks, pursuits, and relations of life. It is true that they may sometimes err in applying the plainest rules and principles of our Creed. And so, also, may the mathematician err in applying the plainest and simplest axioms of Geometry; the merchant may err in applying his yardstick; the surveyor may err in applying his chain and compass; and the farmer may err in the use of his halfbushel. But who would thence infer that the farmer measures his grain by his own conceptions of the capacity of a half-bushel? or that the surveyor measures his land by his conceptions of a chain and compass? or that the mer-

chant measures his cloth by his conceptions of a yardstick! Why, then, in reason's name, should any one charge the Elders of a Church with ignoring the Bible, and making their own conceptions of its plain and simple truths their practical rule and standard in the government and discipline of a Church?

FROM BROTHER TIGNER

(Bro. Tigner is a preacher and writer of great ability. He is now living at Tularosa, N. Mex., having gone there for his health. The following letter was not intended for publication, but we are publishing it because of its bearing upon "the cleansing of the sanctuary" (Dan. 8:13, 14) or the restoration of primitive Christianity.

—J. D. P.)

Dear Brother Gay:

I thank you for your letter. There is one thing in your first paragraph that impressed me and reminded me of an incident in a meeting I was holding back in Ohio:

I was conducting a chart discussion, using a chart of all religions, showing their origin, branchings, groups that had sprung off from them, the year; in fact, a complete history of the religions of mankind that was illuminating to many people. On it was a broad yellow stripe showing the groups that had sprung up with the idea, more or less in each, of restoring things to the New Testament plan. I asked for questions.

An old brother, a venerable Elder of the congregation, said: "Is the Church of Christ completely restored to the Apostolic purity and plan?"

I paused for a moment, after repeating the question. Faces became questioning. I knew what they were thinking. "Will he admit that he isn't perfect?" Some thought, doubtless, "Will he claim today's church IS completely restored?"

I replied: "The Church of Christ of today is NOT completely restored to the Apostolic ideal! Not by a great deal! We have, however, made a long start toward that simplicity and purity that characterized the church of the first century. But, until we have purified our activities, practices, and methods of operating, as congregations and as individuals, we have not completed the restoration!" The old brother smiled and shook his head in agreement!

Some think all that is necessary is to preach and practice "the steps into the kingdom." Others think weekly observance of the communion marks the completion of the restoration; while others think that the elimination of instrumental music, societies, etc., is the end of the road. But, Oh, my Brother! I am reminded of the cry of the old King and wise man of Israel: "Where there is no vision, the people perish" (Prov. 29:18).

Today, a well-meaning and sincere brotherhood is divided and torn asunder and sealed in their ideas against further investigation of the Word, by many things! Our papers are slowly, but surely, in many cases at least, leading the

brotherhood into rival groups, parties, near sects, in a sense. Each paper teaches one idea and either neglects or condemns the investigation of other phases of the problem. Discussion of certain things is forbidden in its columns as dangerous, inexpedient, or likely to cause trouble. And, the trusting brethren conclude that "we know all we need to know about the thing!"

What the brotherhood needs above all else, it seems to me, is the development of a sincere spirit of investigation of the Word, NOT to prove "my" old ideas, but to KNOW WHAT THE LORD SAYS!

A million men and women meet every Lord's Day "to break bread" (Ac. 20:7), who were Scripturally baptized. They carry the idea that the name Christian Church or Church of Christ are either one acceptable. That instrumental music, societies, Ladies' Aids, money-making schemes, over-head ecclesiastical organizations, known as "our organized work," comity (dividing up the territory with Protestantism), and such, is Scriptural. The papers they read discuss some of these things and prohibit the discussion of some, and don't think of others as anything but Scriptural.

Three-quarters of a million people more in these United States, in addition to the regular observance of the Lord's Supper, wearing the name of Christ only, have eliminated more or less of the other things named, from worship and practice.

Yet, there is no mingling of these groups, no exchange of ideas, or cooperative investigation of the Word in the matter. Unless we can awake the entire group into a full realization of the need of considering these practices AND OTHERS ALSO, including the cup, finances, exhortation, carrying one another's burdens, and, yes, the spirit of community of interests, social and economic, as well as spiritual—unless we can awake the brotherhood to these things, the Lord will certainly return and find us sleeping, as a brotherhood. Self-satisfied, smug, Pharisees of the New Testament church!

"...now it is high time to awake out of sleep the night is far spent, the day is at hand; let us therefore cast off the works of darkness and let us put on the armour of light" (Rom. 13:11).

May God help us to carry on and awake our brethren, North and South, East and West. I like the attitude of the Old Paths Advocate on these matters, and see that you do not seem to be "set," as most of our papers are. I treasure friendship with several of these editors. A few of them, I believe, begin to see these things.

Sincerely, your fellow-servant of the King,

—C. B. Tigner.

To know God is to be educated.

The greatest avenue into the hearts of mankind is love.—H. E. Robertson.

We should keep the ordinances as he delivered them to us.—Paul.

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SPIRITUAL FOOD

By Grover White.

Some of the essentials for the health and well being of the human body are: wholesome food, fresh air, pure water, and exercise. In this article, we will deal particularly with food.

God created man with many wants and needs; and abundantly supplied what will quench thirst, appease hunger, and supply man's every need.

Man is a two-fold being. It is not enough to feed the body and supply its wants; the spiritual or "inner man" has needs to be supplied: it must be fed the "bread" and "water of life."

If the body is under-fed, it is stunted and becomes a dwarf. The same is true of "the inner man." It must have regular food and exercise. No wonder Christ, during His temptation, said (Mt. 4:4): "Man shall not live by bread alone" (physical food only) "but by every word which proceeds from the mouth of the Lord." In the Sermon on the Mount, He said: "Blessed are they who hunger and thirst after righteousness." After feeding the multitudes, He said: "You do not follow me on account of the miracles, but because you ate of the loaves and were filled" (John 6:26). Many today are more interested in physical food than in spiritual food.

In Jno. 6:47-63 Christ gives us a lesson on spiritual food. When a man is born again (Jno. 3:5) and becomes a member of the spiritual family he must eat spiritual food and drink spiritual drink. "Sincere milk of the word" is necessary for the "babe" in Christ. "Strong meat" for the stronger.

We are expected to grow in the grace, knowledge and admonition of the Lord; and in order to do this, we must study (eat) the Word of God, and drink "the water of life, freely." John "ate" the "little book" (Rev. 10:9, 10) so he could "prophesy again" to "many nations." We must "eat" (study) the Book to save our souls and lead others into the right way.

In order to become stalwart, healthy, strong Christians we must eat our spiritual food regu-

larly and heartily: not being "mincy." I don't think many of us are liable to be called spiritual gluttons!

At times, many of us get so weak spiritually that we do not feel our hunger and thirst after righteousness. Our spiritual appetite is bad. We should see that our soul gets its food and drink just as regularly and promptly as our body gets its food.

The stomach receives the physical food, and the heart or mind receives the soul's food. The food for our souls enters by eyes and ears, or by reading and hearing.

May God grant that we will all eat heartily of our spiritual food, by studying God's word, that we may grow and develop in the Lord's work.

Grover White,

Long Bottom, Ohio.

THE ISSUE

In regard to the cup question, the C. M., issue of Dec., 1934, says: "Get the issue, and most of the trouble is over." Yes, and add a few definitions of words that will stand the test of standard authorities, and the trouble is all over. For example, the word translated "cup" means "a cup, a drinking vessel" (Thayer, p. 533). Then it does not mean "the fruit of the vine." And the proposition "The fruit of the vine is the cup of the Lord" is immediately seen to be a falsehood. That would be equivalent to saying, The fruit of the vine is the cup, a drinking vessel, of the Lord. (It is a well-established law of language that the definition of a word may be substituted in the passage where the word is used, for the word.)

In the same issue of the C. M. another writer says, "I believe in just ONE cup of the Lord, but it is a spiritual, figurative cup, and not a literal cup."

Here the writer has a strange confusion of spiritual, figurative, and literal. Has he some "hidden meanings" of these words? Is he leading us into Mysticism? Does he think a thing can not be "spiritual" and "literal" at the same time? What ails him? Is he trying to say something he does not know how to say? Does a thing have to be "spiritual" to be "figurative"? Let him tell us. If his "ONE cup" is "figurative," let him tell us what figure it is. Then let him meet this argument:

I. All cases of metonymy where "drink the cup" is used require the cup and its contents. 2. "Drink the cup of the Lord" in I Cor. 11:27 is a case of metonymy where "drink the cup" is used. Therefore, to "Drink the cup of the Lord" in I Cor. 11:27 requires the cup and its contents.

Is not everything connected with the communion as instituted spiritual? If not, what is; and what is not? Lend a helping hand, brother?

If he is willing to take the censure of those who know the meaning of language, let him deny the following:

"How can one 'drink this cup'? By drinking what it contains, and in no other way."—N. L. Clark.

The Church Messenger seems to have plenty of space for vile epithets and mud-slinging on the cup question, but none for a clean, manly discussion with the Old Paths Advocate. They have backed off from such a discussion.

H. C. Harper.



Bro. Joseph Miller, Brazil, Ind., has established a congregation of about twenty members, at Deters, Ind. There is room for much such work in Ind. We are glad to see the good work going on.

J. C. Jones, 2723 Catherine St., Shreveport, La.—The church at Millers Bluff, near Plain Dealing, is doing fine since Bro. J. D. Phillips' meeting there last summer. I go there twice each month to help them out in the work. We are steering clear of the S. S., cups, and all other innovations. We expect J. D. back this year.

W. H. Gill, Eola, Texas.—I made a trip to La. last summer. I baptized five, and nine or ten were restored during my meeting at Jackson Chapel. Another small congregation accepted our plea: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." Both were near Leesburg. I preached some in Port Arthur, Texas.

E. B. Webb, Lake Cormorant, Miss., Jan. 27.—Bro. A. H. Pinegar, of Memphis, Tenn., has been preaching some at my house for the past four or five months, baptizing one, my daughter. The gospel had never been preached in this community before. Bro. Pinegar is a fine young preacher, and he hews to the line. Do not be afraid to call him if you want a sound preacher. His address is 3564 Faxon Ave.

W. C. Rice, Mountain Home, Ark., Feb. 11.—I closed a mission meeting, near West Fork, the 8th inst., baptizing one and restoring one. Sickness and other things hindered some. I hope to be with them again in the fall. I think we have laid the foundation for a good work in the future. I preached over Lord's day at Center, near Carthage, Mo. There is a fine band of brethren there.

J. D. Phillips, Bronte, Texas, Feb. 14.—The meeting at Unionville, Ind., resulted in four baptisms. I preached three nights at Harrodsburg to large and interested audiences. From there, we went to Spencer, where I preached a week to small audiences. My next was at Brazil, where we have a large congregation of active members. Bro. Joseph Miller lives here, and deserves most of the credit for the excellent congregation. I will begin at Vansant, Mo., in about a week.

Aaron Loyd, Hastings, Pa., Jan. 26.—Just a few words about the mission meeting Bro. James R. Stewart held at East Ride last October, baptizing 21 and restoring one. These with the others we have makes 26 meeting for worship. Those who may want a loyal gospel preacher will do well to secure Bro. Stewart, as we don't think you can do better. We hope the new members continue faithful in the good work.

J. C. Moore, Rte. 6, Waco, Texas, Feb. 5.—The church in Waco is doing fine. I baptized a lady last Lord's day. We plan to support a mission meeting somewhere this year in addition to the regular meeting here. The church here is giving me much encouragement in my effort to teach the word of God. They seem to think I will soon be in the field preaching. Sorry to learn of some brethren departing from the faith, but this is in harmony with the Scriptures.

J. Madison Wright, Cortez Beach, Fla., Jan. 21.—I found a church house which had not had a service in it for a year, at Anna Maria, about eight miles from here. The post mistress willing to get out an audience, I spoke to about 40, and have announced meeting for each night this week. I have sought such places for forty years. I find my soul's highest satisfaction in preaching the gospel where the people would not otherwise hear it. Thus working I stand where Paul stood (Rom. 15:20, 21), and if I stand where he stood in all things, I feel that what he expected I may also expect (2 Tim. 4:8, 18). I am now in Fla. for the winter, and am ready to spend all my time in destitute fields.

J. R. Stewart, Phillipsburg, Mo., Feb. 12.—The mission meeting at Long Lane, near Lees Summit, closed without visible results. The weather was very bad throughout the meeting, but the attendance was pretty good. I expect to do more of this work soon near Diggins, Mo. I believe every church should support a preacher in at least one mission meeting a year. I held eight last year, with 54 additions. If I were able I would like to give all of my time to this kind of work. The home congregation (Lees Summit) is doing a great work in supporting mission work, having supported two such meetings this year. A few congregations promised to send support to me for this work, but so far one (East Ridge, Pa.) has kept its promise.

L. L. McGill, Estevan, Sask., Canada, Jan. 30.—On the 21st inst., I closed a meeting at Beau-bier, Sask. The weather was extremely cold; the thermometer registered as low as 47 below zero. This was a mission effort, where the primitive way had never been preached. The people asked me to come again when the weather is more favorable. H. E. Garrison, a young brother from Knoxville, assisted me during the meeting. He and others are favorably disposed toward the truth, regarding the S. S., cups, etc. I look for-

ward to greater things among the churches here. While in the Beaubier district I preached twice to the church at Lake Alma. Disciples in this country are few in number, but the depression and famine have awakened some to a greater realization of their personal responsibility. Grace be with you all in Christ.

Clovis Cook, Lebanon, Mo., Feb. 18.—Bro. H. E. Robertson and I closed a series of mission meetings at Union Home, near Buffalo, Mo., the 18th, inst., with six baptized. These with some others who were formerly members of the church have promised to meet each Lord's day for worship as the Bible directs. We continued two weeks with good crowds and the best of attention. We believe the good seed sown will bring forth a harvest in due season. We preached alternately in this meeting. I consider Bro. Robertson a good gospel preacher, and I enjoyed laboring with him. We look for greater things in this part of the Ozarks. The folks at Union Home expect to get new song books and have a singing school soon.

Tom E. Smith, Healdton, Okla., Feb. 15. — I have been busy preaching this winter. I am to go to Wilson next Saturday, where Bro. King held a meeting last fall. I preached at a point between Ardmore and Healdton last Lord's day. We expect to hold a number of mission meetings this spring and summer. We are looking forward to the time when we will have Brethren King and Gay with us again.

Homer L. King, Lebanon, Mo., Feb. 18.—Since last report I preached over Lord's day at Claxton and at McBride, the two mission points in the Competition section. The brethren at both places are doing very well considering the unfavorable weather and sickness. I conducted a primary singing school at Claxton, with considerable interest manifested. By the time this reaches you I expect to be in a series of meetings in Jonesboro, Ark., beginning March 3, and continuing about two weeks. As this will be a mission effort, we urge upon all in reach to co-operate with us. We were delighted to have Bro. J. D. Phillips and his good Christian wife with us for a number of days. We were glad to hear him preach again, and I am indebted to him for much of the work on this issue of the paper. The work in this section is moving steadily on.

J. D. Phillips, Bronte, Texas.—I am now in the Missouri Ozarks, with Bro. King. This is a great mission field, and one of the most beautiful regions in the world. The Old Paths Advocate office is swamped with articles, there being enough copy on hand to run the paper two years or more already. Please be patient about your articles, out of each issue. I begin at Vansant, Mo., Saturday, January 24th. We go from there to Compton, Ark., and from there to Healdton, Okla. We hope to be back in Texas by April 1st. I will have time for two or three meetings in Texas before returning to the East.

"THE CLEANSING OF THE SANCTUARY" (Dan. 8:12-14) is the title of a book I am writing. I hope to be able to get it off the press by August 1st. It will sell for about 75 cents per copy (50 cents, if possible). All who want a copy should write me a postal card as soon as possible.—

J. D. Phillips.

BROTHER HARPER IN HOSPITAL

Bro. Harper has had a bad case of flu, pleurisy, neuritis, and an over-taxed heart. We took him to the Burkett Home in Whittier so he could have the best possible care and nursing day and night. At times we had three doctors with him. He is now able to sit up a few minutes each day in bed, and we look for his recovery ere long. He will get to meetings promised as soon as his strength returns. Don't forget to remember him with your prayers and other assistance. His address is: General Delivery, Montebello, Calif.

—J. H. Sharp.

Note:—We seriously regret that Bro. Harper is ill. A personal letter advises us that his expenses will be about \$100.00. Although he doesn't ask it of the brethren, all should help him financially. Think where the church would have been had he not opened the fight on the S. S. many years ago, and on the cups. Consider his sterling worth to the church, and show your appreciation for his sacrifices—NOW!—J. D. P.

Remarks:—As we go to press we are in receipt of word from Bro. Harper that he is slowly improving and expects to be out of the hospital in about fifteen or twenty days.

—H. L. K.

COVETS DEBATE

In the January issue of the Church Messenger appears a report of a debate between Brethren Welch and Hayhurst on the cups, written by Bro. Hayhurst. The writer seems to be a good hand to recommend himself as a debater. His reference to me and the paper we publish deserves some notice.

He says: "I covet a written debate with them, but I do not believe King will publish such debate in his paper. At least he refused to publish a correct report of my debate with Phillips."

Now, just keep up this blowing to the publisher of the C. M., Bro. Hayhurst, and, possibly, you can induce him to select you as a representative man to debate this question with us through the columns of the C. M. and our paper. Just remember, Bro. Hayhurst, that the challenge published in our paper is still open and hanging over the C. M. for such an investigation. If you can induce them to select you for the task, you will have a chance to show the readers of both papers how "they are the easiest fellows to whip."

Notice that Bro. Hayhurst says that King refused to publish a "correct report of my debate with Phillips." Notice now, he says a "correct" report, but I published the report written and sent to this office by L. W. Hayhurst. Therefore, Bro. Hayhurst did not write a correct report of the debate, per his own statement. See the March

issue, 1933, of O. P. A., under "Getting The Record Straight." Reader, if King did not publish a correct report of that debate, it was because such report was not sent to this office, for I published, verbatim, that which was sent to me.

—Homer L. King.

THE EAST WAKING UP

Uneeda, W. Va., Jan. 21.—I wish to be known among the brethren as being one who is trying to keep out of digression and not abusing the slogan adopted by our pioneer brethren of the great "Restoration Movement" began more than a century ago; that is, "Where the Bible speaks, we speak; where the Bible is silent, we are silent."

I have had a pretty tough course to pursue here for some time, sometimes having to stand almost alone, under the fire of such digressives as Ira C. Moore, C. W. Holley, Isaac Janney, G. W. Graley, and others whose caliber is too small to recognize as preachers.

However, I am glad to report that there have been other preaching brethren in W. Va. who have fought valiantly for Primitive Christianity in the persons of G. W. Terry, I. G. Williams, Chan I. Hill, and Grover White (of Ohio), all of whom are grounded and settled in the truth. We have other preaching brethren who are very likely to come over with us—such as Henry Parsons, H. H. Richmond, and Lewis Jarrell. We have some very promising young men, who are beginning to preach the gospel, such as Guy Price, Henry Cook, Earl Fincher; and a host of loyal elders and deacons, and many loyal brethren and sisters.

So you can see that there are many of us here who are not content to stay in Babylon, but are coming "out of her" (Rev. 18:4). We make it our constant aim to get entirely back to the New Testament with its arrangements.

Bro. G. W. Terry has possibly done more in this part of the state to stay the tide of digression than has any one else. Bro. J. D. Phillips held us a meeting here that did more toward bringing us to Primitive Christianity in the way of uniting the different local congregations on "that which is written" (1 Cor. 4:6) than has any one else. Bro. Phillips held a meeting at Foster which resulted in the brethren making confessions of being wrong on some points. Consequently today we have there one of the best, if not the best, loyal congregation in W. Va. All are working in peace. Bro. Phillips stands very highly here among us all. May the Lord bless him in his work. Brethren, "stand fast in the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage" (Gal. 5:1).

Yours for the one way,

W. E. Doss.

Note:—I love and appreciate all the brethren mentioned by Bro. Doss, and rejoice to know that the churches in the Uneeda and Rock Creek (Foster) communities are doing so well in the work of the Lord. Better brethren cannot be found. I wish to add one more preacher to the list Bro.

Doss gave. Bro. C. C. Thompson, Lanark, W. Va., is an able and worthy preacher of the gospel! I am looking forward with happy anticipation to my visit among them this year! —J. D. P.

ROLL OF HONOR

The following people have our thanks for their hearty cooperation with us in our effort to increase our reader list. Is your name on the list? If not, may we have it next month?

H. C. Harper, 4; J. D. Phillips, 3; W. F. Cates, 1; Joseph Miller, 1; John Vanstavern, 1; M. T. Beamon, 1; Oscar Bradford, 1; Roy Koonrod, 1; John Bednar, Jr., 1; A. J. Bond, 1; Mrs. G. M. Boss, 1; C. I. Hill, 1; E. F. Morgan, 1; A. C. Luttrell, 1; Joe Crawford, 1; L. L. McGill, 1; Jas. T. White, 1; Burley F. Black, 1; W. E. Shockley, 1; Tom E. Smith, 1; Vane Wilks, 1.

Thanks, brethren! Let the subs. and donations "pour in" in time for them to be reported in next issue!—Publishers.

NOTICE! SPECIAL OFFER!!

We will send the *Old Paths Advocate* to new subscribers from now till Jan. 1, 1936, for ONLY 50 cents. (This does not apply to renewals). This is your chance to do some real mission work among your friends by getting them to subscribe; or, if you prefer, you may donate the paper to them. How many will send us ten names for \$5.00? If you cannot do this, send two names for \$1.00! This is a liberal offer, and all should take advantage of it! —Publishers.

THE CUP AND THE WINE

In reply to a querist who writes, "Isn't the wine in the cup the chief object of consideration, and not the cup?" I must say: Christ says, "This cup (poteerion, a drinking vessel) is the New Covenant in (en, ratified by) my blood which is poured out for you" (Lk. 22:20; 1 Cor. 11:25). This is said of the "cup containing wine" (Thayer, p. 15). Of "the fruit of the vine" (Mt. 26:29) in the "cup" (Mt. 26:27), our Lord says, "This is my blood of (which ratifies) the New Covenant" (Mt. 26:28; Mk. 14:24). He does not say the "cup" is the "blood"; neither does He say "the fruit of the vine" is "the Covenant." Since the "cup" itself is said to be the "Covenant" and "the fruit of the vine" is said to be the "blood" which "ratifies" the "covenant," I cannot say that either the "cup" or the "wine" is "the chief object of consideration." The "Covenant" would be worthless without the "blood." The "blood" would be worthless without the "Covenant." The "cup" would be worthless without the "wine." The "wine" would be worthless without the "cup." It is time for the brethren to read and believe all that is said on this matter.—J. D. Phillips.

Much that is sown in tears is reaped in triumph.

The work-shop of character is every day life.

Peace feeds, and war wastes.

FROM ERROR TO "THE TRUTH"

I have been a subscriber of the -----, but I cannot tolerate its position any longer, as I desire to preach "the truth, the whole truth, and nothing but the truth." I consider the ----- has left the path of truth and righteousness and sold their birthright for "a mess of pottage" (Heb. 12) and a very poor mess at that! I am farming and preaching, but I hope to do more preaching henceforth.

I held a short meeting at Union Star school house last fall. Six were baptized and one confessed faults. A few were banded together to "keep house for the Lord" and they are doing fine. They meet every Lord's day morning and worship the Lord as directed in His word. I preach for them once a month. Bro. W. C. Rice, of Mountain Home, held us a meeting beginning January 26, and ending February 6. No additions, but the good seed was sown and the little band edified and we look forward to greater results later. Bro. Rice is a good man, and a sound gospel preacher, who ought to be kept busy preaching "the gospel of the Kingdom." Brethren, give him of your means and thus hold up his hands, for he is worthy of your support.—Hazy W. Wood, West Fork, Ark.

Note:—We are glad to extend you our hand, Bro. Wood, and trust that you may do much good in your work of leading both saint and sinner into closer conformity to "that which is written" (1 Cor. 4:6). Come again, Bro. Wood!—J. D. P.

THE CHURCH MUST BE RESTORED

"There is not and cannot be any co-operation or unity of action between forces so diametrically opposed. One or the other must surrender or each go his own way.

"The sooner the advocates of a restored New Testament Church visualize the hopelessness of reconciliation the better for the cause of Christ. The sooner they withdraw themselves from brethren who walk disorderly and seek to lead the Church back to Rome, the sooner will they get started on the way to Jerusalem.

"No reform was ever made from the inside of a corrupt Church, political body or institution. Reforms came through men daring and independent enough to step outside and fight in the open. Luther was forced to quit the Roman Church to win. Methodism never got far until it split off from the Church of England.

"Campbell's restoration movement achieved no victories until he cut clear from all denominational affiliations.

"The Church of Christ as set forth in the New Testament is not susceptible of reform. It is complete in organization, government, and program, thoroughly furnished for every good work. It cannot be reformed, but it may be restored or cast aside to make room for human systems."

William Grant Burleigh.

Opportunity is the cream of time.

THE BIBLE

This Book contains: The mind of God the state of man, way of salvation, doom of sinners, and happiness of believers.

Its doctrines are holy, its precepts are binding, its histories are true and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you.

It is the travelers map, the pilgrims staff, the pilots compass, the soldiers sword and the christians charter.

Christ its grand subject, our good its design and the glory of God its end.

It should fill the memory, rule the heart and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory and a river of pleasure. It is given you in life, will be opened at the judgment and be remembered for ever. It involves the highest responsibility, reward the greatest labor and condemns all who trifle with its holy contents.

WORDS OF ENCOURAGEMENT

"I appreciate the O. P. A. I have no way of keeping up with the brotherhood except through it."—Mrs. J. E. Tidwell, La.

"Here is my renewal to the O. P. A. I do not want to miss a single issue, as I certainly like to hear about all of our preaching brethren and their work of sounding out the gospel. I am strong for the ancient order of worship."—John Bednar, Jr., Texas.

"Enclosing renewal for the O. P. A. We do not wish to be without it: it has so many good things in it."—Mike Shaw, N. Mex.

"I have been taking the paper ever since Bro. Harper published the first issue. I do not see how I could get along without it."—E. B. Webb, Miss.

"We enjoy reading the O. P. A., the only paper of its kind (strictly loyal)."—Burley F. Black, Iowa.

"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 gospel and give us a good clean paper, as you have been doing." — B. S. Thompson, Texas.

"Sending \$1.00 for my renewal. We think it a wonderful paper."—A. C. Luttrell, Calif.

"I never get tired of reading the O. P. A. I hope it may live long and prosper."—C. I. Hill, W. Va.

WORDS IN SEASON

By A. R. Russell

Of the Bible, Horatius Bonar says:

A thousand hammers keen,
With fiery force and strain,
Brought down on it in rage and hate
Have struck this gem in vain.

Against the sea-swept rock,
Ten thousand storms their will
Of foam and rage have wildly spent,
It lifts its calm face still.

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

G O D

By R. Milligan

In speaking of God, we must be very careful not to be wise above what is written. For "no man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27.

True, indeed, it may be said, that "Something is; and therefore something eternally was." For as the ancients taught: "Ex nihilo, nihil fit" — from nothing, nothing comes. And hence it follows of necessity, that something must have existed from eternity.

But whether this was the Lord God of the Bible, as Moses teaches, or whether it was the Cosmos—the adorned and perfectly arranged universe, as Aristotle taught, is a question which perhaps can never be satisfactorily decided by the dim light of nature.

And even if we should arrive at the conclusion that the Cosmos is an effect, a creation of something else, it would still be a question what that pre-existing something is—whether it is one or many; whether Monotheism, Dualism, or Polytheism, is the true theology of the universe. The Persians worshipped two supposed co-eternal divinities. The Greeks sometimes spoke of one Supreme God; but they nevertheless worshipped their 30,000 imaginary created and uncreated deities; and the Hindoos still continue to adore about 333,000,000. And hence it is evident, that under the present sin-perverted light of nature, the tendency of the human mind is to Polytheism.

When, therefore, it is said, "The heavens declare the glory of God; and the firmament sheweth his handiwork" (Psa. 19:1); and again, "The invisible things of him, since the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhood" (Rom. 1:20)—in all such passages, nothing more is intended than that such is the testimony of nature to him, to whom God has revealed himself, and whose mind is not blinded and perverted by sin.

To the Bible, then, we must look primarily and chiefly for a knowledge of the being, character, and attributes of God. In it we are taught all things that it is really necessary we should know concerning him, in order to our present and eternal well-being. Such, for example, are the following particulars:

1. That God is one. "Hear, O Israel, Jehovah our God is one Jehovah." Deut. 6:4.

2. That in this sublime and incomprehensible unity there is also embraced a threefold personality. This is evident from such passages as the following:

(1) From Genesis 1:1. It is true that in this verse the verb created is singular; but the name God (Eloheim) is plural. And hence it seems that the Holy Spirit labors even here, as it often does elsewhere, to guard the readers of the Bible against the extremes of both Polytheism and Unitarianism.

(2) A still more striking instance of this plurality in the Divine Unity occurs in Genesis 1:26: "And God said, Let US make man in OUR image; after OUR likeness." Here the name Eloheim (tr. God), the pronouns *us* and *our*, and the verb *make* (in the Hebrew), all serve to reveal and to express the plurality of our Creator in some sense.

I know it is alleged by some that this language is used merely in imitation of the majestic style of kings; and by others, that this address was delivered to angels.

But in reply to the first of these hypotheses, it is enough to say that no such majestic style was then in being. And with regard to the second, I need only remind the reader that angels are not creators, but simply creatures. God himself is the only Creator revealed to us in the Living Oracles.

And hence we are constrained, by a fair and rational exegesis of this passage, to regard these words of the Holy Spirit as an expression of plurality in the Divine unity.

(3) Another very remarkable example of this Trinity is given in the formula of Christian Baptism. "Baptize them," said the Redeemer, "into the name of the Father, and of the Son, and of the Holy Spirit." Matt. 28:19. Here there is clearly but one Divinity, and yet a threefold personality.

(4) Each of these persons is called God in the Holy Scriptures. See 1 Cor. 8:6; John 1:1; and Acts 5:3, 4.

I need not multiply examples and illustrations. The Divine Unity in one sense, and the Divine Plurality in some other and different sense, are both as clearly revealed in the Bible as anything else. And for us who believe in the plenary inspiration of the Holy Scriptures, this is of course sufficient. To reconcile fully these two attributes of the Divine nature and character, and to explain

satisfactorily in what they severally consist, may, for aught we know, be above the capacity of the Archangel. Indeed, to do this may require a perfect knowledge of the Divine nature. But, of course, the finite cannot comprehend the Infinite. Job 11:7. Let us, then, not attempt to be wise beyond or above what is written; but let us humbly and gratefully receive this sublime truth as a matter of faith, just as we are compelled to receive many other things that are clearly revealed in the three great volumes of creation, providence, and redemption.

3. It is also clearly taught in the Bible that God is a SPIRIT (John 4:24); and, moreover, that a spirit has not flesh and bones as we find in the human body. Luke 24:39. And hence it is only by a figure of speech (anthropomorphism) that we ascribe any form of material organization to God.

4. That he is omniscient—a being of infinite knowledge. This is proved,

(1) By his works. He has weighed the mountains in scales, and the hills in a balance.

(2) By prophecy. None but a being of infinite knowledge could have foretold what the Bible reveals to us.

(3) By direct testimony of the Scriptures. Isa. 40:9, 10; Acts 15:18; Romans 16:27. Finite knowledge is nothing compared to that which is infinite.

5. That he is omnipotent. This is proved,

(1) By his works. Psalms 8 and 19.

(2) By direct testimony. Genesis 17:1; and Revelation 4:8.

6. That he is omnipresent. 1 Kings 8:27; Psalms 139:7-10; Jeremiah 23:23, 24; Acts 17:27, 28.

7. That he is infinitely just. This is beautifully illustrated by Psalm 89:14: "Justice and judgment are the habitation of thy throne." And hence the death of Christ was necessary in order to the justification of the believer. Romans 3:25; Luke 24:46.

8. That he is infinite in holiness. Isaiah 6:3; and Revelation 4:8; 15:4.

9. That he is infinite in goodness; i. e., that in all cases he acts for the greatest good of the whole creation. Psalm 145:9; and Matthew 19:17.

10. That he is eternal; without beginning of days or end of life. Psalm 90:2; and 1 Timothy 1:17.

11. That he is unchangeable. "With him is no variableness, not even a shadow of turning." James 1:17.

12. That he is the Creator of all things. Proverbs 16:4; Romans 11:33-36; Revelation 4:11.

Inferences

From these premises, it follows:

1. That God makes no experiments; that he never repents as man repents (1 Samuel 15:29), and that he is never disappointed in any issue or contingency that can possibly arise, And hence it follows that when God is said to repent, it is only by a figure (anthropopathy), in condescension to our imperfections. See Genesis 6:6.

2. That his own nature is the Constitution of the universe; according to which all things were created, and all laws enacted.

3. That his will is the only proper standard of rectitude. John 4:34; and 1 Cor. 6:20.

GIVING AS THE NEED IS!

It is practically impossible to operate or accomplish anything without some sort of finance. Even while the Lord himself was here upon earth, and possessed of his miraculous powers, they had a treasurer who kept the bag or box, and from it gave to the poor and bought such things as were needed. (cf. John 13:29).

The scriptures not only teach that we should give as prospered, but also that we should go beyond this, giving what we have, as the need is. 1 Cor. 16:1, 2; Luke 11:4; 12:33, 34. Under the Old Covenant they were commanded to give one-tenth of their income. After that they gave free-will offerings as they had been prospered, and as their poor needed. To some extent, this seems to have been incorporated in the new covenant. Heb. 7:8, "And here men that die receive tithes; but there one (Christ), (receiveth tithes) of whom it is witnessed that he liveth." How should Christ in heaven receive tithes? He said, "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me." Matt. 25:40. Therefore when we give to Christ's cause here, we are giving to the Lord over there.

"There is that scattereth and increaseth yet more; And there is that withholdeth more than is meet, but it tendeth only to want." Prov. 11:24.

If the rich could read the signs of the times, and just look ahead, how different things might appear to them!

In Jerusalem, as many as had houses and lands sold them, and brought the prices of the things that were sold, and laid them at the apostles' feet: and distribution was made unto each, according as any one had need. Acts 4:34, 35. When the destruction of Jerusalem came, would those who parted with their goods for the cause of the Lord rejoice or be sorrowful that they had disposed of those earthly possessions? Think how happy they should be to have done good, and that the property to be destroyed in the siege and destruction did not belong to them! Think how from the mountains in safety they could look, and see the smoke of the city rise, and how they could look forward to the eternal reward that would be theirs!

Doom is even now pronounced upon the rich. "Come now ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days. Behold the hire of the laborers who moved your fields, which is of you kept back by frauds, crieth out: and the cries of them that reapeth have entered into the ears of the Lord of Sabaoth. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter. Ye have condemned, ye have killed the righteous one; he doth not resist you." James 5:1-5.

Nourishing the heart in a day of slaughter could refer only to such a time as war, pestilence, depression etc. The day of wrath is coming. Right now men are talking of revolution and bloodshed to settle the present conditions. A little spark will light a great conflagration. Christians should have neither part nor lot in such matters, but at such times should "flee to the mountains"—flee to the out of the way places far from the conflict until the indignation be overpast. See Isai. 26:20, 21. Matt. 24:15-20. At such times what will happen to those who trust in their wealth? Some will be destroyed trying to defend it. Some will flee away and leave it to destruction. How much better to dispose of lands, houses, etc., and use the proceeds in spreading the Gospel and feeding the poor before it is too late! When the mob is advancing it is too late to dispose of property and give as the need is. Much better to do it while we may.

When we give and labor together to glorify God, we are partners for the eternal reward. Then again, "If a brother or a sister be naked and in lack of daily food, and one of you say unto them, Go in peace, be ye warmed and filled; and yet ye give them not the things needful to the body; what doth it profit? James 2:15, 16. It is of the same benefit as failure of obedience to the first principles of the Gospel. Just none at all! A Christian who does not give what he has, as the need is, is in the same class with those who do not obey the first principles, faith, repentance, confession, baptism. 2 Thess. 1:7,8. For faith apart from works is dead. James 2:17. "And these shall go away into eternal punishment: but the righteous into eternal life." Matt. 25:46.

There are times when we should give all. "And every one that hath left houses, or brethren, or sisters, or fathers, or mothers, or children, or lands, for my name's sake, (and the Gospel's) shall receive a hundredfold and shall inherit eternal life. Matt. 19:29; Mark 10:29.

Sure are the promises of God!

In love for Christ and His,
L. L. McGill.

WOUNDED IN THE HOUSE OF A FRIEND

There are two passages of scripture that have always caused me to realize more fully why Isai said of Christ that, "He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:3-5. One of these passages is Zech. 13:6, "And one shall say unto him, what are these wounds in thine hands? Then he shall answer, those with which I was wounded in the house of my friends." The other is Psa. 41:9, "Yea mine own familiar friend

in whom I trusted, which did eat of my bread, hath lifted up his heel against me." It is bad enough to be persecuted and hounded by the enemy, but when ones own familiar friend proves traitor it seems to me that that is one of our hardest burdens to bear. I had rather do battle with a hundred honest foes than with one treacherous friend. I have had a few friends in whom I had trusted to turn traitor, and how it does hurt to have to give them up and lose confidence in them; and then how their wounds do hurt!

When Peter had denied with an oath that he knew his Lord, (Mat. 26:72). Then the Lord turned and looked upon Peter, (Lk. 22:61) I wonder how Peter felt about that look. And methinks that as endless ages roll on and on he will never forget that look. It was not perhaps a look of rebuke; but a reminding look: "wounded in the house of his friends," and suffering for sins which were not his own.

And then Judas, the familiar friend, who ate of the Lord's bread, has now sold his Lord for thirty pieces of silver! I doubt seriously if the firey, mad stroke of the soldier who smote Jesus in the face hurt half so much as did the betraying kiss of Judas. We expect ill treatment from our enemies; but we expect better things of our friends—only to be disappointed at times.

I assure you that all the darts thrown at Bro. Foy Wallace by Frank Norris in their debate did not hurt like having to lose confidence in some of his "brethren," who "lifted up their heel against him" in that trying hour. In our fight to try to get back to Bible grounds, we have expected to meet a great deal of opposition from without and have been prepared for it; but when a familiar friend, in whom we trusted, whom we have tried to help, and boosted, and pushed out in the work lifts up their heel against us to wound us (and that usually in the back). These are really the wounds that hurt. However, none of us have had the load to carry that Jesus had—all his disciples forsook him and fled, and he had to face that howling mob alone, but in all of my trials I have had the help of a kind loving Savior, who can be touched with the feelings of my infirmities, and I have had tried and true friends, like J. Tom Williams, H. O. Freeman, Homer L. King—and many others who know me and my faults and are still my friends. An angel appeared to Jesus strengthening him (Lk. 22:43), and these, my friends, have given me strength and courage to meet the battles of life more successfully than otherwise I could have done.

"If in thy path some thorns are found
O think who bore them on his brow;
If grief thy sorrowing heart has found
It reached a hollier than thou."

—Homer A. Gay.

"Please receive my renewal for the O. P. A. May the Lord bless every effort put forth according to His word."—Joseph Miller, Ind.

"Renewing my sub. Wish the paper could be in every home."—Mrs. G. M. Boss, Ind.

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BACK TO BABYLON!

"Judas, by transgression fell, that he might go to his own place" (Acts 1:25).

We were deeply grieved, but certainly not surprised, to see the announcement in the January Church Messenger that "Bro. J. L. Musgrave Takes His Stand With Us." The following statement appears over Bro. Musgrave's name:

"I have been quite strongly in favor of only one drinking vessel, for each assembly, to be used in the communion service. However, if I know my mind like I think I do, I shall never take a position again."

He has wobbled so much in the past that we had been expecting his present announcement for sometime. Note the following:

1. Bro. Musgrave was brought up in a one-cup, non-S. S., church, and was taught against these innovations. He was with this church when he began preaching.

2. The S. S. and cups church at Olney, Texas, offered him a job as pastor, in 1930 or '31. He left the church in Wichita Falls and accepted the pastorate with the transgressive brethren.

3. While in a meeting at Wichita Falls, in 1931, Bro. King visited Bro. Musgrave at Olney, and taught him against the S. S., cups, etc. Bro. M. took his stand with us on these issues, and also against the observance of "Romish ritualism" (as David Lipscomb styles it) in "the breaking of the loaf."

4. About that time, Bob Musgrave started his divisive work among the churches; contending for the observance of Romish ritualism, even to the division of the church. In the early part of 1932, Bro. J. L. Musgrave took his stand with "Uncle Bob" and his faction.

5. His next step into humanisms was taken in 1933, when he accepted a pastorate with the church at El Centro, Calif. (Bro. G. W. Phillips told me during our debate at Sulphur, Okla., that his stand for one cup in each assembly led him into his pastorate. But it can now be seen that his position on the pastor system paved the way, in part, for his present yearning for the cups). (It

should be said to the credit of the El Centro church that they stand for the use of one cup, unless they have changed; and that some of the brethren still oppose the pastor system).

6. His most recent step on his way back to Babylon is his present position in favor of the cups. Very likely this will lead him on to the Sunday School brethren. He has tasted "the depths of Satan" (Rev. 2:24) to this extent before.

As we reflect over his past wobblings, somewhat sadly viewing the situation, the old stanza naturally comes to our minds:

"He wriggled in, and he wriggled out
Always leaving the folks in doubt,
Whether the snake that made the track
Was going on, or coming back!"

Bro. J. L. says he has gone "to the bottom" of the cup question, "and—well, you know the rest." It looks as if he should begin to try to teach the rest of us where we are wrong. If he will deny that the use of one cup for each assembly is Scriptural, we will affirm it. If he will affirm that the use of two or more cups is Scriptural, we will deny it. He likes to debate. Here is his chance!

—J. D. Phillips.

QUESTIONS

1. Does the meaning of the Greek word translated "break" in Matt. 26:26 and Mark 14:22 denote that the loaf was broken into two sections by Christ, or was a piece or fragment broken off, before the disciples received it?

(The Greek word denotes "break off." The noun is *klasma*, "a piece broken off, a fragment" (Green, p. 101), "a fragment, a broken piece." (Thayer, p. 347.) The verb is *klao*, "to break: used in the N. T. of the breaking of bread" (Thayer, p. 348); "to break off: in the N. T. to break bread" (Green, p. 101).

2. It is contended by some that the one who presides at the Lord's table must, after thanks, break the loaf into at least two sections before it is in a prepared state for the congregation to partake of. Can you refer us to any Scripture that sustains this practice?

(I find no Scripture that sustains this practice. The Bible language is against it, as you can see in the answer to the first question here.)

3. In John 19:36 we read that "a bone of him shall not be broken," yet in I Cor. 11:24 we read "This is my body, which is broken for you." Please explain. In the Revised you will see that "broken" is omitted. Luke reads: "which is given for you" (22:19), and Matt. and Mk. read: "This is my body." The paschal lamb was not "broken into two or more sections" (Ex. ch. 14) and could not be so broken without violating the command not to break a bone (v. 46). Neither was the body of the antitype, Jesus, broken into two or more sections; and such a breaking of the loaf violates both the type and the antitype. The paschal lamb was roasted whole, each breaking off and eating of the whole lamb, just as Paul says

"for we all partake of the one loaf" (I Cor. 10:17), it remaining one, thus indicating oneness or unity.

4. How could Christ have eaten the Passover with his disciples just before he died if he died at the time the paschal lamb was killed? (Christ was put upon the cross about mid-day, and died in about three hours (Mt. 27:45, 46; Mk. 15:33, 34; Lk. 23:45, 46; Jn. 19:14-42). The day began at sunset and ended at the next sunset. The Passover lamb was to be killed on the 14th day of the month (Nisan, or Abib) "in the evening," that is, "between the two evenings" (See margin). There was one evening of the day as the day came on, and one evening as it closed. Jesus with his disciples could eat the Passover on the prior evening and the other Jews could after the crucifixion on the latter evening. The first Passover was eaten on the prior evening (Ex. 12:1-51), but the Jews, in Christ's time, seem to have used the latter evening (Jn. 18:28).

5. If it was the communion itself that Christ ate with his disciples, why was it called the Passover? (Christ ate the Passover with his disciples before he suffered (Mt. 26:17-25; Mk. 14:12-21; Lk. 22:1-16), and it is called the Passover. The communion of Christ with his disciples in the "loaf" and "the fruit of the vine" (Mt. 26:26-30; Mk. 14:22-26; Lk. 22:17-21; I Cor. 11:23-34) at "the Lord's table" as "the Lord's supper" (I Cor. 10:16-22; II:23-34) was after they ate the last Passover.)

6. What is the meaning of "sup," and how was it possible for Christ to "sup" of the cup before he took it? It reads: "After the same manner also (he took) the cup, when he had supped" (I Cor. 11:25). ("Sup, I. To take (liquid) into the mouth with the lips; sip. 2. To treat with supper. (Obs.)"—Webster's Collegiate Dict. It is seen here that the second meaning is obsolete, that is, not in use. It will be seen that "he took" is not in the original, but is put in by the translators, but it is evident that "he gave" is the correct expression from the preceding verse. In the original, Lk. 22:20 and I Cor. 11:25 read the same, and should be so translated. It is literally: "In like manner also the cup after having supper" (Berry's tr.). That is: In like manner as he had given them the loaf after he had "broken" off (which also in the idiom used denotes the eating—Bullinger on Figures and Idioms of the Bible), he gave them "the cup, after having supped." And Berry's tr., with the ellipsis supplied from the preceding verse is: In like manner also (he gave them) the cup, after having supped. And this is in harmony with Matt. 26:28 and 29, where he says of the contents of the cup (v. 27): "For this is my blood of the new covenant, which is shed for many for the remission of sins. But I say to you, that not at all will I drink henceforth of this fruit of the vine, until that day when I drink it new with you in the kingdom of my Father."

In harmony also is it with Mark 14:24 and 25: "This is my blood of the new covenant, which is shed for many. Verily I say to you, that not any

more in any wise will I drink of the fruit of the vine, until that day when I drink it new in the kingdom of God," both this and Matt. showing that Jesus had just drunk. He broke off (and ate). He gave to them. In like manner (he gave to them the cup, after having supped.) And while the Common version omits the "henceforth" (*apouton non*, from the present), yet it is in the original and the Revised, making it: "For I say to you, that not at all will I drink henceforth of the fruit of the vine until the kingdom of God be come" in Luke 22:18, in harmony with this.) Questions by L. I. G. —H. C. Harper.

QUESTIONS AND CONCLUSIONS

Following are a few questions I would like for the readers of the O. P. A. to answer:

1. Is there a way mentioned in the law of the Spirit as to how the congregations of baptized believers should carry out their worship on the Lord's day?

2. If so, where can it be found in that law; chapter and verse?

3. If Scripture is cited, do you or I have to interpret it in order to teach it to others?

4. Or did the Spirit itself make the law as clear as you or I could make it?

5. Can I teach it as I find it written in that law without comment or interpretation, and be correct, and all who hear it be taught correctly?

6. If there is no law or rule of action laid down by the Spirit in so many words, then why object to the worship of any congregation that is satisfied with their interpretation of the law?

7. If I insist on a comment, view, or interpretation, of any of the Scriptures, have they not the same right to do so?

Conclusion: Every one among us knows that the above questions, not being settled, have been the cause of divisions among us. So I would suggest to all who want union to find the law of God on this matter, and all who preach, to teach it to others and not be ashamed or afraid to preach it with just as much force and power as we do the law of pardon to the world.

We all preach the law of pardon and make believers, and they are not easily turned from the teaching after it is pointed out to them. If the preachers want New Testament congregations, they will have to find the law on it and preach it everywhere they go, and make believers in this creed. Until this is done, we are not going to get anywhere. We are commanded to do this.

All speak the same thing, and be of the same mind and judgment (I Cor. 1:10).

Let all preachers, who want union, in the worship, speak that which is written in the law and quit teaching our several views in regard to the law. What the law says, it says to all, and there can be no difference in our converts and congregations. But our personal views are causing our trouble.

So let us seek out the law and take the affirmative, and build Scriptural congregations, if we have to start from the ground. Teach what the

Book says: no more, no less. All who will not endure sound doctrine let them go, 2 Tim. 4:3, with their views and "thinksos."

After the first and second admonition reject as a heretic (or sect, G. P. Tr.). Titus 3:10. Go on and teach others who are willing to do what is commanded by God and be satisfied with their hope of heaven. What the Lord has said in His Word, and the way in which He said it, is good and plain enough for me, and I so teach.

Your brother in the faith as once delivered,
Jas. T. White, Lometa, Texas.



L. G. Park, Council Hill, Okla., March 13, 1935.—The church here is in fine condition. Send me more sample copies of the paper, as I secured a sub. for each copy you sent.

Otis J. Harmon, Phillipsburg, Mo., March 18.—I held a short meeting near the above place, with good interest, but no visible results. I would like to do more of this kind of work, if financially able, but I am not able to hold many mission meetings. I am expecting to make a preaching tour through Arkansas, Texas, New Mexico, Arizona, and California, this year. If you desire my services, write me.

K. G. Wilks, Quemado, Texas, March 7. — It now looks promising here for a congregation of Christians, who desire the cleansing of the Sanctuary, but we expect to have strong opposition from the enemy.

Chas. C. Rawdon, Lawrenceburg, Tenn., March 8th.—When preaching brethren pass up this state, they pass one of the most needy for the pure gospel. Do not think because Tenn. is flooded with S. S. preachers, you can do no good. I wish we were able to keep a number of sound preachers busy here, and we mean to do our best to this end.

C. E. Perry, 220 S. Fisher, Jonesboro, Ark., March 18.—Brethren Homer L. King and Clovis Cook conducted a mission meeting here March 3-17. One came over from the S. S., and we believe others are almost convinced, and will soon take their stand for the Truth. We hope to have these brethren with us again, and we invite other sound brethren to stop over with us. Pray for us that we may remain faithful to the Lord.

Homer A. Gay, Lebanon, Mo., March 18. — I preached at McBride over Lord's day, and had good crowds at all services. I am to begin a singing school with them tonight to continue for a week or ten days. There is much to be done in

these parts if we were just financially able to get to it.

W. H. Hilton, Galena, Mo., Feb. 19.—I closed a good meeting in this section last Sunday night, and began at Cato last night with a good crowd. The last three meetings I have held have been mission meetings, and some of the best I have ever held. We left a good interest and the best of feeling toward the truth. The congregations we established last summer are getting along fine. I expect to be busy all the year.

Ryan Bennett, 407 E. Washington, Jonesboro, Ark., March 18. —Bro. Homer L. King, closed a good meeting here last night. The crowds were light, considering the size of this city, but the interest and crowds grew as the meeting progressed. The preaching was as forceable and strong as I have ever heard. A few of us have been meeting for worship on the corner of Church and Monroe Streets, as we cannot tolerate the practice of the Fisher Street church, with their innovations. We believe that the good seed sown on the differences will ultimately bring results. We want to thank the congregations that made it possible for Bro. King to hold us this meeting. He was assisted by Bro. Clovis Cook in the singing and otherwise.

W. C. Rice, Mountain Home, Ark., March 4.—I recently preached at Sand Ridge and at Bakersfield, both places in S. Mo. Bro. Thompson is doing a good work in building up the cause on the New Testament order at the latter place. My next was at home for two nights; then to Colorado for a short stop. I am now at Exeter, Calif. in a series of meetings, to continue about two weeks.

Frank Cobbs, Spring Hill, W. Va.—We are doing fine with the church work at Mallory Chapel. We expect Bro. W. E. Doss, of Uneda, over to preach some for us at Stop 12, Spring Hill, soon. We are doing very well here. I want Bro. Phillips' book, "The Cleansing of The Sanctuary," as soon as it is printed.

J. J. Warden, Beckley, W. Va.—We still strive to "carry on," at Staniford, as "it is written." We are few in number, but try to follow the Scriptures in everything. We are having a hard fight here.

Carlos B. Smith, Wesson, Miss.—Bro. Harper will be with us for a meeting about the first of August. He will likely hold at least one other meeting in this county.

Okey Cooper, Foster, W. Va.—We have a large congregation at Rock Creek, and are doing fine. We have made great improvement since Bro. Phillips was here. The Elders are working together in agreement. One of the brethren pulled off from us and started a Sunday School in the

basement of the school house; but it doesn't seem to have effected the church much, as the members are still attending as good or better than before. We are looking forward with interest to Bro. Phillips' visit with us again, this year.

Wm. E. Doss, Uneeda, W. Va.—We are moving along nicely here; having good meetings and the attendance is fine. Bro. Terry was with us over the week-end about a month ago. I am busy every week-end. I have just returned from Matts, where Bro. Lewis Jarrell lives. We have a small congregation there. They own their own meeting-house. They have a few traditions, but I will get them out of them if possible. I still preach at Foster and Drawdy. Just received a card from Bro. Warden wanting me to go to Staniford. Janney and I may debate the S. S. and cups questions soon: Bro. Williams still preaches for us at Uneeda. I am looking forward to a successful year for the churches in this part. The light is breaking!

J. D. Phillips, Bronte, Texas.—Just back from our Eastern trip. Will rest a few days; then enter the field again. We intend to worship at Robert Lee, about seven miles from here, next Lord's day. We have just learned that they carry on the communion Scripturally, even though most of their preachers in the past have been for the cups and the Romish ritual. We enjoyed our visit in Mo. We were glad to meet Brethren King, Gay, Stewart, and Robertson, again. We were also glad to meet Brethren Harmon and Cook for the first time. We are glad to see the young preachers entering the evangelistic field with zeal and determination! We had a fine visit of a week's duration with the church at Vanzant, Mo. Bro. Penner deserves much credit for the success of the work there. We hope to be in Illinois in June. We will make pretty nearly the same "round" this year that we made last year. Many are ordering "The Cleansing of the Sanctuary" which I hope to get finished and printed by August. Let the orders come!

Clovis Cook, Lebanon, Missouri, March 18. — I have just returned home from Jonesboro, Ark., where I assisted Bro. King in a mission meeting by leading the singing and otherwise as he had need of me. I am to begin a series of gospel meetings with the loyal church in Wichita Falls, Texas, April 20, and continue about two weeks. We invite all in reach to attend and co-operate with us to build up the church on the New Testament order. I will have time for another meeting or two while in that section, should anyone desire my services.

Hazy W. Wood, West Fork, Ark., March 18.—In my last report to the O. P. A. I made a mistake in reporting the meeting, near here by Bro. W. C. Rice. Instead of "no additions," it should read, one baptism and one restored. I recently held a meeting at Zinnamon school house, with four baptized and one restored, and we believe

others almost persuaded to accept the truth. We succeeded in getting a few together to keep house for the Lord. I expect to visit them once a month, to assist them in building up a strong congregation.

Homer L. King, Lebanon, Missouri, March 18, 1935.—I have just returned home from the mission meeting in Jonesboro, Ark., where I believe we may with persistent effort build up a good congregation. The church in Cleburne, Texas made it possible for me to hold this meeting. A few congregations seem to be waking up to their duty in "sounding out the word." Let the good work continue. Came home to rest a few days, do you say? No, I found myself swamped with work on the paper. I may hold another mission meeting at Buffalo, Mo., before I leave for the evangelistic work in the West. I am to begin a series of meetings at Mountainair, N. M. April 20; Sulphur, Okla., May 10; Wilson, Okla., May 24; Cleburne, Texas, June 6; Healdton, Okla., June 20, closing here July 4 with an all-day meeting; Waco, Texas, July 5 or 6; then to Eola, Bethel, and Temple, Texas, in July and August. All are cordially invited to attend these meetings. My time is booked until the latter part of October.

T. F. Thomasson, Hatch, New Mex., March 14. —The church here meets for worship in the old school building, at Salem, six miles above Hatch. The attendance has increased about four-fold since I located here about the first of the year. While all seem to be loyal, some are not fully settled on some of the items of worship, but everything is moving along nicely without friction. The interest is fine, and brotherly love seems to prevail. By constantly teaching the truth, we hope to firmly establish all in the ancient order. Bro. J. B. Daniel, who has lived here a number of years, deserves much credit for holding the fort against innovators. At times there were but two or three to meet with him and his wife, but we now have about forty, with new ones coming in nearly every Lord's day, also a number of out-siders attending. Prospects are good for a harvest and the building up of a strong church. We have recently bought new song books, and we expect to build up that part of the work. Although poor, thus handicapped, with the help of the Lord, we are going to do all we can. We hope to enlist the co-operation of Bro. C. H. Lee, of Deming, N. M. in work here. The S. S. faction does not seem to be getting along so well of late, and we are praying that some of them, at least, may see the truth, and take their stand for the right way.

H. C. Harper, Sneads, Fla., writes from Montebello, Calif., under date of March 1: "The doctor advises me to quit work. So, I shall leave for Florida in a few days. Am sorry to leave the work. The doctor says that after a six months' rest I may be able to go on in the work." Under date of March 19, from his home in Florida, he writes; "The doctors want me to rest a month or

two." We are sorry that Bro. Harper's health would not permit him to continue in the good work in the West, and we pray for his speedy recovery.
—H. L. K.

PASSED ON

Eliza Jane Lively, of Spring Hill, W. Va., was born May 26, 1849, and departed this life December 31, 1934.

She is survived by four daughters, three sons, and a host of other friends and relatives.

At the ripe age of seventy-five, she was baptized by Bro. I. G. Williams. She was yet very active at this age, attending the Lord's day worship regularly, being faithful until death.

The funeral was conducted by the writer. Interment was in the mausoleum at Spring Hill. I admonished those present to begin now to live the Christian life, that they too might have a hope of a better home beyond this vale of tears.

Chan I. Hill, Charleston, W. Va.

Spoons:—As we go to press, word reaches us that Sister Nora Spoons, wife of Bro. R. C. Spoons, died March 16, having been injured internally from a car wreck. Sister Spoons was a member of the Bethel Church of Christ, near Troy, Texas.

We regret very much to learn of this sad accident and death, and we want to extend our deepest sympathy to Bro. Roy, her companion, as well as to the other bereaved ones. I think we now know how to sympathize with companions treading this gloomy garden of Gethsemane, having had this sad experience. May God bless you, Bro. Roy, in this dreary hour, and may you look to Him who reigns above to comfort you, for He alone is able to rob death of its terrors and the grave of its gloom.

—Homer L. King.

VERY SPECIAL OFFER!

The Old Paths Advocate from now until January, 1936 for only fifty cents, to new subscribers. **THIS DOES NOT APPLY TO RENEWALS.** Here is an opportunity to do some real mission work—you might save a soul from death, by sending one subscription. Why not send us ten names with five dollars? Quite a number have already sent in a list on this offer; why not you? Act today, so that they may get as many copies as possible!

—Publishers.

HONOR ROLL

Here we give the names of those who have sent in subscriptions during the past month, and opposite the names the number of subs. sent. Watch this list for your acknowledgement, and report any mistakes to this office. You have our thanks and appreciation for this co-operation to circulate the O. P. A.

Walter W. Bray—5; L. G. Park—4; H. C. Harper—3; B. S. Thompson—3; C. C. Rawdon—2; Sam Finto—2; Mrs. Tinnie Williams—2; L. M.

Morgan—2; James C. Smith—2; Homer L. King—2; T. W. Hagan—1; J. E. Spear—1; John B. Hall—1; Rupert Cobbs—1; J. V. Speights—1; W. H. Gill—1; K. G. Wilks—1; A. W. Fenter—1; Lowell Smith—1; Donie Trott—3; J. Tom Williams—2; Cecil Fleming—1.

RIGHT, BROTHER

In the Christian Leader of February 19, 1935, Bro. F. L. Rowe, the publisher, answering the question, "Has a woman the right to preach or teach the sinner the plan of salvation?" says:

"A woman's sphere is primarily in the home. I have never yet seen a consecrated Christian woman who wanted to preach. There is a difference between preaching and teaching. Preaching is pulpit work and man's work, but teaching can be done in the pulpit and in the home, and in the home is where the woman can excel. Her Godly influence can be a wonderful help to her husband. If you will examine the Scriptures and read of the mother of Sampson (Judges 13:22, 23), of the Shumanite woman (2 Kings 4:8, 10) and of Belshazzar's queen (Dan. 5:10, 11), these will indicate to you how a noble woman can be a safe counselor to her husband, and yet not step out of the domain of her home."

Note:—If Bro. Rowe is not right in what he here says, let some brother point out the error. A woman is not "to teach, nor to usurp authority over a man" (1 Tim. 2:11, 12), she being commanded to "keep silence in thee churches" (1 Cor. 14:34, 35): this being "the rule in all churches of the saints" (Ibid.). But she can teach privately (Titus 2). We need a reformation on this matter. Many Christian women of today are like the wives of the heretics of Tertullian's time. Tertullian represents them as being "very wanton," so much so that "they are bold enough even to teach" (in the churches).—J. D. Phillips.

COMMENDATION

March 19, 1935.

To Whom It May Concern:

This is to certify that Brother Clovis Cook is a member of the Lees Summit congregation, in good standing, walking in the commandments of the Lord, blameless, and we commend him to the Brotherhood as a gospel preacher, worthy of the confidence and support of all, who may come in contact with him, and as one prepared to do the work of a faithful evangelist of the Church of Christ.

Signed:

Homer L. King, Evangelist,
H. E. Robertson, Evangelist,
C. C. King.

I have no idea of adding to the catalogue of new sects. I labor to see sectarianism abolished and all Christians of every name united upon the one foundation upon which the apostolic church was founded. To bring Baptists and Pedobaptists to this is my supreme end.—Alexander Campbell, in The Christian Baptist of 1826.

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

OLD PATHS ADVOCATE

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

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

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No. 6

CHRISTIANS AND POLITICS

By J. D. Phillips

"Is it right for Christians to vote and hold office?" is a question which many brethren are asking. We are glad to see an interest in the study of the question. Some think Christians sin if they vote. Others think they sin if they do not vote. My duty as a Christian is clear. I have never voted. I take no interest in political issues, except as they are related to the "signs of the times" (Mt. 16:3). As a knowledge of God's view of earthly governments, as shown by their prophetic symbols, is necessary to an understanding of this matter, I offer the following study:

Nebuchadnezzar, the king of Babylon, was the first Gentile world autocrat. His name in Hebrew means "Prince of the gods or rulers." Daniel, therefore, calls him "a king of kings," and told him that God had given unto him "the kingdom" (Dan. 2:37). He foreshadows all other human rulers. His "seven times" (Dan. 4:16) of madness typifies the madness of the unregenerate world-kings and their rulers. A "time" is a Jewish year, of 360 days. "Seven times," therefore, are 2,520 days. Prophetically, each "day" is given "for a year" (Ezek. 4:6). These 2,520 years began to count from B. C. 606 when God took the reigns of government from the Jew and gave it to the Gentile. In 1914, just 2,520 years from B. C. 606, the world war broke out in Europe. The Kaiser tried to be another world autocrat, but failed!

Nebuchadnezzar's kingdom (Babylon) is represented in Dan. 7 by "a lion," a savage wild beast. Medo-Persia, following Babylon (B. C. 538-331), is represented by "a bear," a lazy, destructive, devouring wild beast. The Macedo-Grecian kingdom, following Medo-Persia (B. C. 331-31), is represented by "a leopard," another wild beast. The Roman empire, following the Macedo-Grecian empire (B. C. 31-A. D. 476), is represented by a savage wild beast, having "ten horns." This empire fell in 476 A. D. The "ten horns" are "ten kings" (Dan. 7:24) or kingdoms. They are the political powers of Europe. Roman Catholicism, as a politico-ecclesiastical despotism, is represented by "a little horn" which "came up" among "the ten horns" (Dan. 7:8). See the entire 7th chapter of Daniel.

In Rev. 12, 13 and 17, we have all the political powers of earth pictured to us under the symbols of three wild beasts (a dragon, chap. 12; a leopard, chap. 13; a scarlet colored beast, chap. 17) each

"having seven heads and ten horns." They are composed of all that is savage. "The seven heads are seven kings (Rev. 17:10)" or kingdoms. They represent seven universal empires. The first "head" is the old ante-diluvian kingdom of lust, with Cain (who slew his brother Abel) as its head. (Human kingdoms originated in bloodshed, and they are propagated by the shedding of blood). The second "head" is the old Babylonian kingdom of confusion under Nimrod. The third "head" is the later Babylonian kingdom of autocracy under Nebuchadnezzar. The fourth "head" or kingdom is the Medo-Persian combine under Cyrus and Darius. The fifth "head" or kingdom is the Macedo-Grecian trusts under Alexander the Great and his generals. The sixth "head" or kingdom is the Roman pseudo-democracy under the Caesars. The seventh "head" or kingdom is the State and Church combination (a politico-ecclesiastical machine) under Constantine. In A. D. 96, John says, "five (heads: the ante-diluvian, old Babylonian, later Babylonian, Medo-Persian, Greek) are fallen, and one (Rome) is, and the other (Church and State) is not yet come" (Rev. 17:10). The "ten horns" on each of these "beasts" are the political powers of Europe. Practically all human governments are branches of some of these European kingdoms. For example, the U. S. A. is a child of England. Canada is still a British possession. So the political powers of earth are represented by savage wild beasts. "Might makes right" has been the spirit of most of them.

Of "the kingdoms of the world" (Rev. 11:15), Bullinger justly remarks that they "are represented as wild beasts, knowing no master and having no owner. This is God's view of all earthly governments. Government in the world, committed, for the present, to man, has never yet been exercised for God. Not only is His sovereignty not recognized, but even His suzerainty is rejected. It is folly to talk about 'Christian kingdoms' or 'Christian nations'; and it is worse than folly for ministers of the Gospel (or any other Christian—J. D. P.) to occupy themselves with the taming of these wild beasts, instead of warning all of the coming judgments" (Apocalypse, p. 373).

Satan, who is styled "the god of this world" or age (aionos, 2 Cor. 4:4) and "the prince of the power of the air" (Eph. 2:2), claims the world-kingsdoms for his own. He made this claim to Jesus. Jesus did not deny it. This implies that the claim is true. (Matt. 4:7-10). "The great red dragon" (Rev. 12), a wild beast, represents the kingdoms of the world. The "dragon" is

called "that old serpent, the Devil and Satan" (Rev. 12:9). Satan is, therefore, the crowned prince of the kingdoms of the world. Hence, "the whole earth lieth in the evil one" (1 John 5:19, R. V.). The "wild beast" (Rev. 13) is reigning!

And yet, God is over all. He allows Satan to go as far as He wants him to go in ruling the world through his henchmen, but no farther. In the case of Job, Satan could not go a hair's breadth beyond where God wanted him to go. Satan is doing a necessary work in bringing his own kingdom to its destruction! God wills this. See Rev. 17th-19th chapters. He will over-rule all things to this end. Hence, to Nebuchadnezzar, the "Prince of the gods or rulers," He said that not only he, but all "the living (people) may know that the Most High (God) rules in the kingdom of men, and gives it to whomsoever He will, and sets over it the basest of men" (Dan. 4:17). These "basest of men," with the officers under them, are God's ministers in meting out punishment to evil doers. Paul says: "For he (the civil ruler) is the minister of God to thee for good. If thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil" (Rom. 13:4). So, God really rules in the kingdom that belongs to Satan. He uses one evil influence or nation to overthrow another evil influence or nation. Thus it is that He makes even "the wrath of man" praise Him (Psa. 76:10).

The political powers, as wild beasts which cannot be tamed, are "the kingdoms of the world" (Rev. 11:15). We are citizens of Christ's kingdom (John 3:3-5), which "is not of this world" (John 18:36). Christ says of His disciples: "They are not of the world, even as I am not of the world" (John 17:14). As citizens of His kingdom, we must keep ourselves "unspotted from the world" (Jas. 1:27). Mixing with the "kingdoms of the world" by voting and holding offices in these "kingdoms" is not keeping ourselves "unspotted from the world."

Moreover, since God "rules in the kingdom of men, and giveth it to whomsoever He will, and setteth over it the basest of men" (Dan. 4:17), it does no good for Christians to vote. God, by His providence, will set over the nations the men that will do what He wants done, regardless of how we may vote. He does not ask us to try to tame the wild beasts of government. Christ and His early disciples held themselves aloof from such things.

Moreover, Babylon rules politically as well as religiously: for "she (Babylon) is that great city which hath a kingdom over the kings of the earth" (Rev. 17:18, Greek Text). And hence, the Lord's command to "come out of her, my people" (Rev. 18:4), means to separate ourselves from political dabbings as well as from unauthorized religious practices. "Keep yourselves from idols" (1 John 5:21).

Brethren, let us boost the O. P. A. at every opportunity. We have a great work to do and need the support of every lover of the truth.

FERMENTED OR UNFERMENTED?

L. L. McGill.

Societies or no societies, classes or no classes, some folks say it makes no difference how you teach so long as you get the teaching done. Sprinkling or pouring, baptism or no baptism, some folks say it makes no difference so long as you believe. Christian or Jew, Mohammedan or Hindu, some folks say it makes no difference what they are, so long as they do something and are sincere. And so, some folks say it makes no difference whether we use "the fruit of the vine," so long as we use something and believe that it is alright.

Verily, one lot of these folks is just as much right as another lot, and as a matter of fact, does it make any difference?

What we do, how we do, when we do and where we do—all make a difference. Else we may kill men for our salvation, sprinkle babies for theirs, observe the Sabbath day of the old law instead of remembering the Lord on the First Day of the week or leave our good works to be done in the world to come.

But some will object: "Why quibble about such little things?" Let the Lord answer, "he that is unrighteous in a very little is unrighteous also in much." Luke 16:10, and an inspired writer also, "whosoever shall keep the whole law and yet stumble in one point, he is become guilty of all." James 2:10. "Little grains of sand make up the seashore, little drops of waater the mighty ocean," and little acts of righteousness the Christian life. Furthermore if these things are so little, no one has much to give up, and we may all move easily to safe ground to be of "one mind"—thus glorifying God and standing before an unbelieving world a united force.

If there were no light on the subject, we might be at liberty to choose according to circumstances. But since we have sufficient teaching to show us they used "the fruit of the vine" that memorable night Jesus gave to His disciples, we are able to settle all controversy by "thus doeth the Lord." Did not another inspired writer say, "Be ye imitators of me even as I also am of Christ"? 1 Cor. 11:1 and Isaiah saith, "To the law and to the testimony, if they speak not according to thy word there is no light in them." Isai. 8:20 (A. V.).

Jesus said, "I shall not drink henceforth of the fruit of the vine until the Kingdom of God shall come." Luke 22:18. Apparently all agree that the "fruit of the vine" was grape juice, but the disagreement begins with regard to the state or condition in which this juice should be when we all drink. Some say it should be fermented, while others say it should be unfermented. What saith the Lord?

Until his death on the cross Jesus lived under the law of Moses, consequently we find him observing the passover just prior to his betrayal. At that passover feast the Israelites were commanded to put away all leaven from their houses for seven days: "whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel." Ex. 20:19, 20. Since Jesus observed the passover according to no leaven at the

feast when he instituted his own supper. (cf. Deut. 16:1-4). Then the bread and "the fruit of the vine" must have been of the unleavened variety. The question now arises, "what is leaven?" And the answer: leaven is a body or substance in a state of ferment, and which when placed with a substance or body unfermented will fill the whole with leaven or ferment. As there could be no leaven or ferment present at the passover feast according to the law, the bread and the grape juice must have been unleavened or unfermented. Else Jesus did not keep the old law which demanded that there be no leaven throughout their habitations, neither were they to eat anything leavened for seven days including the day of the Passover. However, our Lord did keep that law faithfully until He took it out of the way, nailing it to His cross. The passover supper ceased with the old law at the cross, but the Lord's supper continued. Hence unleavened or unfermented bread and unleavened or unfermented fruit of the vine should be what we use on the Lord's table on the Lord's Day to commemorate His death—pure unleavened bread—his pure body broken for us, pure, unfermented fruit of the vine, his pure blood poured out for the remission of our sins. In fulfilling this we observe "the Lord's supper" (I Cor. 11:20), at His table in His kingdom, Luke 22:30; that supper having consisted of "a loaf and a cup," the former of unleavened bread, the latter of "fruit of the vine." Anything else renders our worship vain and destroys the signification of the purity of the body and life blood of our Saviour Jesus Christ. (cf. Lev. 10:9-11).

Those who advocate the use of fermented a fermented element sometimes refer to the drunken condition of some of the Corinthians as proof that a fermented element was used in the communion; but they might as well excuse themselves from feeding the poor and refer to the hungry ones present in that same Corinthian assembly. Alas, for her condition, the church at Corinth was out of order. The members brought into the assembly that which they had no need of to worship the Lord; with the result that Paul wrote, "what, have ye not houses to eat and to drink in" and "if any man is hungry let him eat at home." Although he said nothing of the presence of fermented wine, he did not completely set them in order when he wrote, but said, "the rest will I set in order whensoever I come." Therefore, there is nothing in this epistle to indicate the presence of fermented grape juice for the Lord's supper with divine approval. On the contrary by this epistle its use is condemned. For in this same letter we read, "ye cannot drink the cup of the Lord and the cup of demons." What kind of the fruit of the vine fills men with demons? Fermented only! Which then should be served at the table of the Lord? Unfermented only! Which is used to designate purity? Unfermented of course. Which then will best bring to the mind the purity of our Saviour? Naturally the unfermented. Which sort is safe for humanity? regardless of their condition? Truly the unleavened. Did not the

Lord manifest His wisdom in giving us the best for all circumstances?

To be consistent we must use both the bread and the fruit of the vine the same. They must be both leavened or both unleavened.

Both will ferment under certain circumstances. Both will remain unleavened under proper conditions. Add water to flour and leave it in the heat—fermentation will shortly take place without adding yeast. Dry up the grape until there is no moisture and it may be preserved indefinitely unfermented or unleavened. The dry condition of meal or flour precludes the difficulty of preservation have contended in the past that the fruit of the vine may be and is preserved perfectly without leavening or fermenting. Some of our brethren have contended in the past that the fruit of the vine to be unleavened must be fermented. But how anyone who has studied this question could be so ignorant as to think the fruit of the vine should be fermented to be unleavened is truly a mystery to the writer for the very act of fermenting is the act of leavening. In other words if fermentation has taken place the substance has become leavened: but if the substance has not fermented it is or remains unleavened. May the Heavenly Father grant us grace and wisdom to serve Him acceptably through Jesus Christ our Lord. Amen.

HONOR ROLL

Below we give the names of those who have sent subscriptions during the past month, and opposite their names the number sent. Watch the list for your acknowledgement and to see the progress we are making in circulating the O. P. A. Many thanks to those who are co-operating in this good work:

Irvin R. Boss—11; W. F. Cates—10; W. H. Hilton—4; Vane Wilks—2; A. H. Pinegar—2; Grover White—2; W. E. Doss—2; W. H. Reynolds—2; Mary J. Stirman—2; J. H. Sharp—1; S. E. Weldon—1; H. N. Johnson—1; Mrs. J. S. Hall—1; Clovis Cook—1; J. L. Reynolds—1; L. L. McGill—1; Mrs. C. C. Coble—1; W. E. Robinson—1; Pauline Rowlett—1; C. H. Lee—1.

BEWARE!

We advise that all loyal congregations to beware of one Otis J. Harmon, formerly of Burlington, Iowa. He came to the Lees Summit community, posing as strictly loyal, having been lined up with the cups and class folks in Iowa, but it is now known that he is not loyal. In the April issue of the O. P. A., he has a report in which he advertises for work with the sound brethren, but we notice that he has statements also in the Apostolic Review (a cups and class paper) and in the Church Messenger, advertising for work with them, having stated in the latter that he stands for the cups. Furthermore, he told responsible brethren here that he has promise of work with some of the S. S. brethren. This sounds like "pie from three tables."

—Publishers.

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"THE LITERAL CUPPERS"

This is the title of a booklet written by George Phillips. George was given a sound whipping on "The Cup Question" in debate with J. D. Phillips at Sulphur, Okla., and was in "the gall of bitterness" when he wrote this, and we must overlook his misrepresentations, bitter flings, and lack of reason. Were it not that the Church Messenger has indorsed George, and is circulating this mis-sile, we should not notice it. You can now see to what low level of untruth some will resort.

Reply to No. 1

The evils that spring from innovations on the New Testament order must be laid at the feet of those who uphold them. They do not "walk worthy of the vocation." (Eph. 4:2.) The cups, organs, and Sunday Schools are innovations.

The use of "a cup" in an assembly for all to drink from is not an innovation. We read: "And he took a cup." The word here (Mt. 26:27) translated "cup" is *poterion*, "a cup, a drinking vessel." (Thayer, p. 533.) This you admit, saying in article 5: "The Greek word '*poterion*' means a literal cup. No one doubts this." Then the use of one cup in an assembly is not an innovation, and the use of more than one is an innovation.

You say: "Jesus says, the cup of the Lord is the blood of the Lord." This is not true; there is no such language in the Bible. Now see your "conclusion." 1. "The cup and the wine are one and the same," you say in "No. 2." And it is literal "wine." And you have Paul saying, without the shedding of literal "wine" there is no remission. And the church was purchased with literal "wine." And you "cannot escape from this conclusion."

This is feeding you out of your own spoon. You misrepresented that you might push us into the mud; but in so doing, fell into the pit you dug. The truth is: We are to "drink the cup of the Lord." (I Cor. 10:21:11:27.) "How can one 'drink this cup'? By drinking what it contains, and in no other way" (N. L. Clark), clearly showing that the cup is that which "contains." In other words, it is "a cup, a drinking vessel," and

it is here by the Lord's appointment, making it the Lord's. And anything else is of man.

Now meet the following argument if you can: 1. All cases of metonymy where "drink the cup" is used, require "the cup" and "its contents." 2. "Drink the cup of the Lord" in I Cor. 10:21 and 11:27 is a case of metonymy where "drink the cup" is used. 3. Therefore, "Drink the cup of the Lord" in I Cor. 10:21 and 11:27 requires "the cup" and "its contents." Both "indispensible," yes, sir. And you can not refute it.

You do not use "the same" wine in all congregations any more than we use the same cup. And if there is any truth in what you say, you are compelled to contend for "a different Lord, faith," etc. But there is no truth in what you say. You may use the same kind of "wine" in all, and we, as a matter of truth, use the same kind of cup, namely, "a cup, a drinking vessel."

You say, "We are commanded to drink the blood of the Lord." Where? may I ask. You yourself say, "We eat and drink that which represents His flesh and blood." (No. 2.) Then we do not "drink blood." And there is, in truth, no such "command."

You say, "We are commanded to drink the cup of the Lord." Yes, as I have shown; and I have further shown that this makes "the cup" and "its contents" "indispensible." And this upsets all you have said.

You say, "We are commanded to drink the fruit of the vine." No, sir; there is no such command in the Bible. There, it is, "Drink the cup." (I Cor. 10:21; 11:26, 27.) And this requires "the cup" and "its contents," as we have proved. And there is "reference" to "a literal cup," hence your "the number of containers, whether cups or otherwise, is determined by the necessities of the congregations," is seen to be only your "crazy idea." we can use Bible terms to express our idea.

The "cup of suffering" (Mt. 20:22, 23; 26:39; Jn. 18:11) is not what we drink. Christ and others drank it in suffering, as he predicted. It is a metaphor, and can be drunk only by suffering. We "drink the cup" in the communion "By drinking what it contains, and in no other way" (N. L. Clark), and this is metonymy. And to run the two together is nothing less than "blasphemy" in any religious teacher, a perversion of the worst sort.

Reply To No. 2.

If a "container" is any part of what you call "the bread service," it is up to you to prove it. We have shown in No. 1 the "logic" by which it is proved Jesus took a *poterion*, and that *poterion* is "a cup, a drinking vessel." And moreover, we have shown that "the cup" and "the fruit of the vine" are both "indispensible" parts in what you call "the wine service." We must "drink the cup of the Lord" (I Cor. 10:21; 11:27). "How can one 'drink this cup'? By drinking what it contains, and in no other way."—N. L. Clark. And this is backed by the scholarship of the world. (See Thayer, p. 510.) Hence, you are the one who has "committed suicide." You have tightened the noose around your own neck here. There is

not only an "intimation" of the "container" here and what it was, namely, "**poterion**, a cup, a drinking vessel," but it is given, **ek tou poterion**; and it is "**ek** with a genitive of the vessel out of which one drinks," Thayer, p. 510, and he uses "out of," not "of."

You say, "The cup and the wine are one and the same." You here use sophistry, not reason. As well say: A chicken coop and a chicken are one and the same. See now: When he took the chicken coop, he took that which they ate. But they ate the chicken; therefore the chicken coop and the chicken are one and the same. No, no. When he took the chicken coop, he took the chicken in it; and they ate the chicken. And when he took the cup, he took "the fruit of the vine" in it; and they drank the fruit of the vine he took in the cup. Hence, "The cup and the wine" are not "one and the same" any more than "the chicken coop" and "the chicken" are one and the same. This is your nonsense, not logic; it is too soft, really, to be called sophistry.

You say, "Wine can be substituted for the cup." Wrong again. You can substitute the meaning of a word for the word. But "wine" is not the meaning of **poterion**. Hence, your substitution is nothing but a perversion of the word of God. An infidel could do no worse." He took the wine" does not mean "He took the cup," any more than "He took the chicken" means "He took the chicken coop." The Bible does not say, nor does what the Bible does say, mean: "In the same manner he took the wine and gave to his disciples."

We must drink the Lord's cup (I Cor. 10:21; 11:27), and this requires "the cup" and "its contents," as we have proved. And your cry of "materialism" and "blasphemy" will never cover up an issue you can not meet. It's an old trick of the thief to cry, "Stop, thief."

Reply to No. 3

We are not concerned about the "contour" nor the "material" of the "cup." Had it concerned us, the Lord would have revealed it. It is enough for us to know the Lord took a **poterion**, which is "a cup, a drinking vessel." And if you think that a "common glass" used to drink from is not a cup, you should consult a dictionary, and not expose your ignorance. And if the one we are using breaks, we get one, and use one. Did you ever see one break when used on the Lord's table? You should call the Lord's attention to this possibility, and show him why you need cups nowadays, just as some need sprinkling.

If you will look, you will see that the word translated "communion" means "joint participation." You admit that you have no "joint participation" by using cups; hence, you have no communion. And yours is "unworthily" on the part of every one. The Lord has the "force" here, just as he has in all he says. With us, those who partake "unworthily" do not hinder the "joint participation" of those who do not partake "unworthily." The Lord is the judge, and truly it says, "Let a man examine himself." And the "fallacy" is with your cups, for by the use of them there is

no "communion," "joint-participation," as you admit. You should inform the Lord about the "one literal cup fallacy" you have found, and show him that his practice, when "He took a cup" (Mt. 26:27; Mk. 14:23; I Cor. 11:28), was not making "the service independent," and was, therefore, a "fallacy." Indeed, "Upon what meat does this our Caesar feed" that makes him able to correct the Son of God.

The "literal cup" comes up here, and it will come up at the judgment. Like Banquo's ghost: it will not down. You cannot down the truth; your effort is vain. And current English is "out of," "the vessel out of which one drinks, **ek tou poterion**, Mt. 26:27; Mk. 14:23," as Thayer says (p. 510). Old English said in "drank in them" (Dan. 5:3); "of" was also used, and leading writers gave preference to of, notably Spenser, and in went out, became obsolete; but the life of of was prolonged somewhat. Now "out of" and "from" are current English. As authority, I cite Frank H. Vizentelly, Managing Editor of the Funk & Wagnalls New Standard Dictionary.

Reply To No. 4

"Large assemblies are very acceptable" to those using cups until they come to meet a Sunday-school man. Then they want them small enough for "one speaking at a time" to be heard by all. And we know that 3,120 were too many for this. So you must limit; and when you do, we will too. The Book provides for churches, and they can be any distance apart that will not cause confusion. You apostatize by putting in cups after "the commandments and doctrines of men," substituting "will-worship" for that which is spiritual. We have "churches of Christ," as the "Bible speaks." (Rom. 16:16.)

"The cup of the Lord" is "a cup, a drinking vessel," for that is what cup, **poterion**, means. And we must "drink the cup of the Lord." The Bible says so." How can one 'drink this cup'? By drinking what it contains, and in no other way," says Clark; and he is backed in this by the scholars, who know language.

"The cup"—the Lord's cup—is seen to be that which "contains," and not the "contents." And that which "contains," in this case, is "**poterion**, a cup, a drinking vessel." And if using "**poterion**, a cup, a drinking vessel," as the "Bible speaks," makes us "literal cup worshippers," using **literal cups**, as you do, makes you **literal cups worshippers**. Sure. You can not escape. We stand for what is revealed; you take the traditions of men. Yours is "will-worship." Yes, you "eliminate distance and the size of containers," and others come as near what "the Bible speaks" in sprinkling for immersing. Your course is nothing new. Cain started it. (Gen. 4:3-7.)

Now remember, when you limit "large assemblies," so that "one speaking at a time" can be heard, that "one too many in any group would destroy its efficiency and validity." And we serve you this notice in compensation for the one you gave us in regard to the use of "one literal cup." We are ready always thus to serve you when you call on us. Yes, any time. "3,120 souls were ex-

ceedingly far beyond the capacity" of "one speaking at a time," no matter how "loud-mouthed" he be. You better go to the Sunday school with your cups, seeing you have to limit, as we do where "the Bible speaks," where you now stand. But you can not scare us from the Bible by crying "materialism." And we tell you that you are doubly such with your "literal cups."

We have heard of hydrophobia (water fear). Well, George and the Church Messenger have a bad case of potiorion-phobia (drinking-cup fear). They fear the word *potiorion*, which means "a cup, a drinking vessel," worse than the sprinkler fears *baptisma*, which means "immersion," because it condemns their practice, as well as *baptisma* does his.

The word "cup" connected with the Lord's cup is not always figurative. The passages you here cite are figurative, and the figure of speech is metaphor, but not one of them is used of the communion cup. And to class "cup" in these metaphors with the "cup" in the communion shows either an ignorance or a duplicity inexcusable in a religious teacher.

"Cup," with the communion, is used literally. Here we have "ek with a genitive of the vessel out of which one drinks, *ek tou potiorion* (out of the cup, Mt. 26:27; Mk. 14:23," Thayer, pp. 510, 533. And the combined scholarship sustains this. (See The Cup of the Lord by J. D. Phillips, pp. 3 to 8. Address: at Bronte, Texas, Free.) And this knocks your sophistry cold.

"Cup," with the communion, is also used by metonymy, as we have shown in "drink the cup of the Lord." (See reply to No. 1.) And this makes "the cup" and "its contents" both "indispensable," as has there been shown. And we do not contend against that which we admit.

You can substitute the meaning of a word for the word, but "wine" is not the meaning of *potiorion*. And your substitution of "wine" for "cup" here is nothing but jargon.

And your persuasion that the 3,000 were baptized and had the Lord's supper by possibly 12 o'clock, you could not prove if your life depended on it. It is no better than that of the man who is persuaded that they were sprinkled; nor that of the man who is persuaded that they had a Sunday school. And you may be persuaded that they all met in one congregation to commune; but the truth is against you, as all authorities testify. (See The Cup of the Lord, pp. 26 to 29.) And your persuasion that "cup" is not used literally in Rev. 17:4 amounts to nothing against the scholarship, notably that of Thayer, which is against it. You are simply too short on language for us to take your *ipse dixit*. You might tell us what figure of speech it is, if figurative. Were the "cup" and the "fornication" in the "cup" one and the same? The "ungodly thing" falls on your own head as a perverter of God's holy word. And your, "Stop, thief" tactics will not screen you.

When the "table" is set as the Lord directed, it is the Lord's cup, but the cups there are of man. And we "drink this cup By drinking what it contains, and in no other way." (N. L. C.) And

"it" is not "what it contains." And it takes both "it" and "what it contains" to do what the Bible says in "drink the cup of the Lord."

The Lord said of the contents of the cup, "This is my blood" (Mt. 26:28, 29), and of the cup he said, "This cup is the New Testament" (I Cor. 11:25). And your "prostitution of God's teaching" is befitting your ignorance here. You simply can't get away from the "literal cup." It was the contents of the cup that the Lord said was his shed blood (Mt. 26:28), and he said of the cup, "This cup is the New Testament" (I Cor. 11:25). "Let God be true, but every man a liar," says the apostle of God. Just wait until we contend that "a literal cup" represents "His shed blood" before you put out any more such misrepresentations. I have already exposed your sophistry in "His cup of sorrow," etc. It is metaphor, and has no reference to the cup we drink when we "drink the cup of the Lord" (I Cor. 10:21; 11:27) in the communion "By drinking what it contains, and in no other way," as Clark says, and a universal scholarship sustains, as metonymy.

Reply To No. 6.

You say, "Let us test their ek (out of) by substituting for ek — of." Then you give passages where there is no ek, and pervert the word of God in trying to scandalize those you can not meet as an honest man.

If you do not have enough love for the truth to inform yourself, so that you can speak the truth, you do not deserve the confidence of those who want the truth. Your "I have no Greek New Testament before me," is no excuse, for your attention was called to this perversion in your debate at Sulphur, Oklahoma. But you drag this perversion before the people again, like a bird with his carrion, expecting by this perversion, to stink them from the truth which you cannot meet.

The owl cannot see even the sun when his eyes are closed. Some are willfully blind. If there ever was a case of "the blind lead the blind," you fit it exactly. "And for this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believe not the truth." Your "nonsense" here is on your own head—a perversion of the word of God.

You say, "If 'ek' means 'out of' then we eat 'out of' the bread; thereby making the bread a container." Wrong again. Ek with "the fruit of the vine" (Mt. 26:29) and the "bread" (I Cor. 11:28) is ek with "supply," as the lexicon plainly points out (Thayer, p. 191), and this does not make either a "container."

But we have ek with the "container," and it is "ek with a genitive of the vessel out of which one drinks, *ek tou potiorion* (out of the cup), Mt. 26:27; Mk. 14:23; I Cor. 11:28," as the lexicon plainly states, Thayer, pp. 189, 510. And when you learn to distinguish things that differ, you can talk sense—and not till then. And instead of "it destroys their position," it kills yours, and that, too, beyond a resurrection. "The devil placed" a "not" where the Lord had none. Yes, and you placed an "ek" where the Lord had none. And

your "how ridiculous and destructive" falls on your own head.

The standard lexicon does not even give "of" as a meaning of ek. You rave at "from" in Goodspeed. Maybe you can correct the "from" (Dan. 5:3) in the Revised, and take the obsolete "in" of the Common version. Wake up, man.

Ek is the opposite of eis. (See lexicon and Greek grammar.) They went eis (into) the water; they came ek (out of) the water. (Acts 8:38, 39.) Did they come "of" the water? The man who says so, is the man who "wrests the Scriptures" as much as does the man who says "eis" means "because of."

By the way, if Goodspeed's "translation" repudiates "about half of the Bible," so does the "Revised," for both have the Greek from the same text. I judge you confuse his "translation" with his Select Readings taken from the Bible. Did McGuffy "repudiate" about all the Bible when he selected "The Sermon on the Mount" for reading? What ails you?

Do you use "the same wine" for each congregation? No, not any more than we use the same "cup" for each. And if there is any truth in what you say, you do not "have the same Lord for each local congregation." And we say, "Physician, heal thyself." But there is no truth in what you say. If you knew more, and talked less, you would not make such blunders. You put yourself "out of harmony with God—and men of sense. Truly, your "foolishness has gone to seed." You will never come to "the unity of the Spirit" until you come to Bible teaching.

—H. C. Harper.

Remarks

We proposed to the publisher of the Church Messenger to run Bro. G. W. Phillips' articles in full in our paper if he would allow Bro. Harper's reply to appear in his paper, but to date we have received no response. We thought this fair as it would give the readers of both papers a chance to consider both sides of this matter. —H. L. K.



W. T. Taylor, South Bend, Texas, April 1.—I am preaching on Sundays. Congregations in this part are doing well.

Mrs. John Nichols, Outlook, Wash., April 12.—Should there be anyone interested in moving to this part of the country, I would be glad to give you any information that I can. Write me if interested.

L. L. McGill, Estevan, Sask., Canada, April 2.—I am now in a meeting at Oungre, Sask., with good attendance and attention. I am making my home with Bro. W. A. Garrison, where I am enjoying

the hospitality and association of faithful Christians. This family and that of Bro. Sampson Mann are supporting and assisting with the work at Oungre. I expect to engage in a public discussion of the class question in the near future. Greetings to all the faithful.

G. B. Harrell, Nettleton, Ark., April 4.—I am now located at this place, but I expect to meet with the little congregation in Jonesboro, where Bro. King recently held a mission meeting. I expect to begin a meeting with them within a week or two. I hope to be able to accomplish much good with the assistance of that good soldier, Ryan Bennett. Bro. Bennett informs me that they are much in need of finances to carry on the work in Jonesboro. I hope to renew my sub. for the O. P. A. soon. Best regards to all the faithful brethren.

W. C. Rice, Exeter, Calif., March 25.—I closed here last night with increasing interest. One was baptized and two placed membership. I feel sure the meeting should have gone on another week. I was invited to return, which I hope to do, the Lord willing. I go next to San Jose.

W. H. Gill, Eola, Texas, April 8, 1935.—We are getting along very well with the church work here, but we surely do miss Bro. Freeman. On the last day of March I baptized Miss Bulah Mae Phinney from the baptist church and on April 6th I married her to Bro. Reed Chappell. Bro. Chappell preached for us here last Lord's day.

Homer A. Gay, April 11, 1935.—I am to begin a mission meeting at Mt. Olive school house, near Grove Spring, Mo. next Lord's day, April 14th. Then to a place, near Steelville, Mo., where Bro. Ralph Kitson writes me that a very few brethren meet for worship, but that the gospel has never been preached in that part. From there I plan to go to Harrodsburg, Ind. to begin May 4th, and then to Wheatfield, Ind. Then to Bronte, and Eldorado, Texas, then to Carter, and Sentinel, Okla. Then back to Texas. I might be able to wedge in a meeting for some one else along the route, otherwise my time is all promised until the latter part of October. On with the work brethren!

James R. Stewart, Phillipsburg, Mo., April 12.—I closed a short mission meeting at Brice, Mo., March 28. One was baptized and one restored. We hope to establish a congregation there. I am now in a very interesting meeting with the loyal brethren, near Lawrenceburg, Tenn. One made the "good confession" last night, and more are expected at the water, and four came over from the S. S. I hope to do some good with a few night's preaching at Hohenwald, where they have the S. S. and cups. My next will be a mission meeting, near Seymour, Mo. I expect to be with the brethren in Ottumwa, Iowa, June 1. Then on to Ind., Ohio, and Pa. I expect to be back in Texas about August 1. I want to preach to all I can reach. Last Saturday I preached to a large crowd

on the court house square, in Lawrenceburg. Let us work while it is day!

H. C. Thomas, Marietta, Ohio.—I was with the brethren at Red Brush, near Long Bottom, Ohio, where Bro. Grover White worships, and preached for them over Lord's day recently. We are establishing the cause in Parkersburg, W. Va. Two families now meet, using the "one loaf" (1 Cor. 10:17) and the "one cup." I intend to put in all my time preaching next winter. (We are glad Bro. Thomas is entering the field as an evangelist. I have met him, and found him to be well informed and a good teacher. He, with Grover White, Long Bottom, O., can do a great work in their section of the two states. We need them in that part of the country. The great work done by W. B. and J. E. McVey can be carried on by Brethren Thomas and White.—J. D. P.)

J. D. Phillips, Bronte, Texas.—I will begin a meeting at Ellis, Menard Co., Texas, April 27. Go from there to Cleo, Kimble Co. I go to Norman and Purcell, Okla., for meetings in May. I could "wedge in" another meeting in Oklahoma before going to Greenup, Ill., in June. If Bro. M. T. Beamon or any of the Okla. brethren will write me, I can assist you. I would like to see some one meet Bro. Harper's arguments in answer to "Questions" by L. I. G. in the April O. P. A., if it can be done. If they cannot be met by a correct use of Scriptural language, the brethren ought to accept them as true.

Joseph Miller, 1004 N. Lambert, Brazil, Ind.—I am still preaching at Deters every other Lord's day night. We had three additions there recently. This is a mission point, and we have recently started a congregation there. The people are upright and intelligent, and there seems to be a good chance for a great work there.

C. C. Rawdon, Lawrenceburg, Tenn., April 12.—We are well pleased with the preaching of Bro. James R. Stewart, and the folks say he makes his lessons very plain. He labors hard to overthrow sectism and false doctrines, showing by the Word that they are without foundation. He also spent much time in trying to teach the S. S. brethren. Bro. Bailey, from the Lawrenceburg congregation, took his stand with us. He will be a great help to us as he is a good singer and worker. We pray that others will come out from these innovations and take their stand for the Bible way. Don't be afraid to call Bro. Stewart for your meetings if you want a man, who will stand for the Bible.

Homer L. King, Lebanon, Missouri, April 16, 1935.—Since my last to the readers of the O. P. A., I preached at the home congregation, Lees Summit, and at Claxton and at McBride; also conducted the funeral of Sister Drew Browning, a member of the Lees Summit church. By the time this reaches you, the Lord willing, the meeting at Mountainair, N. M., will have been past and I

will be in a series of meetings at Sulphur, Okla., beginning there early in May. We were gladly surprised to have Bro. C. H. Lee and family move back into our community about a week ago. They will be a great help in the work in this section. Don't forget to speak a good word for the paper wherever you go, brethren!

A. H. Pinegar, 3564 Faxon Ave., Memphis, Tenn., April 1, 1935.—The church here is doing fine. All are of the same mind, hence at peace. My work during the winter has been with them, except a few times, when I preached in the home of Bro. E. B. Webb, near Lake Carmorant, Miss. While there the last time, I baptized a lady from the Methodists; others are expected soon. The gospel had not been preached in this community before. I expect to hold a series of meetings with them this year. I expect to devote the most of my time to the cause of the Master, and if you want a meeting write me. How about that mission meeting you expect to have this summer? Are you going to be the answer to someone's salvation, or condemnation—which? Take heed!

W. E. Doss, Uneeda, W. Va., March 25.—I filled my regular appointment with the Rock Creek, brethren over the third Lord's day, with good crowds and interest. However, we were made sad about 2:00 p. m., when Phil Miller (once a member of the church) received a telegram that his son, Fred, 21 years of age, had been instantly killed by a freight train at Hunting, W. Va. Fred was a fine young man and had obeyed the gospel at an early age, but I am sorry to say, like many of the early disciples, "went back and walked no more with Him." Interment was in the family cemetery at 3 p. m. Tuesday. I officiated and spoke words of warning to those unprepared and words of comfort to those prepared—to the largest crowd I ever saw at Rock Creek. I, the Lord willing, expect to be with the brethren at Spring Hill, W. Va., over the fifth Lord's day. This is where Bro. J. D. Phillips held a mission meeting about Christmas. We are coming right along in this section; growing slowly but surely.

THE SPECIAL OFFER

If you will take advantage of the special offer, the O. P. A. from now until January, 1936, to NEW SUBSCRIBERS, for only 50 cents, you can get eight copies yet if you will send in before the next issue. You, probably, will not have another opportunity this year to do so much mission work for your money, and at the same time further the cause of the only strictly loyal paper published in the interest of a complete restoration of the primitive church in teaching and practice.

—Publishers.

I believe in standing up for the truth, if I have to stand alone.—Homer L. King.

There is a small remnant that have not the "mark of the beast."—J. D. Phillips.

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

OLD PATHS ADVOCATE

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

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

Vol. 8

LEBANON, MISSOURI, JUNE 1, 1935

No. 7

REFORMATION AND RESTORATION

By Grover White

Under this caption, we wish to give some church history. **Reformation** is derived from the word **reform** and means "to make better." We shall first learn when, how, and by whom this came about, with the results. The word **Restoration** comes from the root word "restore" and means to find and restore the original as a model. After discussing the Reformation, we shall learn where, when, and by whom, the New Testament church was restored to its Apostolic purity.

The true church was established as a living body on the first Pentecost after Christ's ascension, A. D. 34, as most Bible scholars agree. It was "my Church" (Mt. 16:18), says Christ. There was only the one church (Eph. 4:4) for about 600 years. Although "the mystery of iniquity" (2 Thess. 2:3, 4), which culminated in "Mystery, Babylon the Great" (Rev. 17:5), with the Pope, "the man of sin" and "son of perdition" (2 Thess. 2:3)—although this was at work in Paul's day, there was not much visible result until A. D. 325, at the Council of Nice, France, when Alexander and Arius were disagreed in regard to the doctrine of the "Trinity." Constantine, the political ruler of Rome, summoned 318 bishops, and after three months he had them to form a creed establishing three gods (a Trinity), and Arius and his followers were banished or killed. Finally, the "Falling away" (2 Thess. 2:3) grew and increased, resulting in the greater part of the professed Christians calling themselves "the Holy Catholic Church." About A. D. 666 the Pope was fully developed.

The period from A. D. 476—1492 was known as the "Middle Ages." The first 700 years of this period was known as the "Dark Ages." This was a period of ignorance, superstition, and idolatry. There was a dearth of books and learning. (The "famine of hearing the word of the Lord" (Amos 8:11, 12) had come.—J. D. P.). There were no printing presses and hence no Bibles in the hands of the common people. The wrongly-named "Holy Catholic Church" had made it so. She did this by gaining control of the political governments of the various European countries. She prospers where there is general ignorance and no Bibles for the common people to read!

Then followed a period of the latter part of the "Middle Ages," known as the "Renaissance" (a French word meaning "new birth"). This is a period of about 355 years. There was a new

birth, or revival, of intellectual matters. Universities and schools sprang up, the printing-press was invented, and books were printed. Learning was the result! All this led to the Reformation. Such leaders began to spring up as Martin Luther of Germany, John Wycliffe of England, John Huss of Bohemia, Desiderius Erasmus of Holland, and Ulrich Zwingli and John Calvin of Switzerland, and John Knox of Scotland.

At the time of the "Renaissance," the Catholic Church had been uniting with the political governments of Europe for about 1000 years, and had complete control of the world.

After the Schmalkaldic Wars, the rulers determined what kind of religion should prevail in their realms. This was a step toward religious freedom. As a result, we had the "30 Years War."

Although Erasmus preceded Luther, yet Martin Luther is credited with the praise for "breaking the ice" for the great Protestant Reformation. He was a German student, educated for a priest. He took opposition to the Pope, denying his supremacy. They first split over the selling of indulgences, that is, buying the remission (?) of sins. Luther opposed this, boldly declaring it to be contrary to Scripture. When Luther was summoned to appear before the Imperial Diet at Worms, for trial for heresy, he made this time-honored declaration: "I cannot, I will not, retract anything, unless what I have written be shown contrary to Holy Scripture or plain reason, for to act against conscience, is neither safe nor upright. Here I stand. I cannot do otherwise. God help me. Amen."

Luther translated the Greek New Testament into German. He worked out a new order of church services, and a new system of church government, and wrote catechisms for the instruction of the common people, and thus defied the Church of Rome, by establishing the Lutheran Church in Germany, in 1525.

John Wycliffe of England was popularly called "The Morning Star of the Reformation." He believed each Christian may claim immediate dependence upon God, without the medium or intervention of the clergy, and had a right to take the Bible and reason as the foundation of his belief; therefore, he translated the first English version of the Bible, for the common people. His influence extended through John Huss to Martin Luther and other reformers. Though Wycliffe was condemned to be executed, his execution was, in some way, delayed, and he died. Several years

afterwards his enemies had his bones taken up and burned and his ashes were strewn upon the waters of the River Swift.

John Huss, a Bohemian martyr, who was burned at the stake, transmitted from John Wycliffe to Martin Luther, the torch which kindled the fires of the Protestant Reformation. While Huss was burning, he said: "Jesus Christ, Thou Son of the Living God, have mercy upon me!"

Huss means goose. He also said: "You are now roasting a goose, but in 100 years you will raise up a swan, whom you will not roast or scorch; him will men hear sing; him, God willing, they will let live." This prophecy seems to have been fulfilled in Martin Luther.

Wm. Tyndale, an Englishman, is noted for his translation of the Bible. He once said to one of his opponents: "If God spare my life, ere many years I will cause a boy that driveth a plow to know more of the Scriptures than thou dost." Because he opposed the divorce of King Henry VIII, from Catherine of Aragon, he was thrown into prison, tried, and condemned for heresy, strangled and burned. (Makes me think of the fate of John the Baptist). His last words were: "Lord, open the eyes of the King of England!"

Ulrich Zwingli and John Calvin were reformers of Switzerland. He and Luther differed in that Zwingli claimed that everything in religion should be upheld by the Scriptures or eliminated, while Luther claimed that everything not expressly condemned by the Scriptures should be accepted. Zwingli was killed on the battlefield against the Catholics, and his enemies burned his body to ashes.

John Calvin made the center of his work in Geneva. While here he had Michael Servetus burned at the stake for writing a book on the Trinity. This left a blot upon him. His followers separated from the Lutherans in 1561, and thus originated the Calvinist church.

The English Episcopal Church (of England) originated rather accidentally. King Henry VIII became dissatisfied with his wife, Catherine of Aragon, and wanted to divorce her and marry Anne Boleyn, her chief maid, but the Pope would not permit him to divorce her, so he had his court to pass a ruling that he was the head of the Church of England, and thus he secured his divorce and originated the new or English Catholic Church.

John Knox of Scotland, after Wishart was burned at the stake, became the great leader of the Reformation in Scotland.

John Wesley, an Englishman, was not a Methodist, but was a member of the English Episcopal Church. He tried to reform it, working it over so as to make it fit a republican form of government like the U. S., instead of the English Government under the King.

In his New Testament Notes, Wesley said: "Would to God that all the party names and all unscriptural phrases and forms, which have divided the Christian world, were forgotten; and that we might all sit down together as humble,

loving, disciples at the feet of our common Master, to hear His word, to imbibe His spirit, and to transcribe His life into our own."

We have been thus far talking about reformers. We now wish to talk about restorers. Luther, Calvin, the Wesleys, Knox, or any of the reformers never thought that a direct appeal to the Bible would restore the true Church, but their efforts were exhausted in trying to restore some corrupt religious system already in existence.

Zwingli's principles, if carried into practice, would have brought the Restoration sooner. But the time was not ripe.

About the beginning of the 19th Century such restorers as Thomas and Alexander Campbell in Pa., and Va. and Ohio, and Purviance, Stone, Creath, John Smith, and John Johnson in Ky. and other parts, were working toward the same end without any knowledge of each other. Their object was different from their predecessors in that they tried, instead of reforming some humanly arranged religious organization already in existence, or to start a new sect, to restore the original. Their motto was: "Where the Bible speaks, we speak; where the Bible is silent, we are silent" (Thomas Campbell).

The Reformation began in the 16th Century and resulted in Protestantism with its many sects and divisions. They only went back to the Church of Rome, whereas they should have patterned after the Jerusalem Church. The Restoration aimed at going back to the Jerusalem model in all things.

SUPPORTING THE PREACHER

Anyone who will investigate the following scriptures will learn that it is the duty of God's people to support those who give their time to preaching the gospel: Rom. 10: 15; 1 Cor. 9: 9, 18; 2 Cor., chapters 8 and 9; 2 Cor. 11: 8; Eph. 3: 10; 1 Tim. 3: 15. God's law of reproduction applies to the spiritual kingdom as well as to the animal and vegetable kingdoms (Gen. 1: 12; Eph. 3: 10).

The gospel is God's power to save, but it has no legs—it must be sent or taken. Each Christian should carry his share in supporting the messenger (2 Cor. 8: 11, 14). Some churches have carried more than their share (2 Cor. 11: 8), and the same is true now. "How much must I give?" says one. "As prospered," "As he purposed in his heart" (2 Cor. 9: 7). The Jews gave a tenth. I do not think that is too much under the gospel age, since it is a better law.

Paul said he "took wages." Some of our brethren think it is wrong to have an understanding about what the preacher is to get when the work is done. If you were working for wages, you would want to have some idea as to whether the wages would be equal to or greater than your expenses, would you not? If you are unable to pay your bills, you are branded as "dishonest," and your influence as a preacher is ruined. I know of a well-to-do merchant (Christian?), who called a preacher out behind his store after a successful mission meeting, and offered him a quarter for

his services. "Will a man rob God?" (Mal. 3:8).

No faithful gospel preacher ever got rich from preaching. I have preached some, and have helped others to do the preaching, but at present I am working on a salary, hence I believe I am in a position to see both sides—I have no "ax to grind" in writing this article.

A preacher that will run in on a congregation without their consent or invitation, should take the consequences without grumbling. A church that will call a preacher to assist in the work, and not support him adequately, has committed an offence against the preacher; have violated the above mentioned scriptures, and have thus offended God; to say nothing of the injustice to the preacher's loved ones at home, who are depending on him for food and raiment. How much worse is it for the preacher to "fix the price" before he goes, than for the brethren to "fix the price" after he gets the work done, often to his great disappointment and embarrassment!

The congregations that are able (many are) should keep a preacher in the mission fields, full time, and should support him to the extent that he and his family might live equal to the brethren. The preacher with his extra expenses of travel should have, at least, as much income as others in the congregation. This much needed work and gospel plan would be much better than the custom of the "annual" meeting at the same place (home congregation), where the elders should be doing their duty, making it unnecessary for so much of the preacher's time with the home congregation. If the church is not able to support a preacher full time in the mission field, it surely can support, at least, one mission meeting. Why not begin this good work this very summer, brethren?

—L. G. Park, Council Hill, Okla.

THE AWFUL CRY

"The harvest is past, the summer is ended, and we are not saved" (Jer. 8:20). This is certainly a pitiful condition to think about, but we need to be thinking about it right now. For the thought should interest both saint and sinner. The saint, realizing that the summer of life will soon be ended, should put forth every ounce of energy he has to try to save the falling grain before it is eternally too late. And surely the sinner should be interested in his soul and in eternity enough to realize that the summer will soon be ended and the harvest will soon be past; and that the little span of years that we call life will soon end, and he will be ushered into eternity either saved or not saved.

Many of us looked sadly on this past fall as the summer came to a close, and the winter came on, and saw our barns, etc., empty, with no chance to fill them. Hence we could only do our best and hope for spring to come again to give us a chance. But how sad! That second chance at life will not be! We travel this way but once, and when the sun of life goes down the harvest will be ended and the summer will be past, and many, yes, millions will be unsaved!

Could we but picture the last day, and see the Judge seated on His throne, and the pale nations of the earth gathered before Him; hear some, whom we know and love, turn away, and in great pain and anguish cry "the summer is past, the harvest is ended, and I am not saved"; would not our hearts melt within us? Brethren, think of the thousands who have died this past winter, who may 'wake in the judgment to weep; while the majority of preachers and churches sat idly by. The grain will fall in both winter and summer. That is why we are told to "be instant in season and out of season" (2 Tim. 4:2). During the severe weather of this winter Bro. H. E. Robertson and Bro. Cloves Cook braved the tide and held a mission meeting not very far from Buffalo, Mo. The anxious people waded the snow; came through rain and sleet, to hear the gospel, and a number obeyed. Thus we have a loyal congregation there today. Others of us did what we could to save the falling grain—but the labourers were so few! Then, brethren and sisters, "Can you not do something, in this trying hour?"

Beg them look to Jesus, look just now;

Day is fast declining, they are drifting on,

Soon they'll cry "in vain, too late! I'm gone forever gone!"

Sinner, while you are able and well, why not make the necessary preparation? Be wise as the ant who prepares her meat in the summer. For soon the night of death will come. Every boy and girl who reaches the years of accountability should obey the gospel then, and not while away the days; for many will with good intentions, neglect and put off obeying the gospel until they will finally be heard to cry, "The harvest is past, the summer is ended, and I am not saved"!

—Homer A. Gay.

EXTRA SPECIAL! NOTICE!

As a special inducement to get friends of the paper to work for subscriptions to the OLD PATHS ADVOCATE from now until November 15, 1935, we are offering the following prizes:

For the one obtaining the greatest number of yearly subscriptions, a prize of \$10.00 will be awarded; second prize \$5.00; third prize \$2.00; and fourth prize, a large print New Testament will be given. Remittance must accompany the subscriptions. Two six months subscriptions will be counted as one in this contest.

Here is a chance for you to do much good for the paper and for the readers, and at the same time receive some financial remuneration for your efforts. Please, state whether you wish to enter the contest, when sending in subs. Send all remittance and subscriptions to Homer L. King, Route 2, Lebanon, Missouri.

Note: Brother L. G. Park, of Council Hill, Okla., is responsible for this suggestion and he has offered to furnish the prizes. We appreciate friends of the paper like this—friends indeed!

—H. L. K.

Subscribe for the O. P. A. and help the good work to grow.

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VIEWS AND REVIEWS

By J. D. Phillips

A certain scribe (E. M. Dodd, D. D.) has this to say:

"The Disciples' democracy and immersion come from the Baptists, their baptismal regeneration from the Catholics" (Baptist Tract).

Reply: The word democracy (from Gr. *deemos*, people, and *kratein*, to be strong, rule) means "Government by the people; government in which the supreme power is retained by the people and exercised by representation" (Webster). I have no doubt that our digressive, organ, society, festival, pastor, cups, brethren of "the Disciples" have a democratic form of government, for their practices cannot be read from the Bible; and since their democracy is from Babylon, and not from Jerusalem, I doubt not that it came from the Baptist sect. They make laws which our Lord, the King, has not made. Hence, innovations have loaded them down. But we have no democracy, religiously. We are "a kingdom of priests" (Rev. 1:6) with Jesus as "the blessed and only Potentate, the King of kings and Lord of Lords" (1 Tim. 6:15). As King, it is His business to make laws for His people; as subjects, it is our business to obey them. There is no room for democracy here. We are "bound up, and down, and in, and under" (Daniel Sommer) to all His commands, and we must not, therefore, go beyond "that which is written" (1 Cor. 4:6).

As to immersion, we owe a debt of gratitude to Carson and Conant (two Baptist scholars) and others for restoring the ancient "form of baptism" (Briney), and for giving us essential information on this point. That immersion was the ancient baptism is now conceded by all scholars who deserve any recognition as such. The New Testament is clear on this point. See Rom. 6:3, 4; Col. 2:12.

As to "baptismal regeneration," there is nothing of this sort taught by any of "the Disciples." We all agree that sinners are regenerated or "begotten" by "the gospel" (1 Cor. 4:15) at the time

faith is produced (1 John 5:1, R. V.), and that this "begetting" or "regeneration" is followed by baptism, "the washing of regeneration" (Titus 3:5) or a birth "of water and the Spirit" (John 3:3-5 cf. Rom. 6:3, 4).

IS BRO. HARPER RIGHT?

Noticing an article in the O. P. A. of February, written by Bro. Harper, I would like to make a short reply to part of his article—to the specific question, "Can fermented wine be produced without the yeast leaven?" He states that a man said he could get wine without using yeast by the use of raisins instead of yeast. He answers that this man is in error. Then he gives a chemical analysis of the matter and cites Pasteur as proof. As it is a scriptural matter, I wonder why he did not give chapter and verse as his authority. The reason was he had none.

I agree with him as to the man being in error to this extent; That man or any other man is in error who believes one need add anything to grape juice to produce wine. I do not know all Bro. Harper takes in when he states it takes yeast to produce fermented wine. But I do know this much from experience and observation about what is called making wine, being raised up in central North Texas among Italians and Americans who made wine by the barrel long before we had the Pasteurized method of keeping grape juice from one season to another. They made lots of wine, and did not add anything to it. They made some and added some sugar to it. Still both kinds were "strong wine," as in Num. 28:7, and many other passages of Scripture connecting wine, and strong wine with the tabernacle worship and Passover supper, as Num. 15:1-6.

Brethren, why fight that all the Scriptures sustain and defend a thing (grape juice) that is mentioned just one time in the Bible, as Num. 6:3—R. V.? It seems passing strange. Why do you believe Jesus Christ is the Son of the living God? Because he fulfilled prophecy, and the Bible says so in so many places. The Scriptures do not say anything about Mahomet or Joseph Smith as prophets of God, even do not mention them; therefore we can know they are false prophets.

Likewise, we can know that wine that will make drunk when used to an excess holds the pre-eminence over any other fruit of the vine, more especially grape juice, for it, like these false prophets, is not mentioned but once in the Bible, and then in no wise connected with the worship in any age.

I have heard a number of people say you cannot make wine without putting yeast into the grape juice. I will have to guess in part why they have arrived at this conclusion. They have just simply been misinformed. A man in Texas informed me that J. D. Phillips taught that theory, and if I understand, Bro. Harper has taught this in the article here cited.

Now to be plain, if you doubt what I have said in regard to the process of making wine, I believe I can get you affidavit from men who have made

wine for the last forty years. Again, I have assisted in making wine for church purposes (at Portales, N. M.) for the past eighth years, and know whereof I speak. We put nothing into the grape juice—yeast or leaven in any form in it. Paul says in Jude to “contend earnestly for the faith.” I feel it my Christian duty to do this to the extent of my ability. He says again faith comes by hearing God’s word. I read in Scriptures (God’s word from Gen. to Rev.), speaking about wine and strong drink in terms that anyone can see at a glance it has no reference to grape juice. Brethren, you have not one Scripture inside the lids of the Bible to sustain your contention—not one.

J. E. Spear.

Remarks

We are pleased to have a teacher, but we want one to teach us what is so. The brother tells us he knows “whereof” he speaks; and he tells us “Paul says in Jude.” Where, brother?

Now as to making fermented wine without yeast leaven, if we “have just simply been misinformed,” here is your chance to teach us. But listen, brother, did you ever hear of the blind man who came in from milking the old family cow? Well, he contended with his “ol’ oman” that the old cow was giving the flies she found in the milk, because he did not put them in and did not see them get in. And I suppose he could furnish affidavit from any number of blind men, that they did not see any flies get into the milk, neither did they see anyone put flies into the milk. And the old man thought this should convince the ol’ oman that the cow gave flies, but the old lady was “from Missouri,” and stood on her right to be shown; and she called on those who could see, and while she freed the old man of the charge of putting flies into the milk, still she found evidence to show that the pesky flies had gotten into the milk, and she acquitted here good old cow of giving flies.

This refutes all the brother has said, but let me add: The yeast sporules are alive, as much so as are flies. They are microscopic: too small to be seen by the naked eye. If prevented from entering the drink produced by “the vine,” grape juice, the offspring (*gennema*), Mt. 26:29) of the vine, or if killed after they do enter, no man (Italian, American, or J. E. Spear) can make “fermented wine.” And I “know whereof I speak.” And if Brother Spear will come to Florida, and is able to produce “fermented wine” when these conditions are complied with by me, I will pay his fare here and back. Will he make me such an offer?

Again: Had Jesus used *oinos*, a Greek word that means “wine” (Thayer, p. 442), you might take “wine” in the communion. But he did not do so. He said *gennema*, a word that no Bible translation translates wine. The phrase “the fruit of the vine” (Mt. 26:29) denotes a drink that the vine produces.¹ Yeast is the only thing that will produce “fermented wine.” Now, deny this if you dare, and I will put you to the test. “The

vine” produces a drink called “grape juice.” Will you deny it? Jesus used a drink produced by “the vine,” therefore he used **grape juice**.

If your illustration by the prophets (true and false) is true, **grape juice** is true, and you admit it, for it is found in the Bible. And if you look at Mt. 26:29 in the Twentieth Century translation, you will see it again.

As to your “wine with the Passover,” I surmise it will be found in the Bible like your “Paul says in Jude,” for “The use of wine at the Paschal feast was not enjoined by the law.” (Smith’s B. D.—Peloubert ed.) “There is no divine authority for the use of wine, fermented or unfermented, at the Passover.” (The Bible and Wine.)

It will take more than your *ipse dixit* to show these authorities have stated a falsehood.

And as to Pasteurizing, let me say that Pasteur simply discovered the cause of effects that had been known long, long, long ago. Hence, “Unfermented wine, the juice of grapes, was valued in Palestine as a beverage.” (Smith’s B. D.) “In our Lord’s time there was an amply supply of unfermented wine, the fruit of the vine.” (The Bible and Wine.) “Unfermented wine seems to have been in common use.” (Bagster’s B. D.) Come again, brother. If we are in error, we (including J. D.) need teaching. “Chapter and verse,” please.

—H. C. Harper.

FROM DR. A. J. TRAIL

To the O. P. A., the only paper that I know of that will publish both sides of any and all questions coming from the practices now advocated by our big preachers and our most popular religious papers, especially on the subject of the Lord’s supper.

“The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?” (I Cor. 10:16) The cup of blessing is not a metonymy but a complete expression. The cup is the container and the blessing is the thing contained. It is significantly noticeable in studying the Scriptures that they nowhere speak of the cups of blessing in connection with the Lord’s supper.

What is the blessing that this cup contains. The Savior took this cup containing this blessing out of the passover in the night in which he was betrayed and gave thanks and gave to them and said drink all of you out of it. (See Wilsons Emphatic Diaglot.)

The Savior said that this blessing that was in that cup was his blood of the covenant. If we can find what was in that cup, we will know for sure what the Savior said was his blood of the covenant.

Bro. Baxton was asked, “Is potation (cup) used literally in Luke 22:20 and in I Cor. 11:25?” “His answer was “Yes, it had wine in it. “He takes the cup of wine and gives them to drink and sayeth, “this is the New Testament in my blood,” and thus the “New Testament was established.” (Bishop Lightfoot).

Thayer: "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."

These quotations and partial quotations are from the Cup of the Lord by J. D. Phillips. More quotations from the same source could be given, but these are sufficient to show what was in this cup. "Is it not a communion of the blood of Christ?"

The word communion has two ideas in it, that of commonality and union. I do not see how anyone can conclude that individual cups will denote either commonality or union. It looks very much like a non-commonality and a dis-union.



J. B. Daniel, Hatch, New Mexico, May 13.—The church here is doing very well, being at peace. We have increased in membership about fourfold during the past few years.

D. A. Jones, Atlanta, Texas, April 18.—We have rebuilt our church house here, which was destroyed by fire. We made a great sacrifice in doing so, but we are thankful for it. Faithful brethren will find a welcome here.

J. C. Moore, Waco, Texas, May 1.—The church in Waco is getting along just fine. We have recently purchased new song books, and we have improved in the singing, and the interest is growing. I recently went to Dallas and remained over Lord's day with them. They are having a hard fight.

East Ridge Church of Christ, Hastings, Pa., May 8.—We are building a house of worship, and if anyone can help us it will be gladly received and appreciated in building up a loyal church. Send all donations to Lawrence Bee, Cherrytree, Pa.

J. D. Phillips, Bronte, Texas, May 13.—I am now in a fine mission meeting at Live Oak, near Lometa, Texas. I am to go to Purcell, Okla., the last of May or first of June. I would like to arrange another meeting, while in that state. If interested write me.

Jas. T. White, Georgetown, Texas, May 5. — I preached for the little congregation at Gap, in Comanche County, from Friday night over the first Sunday in May. As usual, I found them well pleased with the Lord's way in the worship. Those in error will not find them easily moved from that way. They, with a part of the brethren at Stag Creek, asked me to hold them a meeting in July, and if I get to them this will make seven-

teen meetings for them. If I could hear from more of the brethren in, Louisiana, Arkansas, and Oklahoma, I would make the trip through there in June or August. I have heard from two places thus far. Do not bother about the finances—do you want the meeting and can you get people out?

T. F. Stewart, Tuscola, Texas, May 4.—Having been very busy, I have neglected my reports to the O. P. A. I have preached at Bradshaw, Pleasant Hill, Lytlecore, Cedar Gap, Tuscola, and Lawn. I expect to be busy all summer in meetings. I am yet undecided whether I can return to the Pacific Coast this year, as my time is limited. Pray for me in the work of the Lord. Let us work while it is day! May God bless the holy brethren!

C. C. Rawdon, Lawrenceburg, Tenn., May 6.—The church here seemed to take on new life and zeal, as a result of the meeting Bro. Stewart held here in April. Bro. Bailey, who came from the class system, seems to be doing fine, and is a great help to the church in leading the songs. I think he will make a good teacher, also. Brother Landcaster, at Hohenwald, Tenn., is having a hard fight, but he is gaining ground, as he is using the sword of the spirit as his weapon. We ask the prayers of the faithful.

W. E. Doss, Uneeda, W. Va., May 5.—The anchor holds, and we are still holding the fort. I have recently preached at Spring Hill, and I expect to hold them a meeting in the future. I filled my monthly appointment at Rock Creek, with seven confessions. Bro. Terry was with me and continued a week with two more confessions, making nine in all; five for baptism and four reclaimed. We have a midweek meeting here, teaching the folk to sing and to take charge of the services. As I have been attending court this week, I have been redeeming the time by preaching each day on the court house steps. I am expecting in the near future to take up the work of the ministry altogether. Bro. Terry preached a week for us a month ago, with good interest.

Clovis Cook, Route 2, Lebanon, Missouri, May 20.—The meeting at Wichita Falls, Texas is now a matter of history. I found the church getting along nicely, and they were ready for the meeting, having advertised it well. We continued over three Lord's days, with good crowds and interest. The visible results were eight additions; six by baptism and two restored. We closed there May 5, with the church rejoicing in the work of the Lord, seemingly with renewed zeal and courage. I was very glad to be associated with my former home congregation in a series of meetings. I went from here to Sulphur, Okla., to assist Bro. King in a series of meetings, by leading the songs and otherwise as he had need of me. Here I heard some more of that good gospel preaching. I am now back in the Ozarks for a short stay. I expect to return to Texas in July for more meetings.

Send in your subscriptions to the O. P. A. now.

Homer L. King, Lebanon, Missouri, May 20. — I closed a series of meetings at Mountainair, New Mexico, May 5, with six baptized and four restored. I was delighted to have my old friends, B. N. Ruebush and wife, of Deming, New Mex. attend the meeting for the first week and to visit with me, also the good brethren, from Albuquerque. I enjoyed the stay in that section very much and hope to return next summer. My next was at Sulphur, Oklahoma for ten days, where I have labored much in the past. Here I baptized six and restored six. In spite of the unusual rainy weather, the attendance was generally very good. While the church here has had much trouble from various sources, including the advocates of a plurality of cups in the communion, yet they now seem to be at peace and getting along pretty well. I was assisted in this meeting by our young preaching brother, Clovis Cook, who was much help in leading the song service and otherwise. Bro. Cook is a splendid young man, and he bids fair to make one of our very best gospel preachers. He is true to the Book. I go next (May 24), to Wilson, Oklahoma, for ten days, then to Cleburne, Texas, beginning there June 6, and continuing over two Lord's days; then back to Haldton, Oklahoma, June 20, continuing until July 4. Pray for me and the work.

H. C. Harper, Sneads, Fla.—The Lord willing, I expect to hold a meeting at Pine Hill, Alabama, in July. This is the home of Brother D. A. Moore, who obeyed the gospel in the meeting at New Salem church last summer in Miss., and his good wife, who became a Christian some years ago. They are the only members of the one body in this part of the country and none of the preachers of the church of Christ has ever preached here. Brother Moore was the Methodist Class Leader, and the Methodists and Baptists are strong here. We expect Bro. T. E. Smith, a good preacher and song leader of the New Salem church to be with us. There is a good prospect of establishing a church here true to the Bible, and any brother or sister or church that can assist us by a donation for the mission work here my address Mr. D. A. Moore, Rt. 1, Pine Hill, Ala.

From here I go to New Salem and Cold Springs, near Brookhaven, Miss., for meetings in August. I hope then to go directly to Corcoran, Calif., to begin a meeting early in Sept., and from there to other points not yet dated.

H. C. Thomas, Marietta, Ohio, May 1.—I enjoy the articles in the O. P. A. very much, also the field reports, showing the good that is being done by the brethren, and possibly, others would be interested in our work in this section. We are holding out against great odds, and little by little we are gaining ground. Since my recovery from an operation in the fall, I have preached at Fairview, Long Bottom, and Porterfield, Ohio. At services in the home of Bro. Haight, I baptized their son and daughter April 28. They meet for worship in a private home, since the congregation left the faith. On May 5, I expect to go to Newell,

W. Va., in the morning and to Beaver, Pa., in the after-noon. The next Lord's day I expect to be with the good brethren at Long Bottom, Ohio, the home of our good Brother Grover White. As I have been forced to labor during the week for a living, most of my preaching has been on Lord's days, but I hope to do more preaching in the future. The church seems to be coming out of Babylon and putting on the garment of white.

W. C. Rice, Mountain Home, Ark., May 6.—After my work in Calif., I preached at Los Animas, Colo., over the first Lord's day in May, to nice crowds, including visiting brethren. I am to preach a few nights for the little band at Prowers, Colo., whom I started into the work last fall, and they are doing fine, I hear. I expect to be with them in August in a series of meetings. We are looking forward to our all-day meeting with basket dinner, the fifth Lord's day in June, at the home congregation. We expect a number of visiting brethren. Brethren, let us do all we can to hold as many meetings this year as possible, and may the brethren assist in this great work of turning souls from darkness to light, for many need the light of the gospel. These are perilous times!

Homer A. Gay, Harrodsburg, Ind., May 8, 1935. —Since last report I have been rather busy. In the meeting at the school house near, Grove Spring, Mo., one was baptized and the members were encouraged to press on in the good work. We have some of the best Christians there that can be found any where. The last Lord's day of the meeting—the third Lord's day in April, Bro. Geo. L. Hogland and wife from Albuquerque, New Mex., were with us! We were very glad to see and worship with these good people again. After a few days at home I left for Steelville, Mo., to be with Bro. Ralph Kitson and family there. I preached from Saturday night, April 27, until Thursday night, May 2nd; leaving there Friday morning for this place. I enjoyed my stay with Bro. Kitson. The weather was bad most all the time, but we had small crowds out any way. The gospel had never been preached in that part before. I am now in an interesting meeting at Harrodsburg, Ind., with splendid crowds. This is my third meeting here, and I have learned to love the good folks very dearly. By the time the readers of the O. P. A. get this I will have finished this meeting and another meeting at Wheatfield, Ind., and will be back home making ready to go to Texas for meetings, the Lord willing.

All who are bothered with "Holy Rollerism" of the Aimee Semple McPherson-Hutton "Four-square Gospel" type, should order the McPherson-Bogard Debate, of Ben M. Bogard, Glover Building, Little Rock, Ark. Price, 50c per copy. Mr. Bogard occupies the same position on the issues discussed as that occupied by the churches of Christ.

Subscribe for the O. P. A. Ask your friends to.

HONOR ROLL

Below we give the names of those who have sent in subscriptions since the last issue, and opposite their names the number of subscriptions. We appreciate very much the interest being manifested in the paper and the co-operation in the campaign to increase its circulation. Notice this list for your acknowledgment.

L. G. Park—6; Homer A. Gay—4; Homer L. King—4; B. F. Wetsel—6; T. F. Thomasson—2; John B. Hall—2; Tom E. Smith—2; Clovis Cook—2; C. C. Rawdon—2; H. O. Freeman—2; L. L. McGill—1; J. D. Phillips—1; T. E. Wright—1; Anna Lee Stewart—1; Jim Chisum—1; Donie Trott—1; J. C. Moore—1; H. C. Thomas—1; J. B. Daniel—1; J. E. Spradley—1; R. S. Trimble—1.

DONATION TO O. P. A. FUND

Mrs. Verdie Poteet \$5.00

Note: Sister Poteet enclosed with this \$10.00, to be used in a mission meeting somewhere. "Go, thou, and do likewise," whosoever of you that are able, brethren. Thanks a lot, Sister Poteet, and May God continue to bless you in the noble work! —Publishers.

"TOO SMART," EH?

"P. S. I wrote the C. M., offering to run in O. P. A. yours on 'The Literal Cuppers' if they would run my reply; but there was nothing doing. Are they afraid of the truth? It looks that way. —H. C. Harper." (In letter to G. W. P.)

"No: they are not afraid of the truth. Just too smart to let you have the last say. If you are not afraid you would meet it in discussion. G. W. Phillips."

Reply: But I can not "have the last say" any more than "they" can, for "they" have a paper as well as we have. They simply are afraid for the people to see your position exposed. And to show you that I am not "afraid," I am ready to meet you any time the Church Messenger will divide space with the Old Paths Advocate. We are ready.—H. C. Harper.

SPLENDID EXAMPLE OF SACRIFICE

The little band of faithful Christians, consisting of seven members (Bro. W. F. Cates and six sisters), have sent us five dollars for subscriptions on the special offer of fifty cents to new subscribers, from now until January, 1936. They sent two names and asked us to supply the others. We have selected the names of brethren, who are looked upon as leaders of congregations. We know of many more who might be benefited by reading the paper, if brethren will just take advantage of this splendid opportunity to reach new readers of the only strictly loyal paper published. All of the members of this little church are poor as the poorest. Many individuals are much more able to give this amount than they. Bro. Irvin R. Boss, of Pekin, Ind., sends us a check for six dollars for his renewal and ten others on the special offer. Sacrifices like these are greatly appre-

ciated by the publishers. This is your last chance to get any benefit from this special offer, hence act before another issue! —Publishers.

DEBATE

Brother W. H. Hilton, Galena, Missouri, is to meet W. A. Ireland (Baptist) in a debate, beginning June 6, at 2 o'clock p. m., and continuing for four days, two sessions each day, afternoon and night. The discussion is to be held at Mineral Springs, Missouri, five miles southeast of Cassville.

This is a mission point, and Bro. Hilton is making a hard fight to establish true worship in this section. Brethren who can should give him their encouragement by attending. —H. L. K.

COOK-KING

On the twenty-third day of May, 1935, Brother Clovis Cook, formerly of Wichita Falls, Texas, and Sister Velma Oleta King (daughter of Homer L. King), of Lebanon, Missouri, were united in marriage, at the bride's home, at 11:00 o'clock a. m. The bride's father officiated.

—Homer L. King.

FROM SAN ANTONIO

I am sure you will be interested to know that we have begun meeting for worship in this city. We met three Lord's days in our home, but we now have a hall, well located. The address is upstairs, 738 Denver Boulevard, just across the street from the Denver Heights Park. Possibly, some of the readers have friends or relatives living here and will write them of our meeting here. We met for the first time in the rented hall May 19, and we had twenty in attendance, eighteen of whom are members. We plan to have Bro. King hold us a meeting this fall. We want the prayers of faithful brethren that we may hold out faithful against all innovations and false teachers. All who are satisfied with the Bible plan are welcome, but we wish to be delivered from innovators and false teachers.

Jesse E. James, 1710 Schley Ave.,
San Antonio, Texas.

AND THEY GOT THE POINT

A negro evangelist was preaching concerning the horrors of Hell. In front of him was a coffin piled high with flowers. Newspapers had announced that it was to be the funeral of a neighbor. There was no word of praise from the preacher's mouth. "Breth'en an' sistahs," he shouted, "ouh deceased friend heah done committed eve'y sin in de catalog. He was not ready when de trumpet of de angel called him. He was unprepa'ed. He was wicked an' had to face de judgment in his wickedness." At the end of the sermon every member of the congregation was eager to crowd forward and view the "remains." Solemnly they filed past the coffin. It was empty but in the bottom was a mirror that reflected the face of every "mourner" that looked in. The lesson went home.—Capper's Weekly.

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, JULY 1, 1935

No. 8

THE CLEANSING OF THE SANCTUARY

Brother Phillips requested me to discuss the following question for the readers of the "Old Paths Advocate": "Has the Sanctuary been cleansed; if not, what is the cleansing? B. S. Thompson, Rusk, Tex." I note Bro. Phillips' announcement in the March issue that he expects to publish a book on this subject this coming summer, and I anticipate it will carry a discussion commensurate to the importance of this timely theme. So I shall here attempt to touch upon only salient features in a brief article.

Brother Thompson's question doubtless alludes to Dan. 8:13, 14, which please read. The form of his question is rather peculiar, as one would expect him to ask "when," instead of "What is the cleansing?" Yet the time and the method of the cleansing are so intimately related in the prophecies that both must be considered in the discussion of either. And Daniel's prophecy with its time limit and related prophecies are so outstanding that this question has been discussed by many throughout the passing centuries. Most of these commentators have understood that the promised cleansing will result in the overthrow of the corrupt institutions of the earth.

Daniel understood this feature of the vision, although part of it was hidden from him; for Gabriel informed him: "Understand, O son of man; for the vision belongeth to the time of the end" (Dan. 8:17). The Jewish Talmudists in Maccebean times, and the great Jewish historian of Apostolic times, Josephus, applied the prophecy to Antiochus Epiphanes, the worst persecutor of the Jews of all the Greeks who ruled over them. Jesus, The Master Prophet, made reference to this vision of Daniel in His profound prophecy of Matt. 24, — "the abomination of desolations." But He gives there no time limits and so mingles the signs of the destruction of Jerusalem, A. D. 70, and the final destruction of all corrupt institutions, as to leave the question open. The "Minor Prophets," and also the Apostles, Paul, Peter, and John contribute related prophecies. John, in the Book of Revelation, is most full, giving time limits also. But these, like those given by Daniel, are so couched as to baffle the curious and prying, and conceal, even from the faithful, until the time for them to be fully understood is fully come. Dan. 12:6-8.

The early church historians, notably Eusebius and Jerome, inclined to the opinion that Antiochus

Epiphanes was "the Continual Desolater." In modern times, the Newtons, both Sir Isaac and the Bishop, looked upon the Roman Catholic politico-ecclesiastical organization as being the real "Continual Desolater" as successor to the Greek and Roman powers. But Alexander Campbell and his coadjutors, R. Milligan and Walter Scott, looked upon Mohammed and his followers, the Mohammedans, as being the "Little Horn" of Dan. 8:9, succeeding the Greeks and completely ending the "continual burnt offering" of the Jews; continuous throughout the 2300 years of desolation, which they computed would end about 1966. As Brother Campbell was leader of the current movement to restore Apostolic Christianity, readers of the O. P. A. should be impressed with his exposition of the prophecies. For about 40 years the pages of his paper, "The Millennial Harbinger," were replete with discussions of the fulfillment these prophecies as well as those dealing with the Roman Catholic and Protestant heresies. He counted it a great privilege to be permitted to announce the overthrow of corruption; but stated that it would be necessary for these problems and prophecies to be more fully discussed later (See Mil. Har. Abr., Vol. 1, p. 245; Christian System, pp. 178, 191-2; and his Debate with Bishop Purcell). Certainly, they must be studied during the cleansing time.

In his book, "The Great Demonstration," and in his later writings, "Primary Lessons in the Science of Prophecy," my brother, John A. Battenfield, shows that the Mohammedans are the final desolaters and that the 2300 years of desolation extend from 323 B. C. to 1972 A. D. He discovered that the Bible is built upon prophecy as a framework; and that there are seven great fundamental systems of prophecies given from Genesis to Revelation each containing seven lines — a central one and three couplets, bearing the bright light of prophecy to the faithful at the end of the age. The book of Daniel carries one of these fundamental systems. The visions of the 8th and 9th chapters are a couplet. And it shows "line upon line," as Isaiah (28:9) says, that the Mohammedans are the final desolating abomination and that their overthrow will come in the progress of the prophesied cleansing of the temple. The two systems found in the book of Revelation are in complete harmony with Daniel, showing that the cleansing will be a procession of wars and terrors unprecedented; and all the prophecies are in complete agreement. The "pale horse" and its riders, "Death," with "Hades" following

like a shadow, are Mohammedanism and Roman Catholicism (Rev. 6:8).

So we may answer Brother Thompson that the Sanctuary has not yet been cleansed. The Mohammedans still occupy the site of Solomon's temple with their desolating Mosque of Omar. And the governments of the nations are overlorded by racketeers under "Mystery, Babylon the Great, the mother of harlots and abominations of the earth" (Rev. 17). Joel's prophecy is now in process of fulfillment. "Proclaim war. Let the weak say, 'I am strong.' Beat your plowshares into swords and your pruninghooks into spears. Come up to the Valley of Jehosaphat" (Joel 2). Paul's prophecy (1 Thess. 5:1-11) is a direct message to us in the time of the cleansing: "The day of the Lord so cometh as a thief in the night. When they are saying, 'Peace and safety,' then sudden destruction cometh upon them as travail upon a woman with child, and they shall in no wise escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief."

We have passed the "peace and safety" time. In 1914, we were hearing on every hand that the world had grown too wise and too civilized ever to have any more war. But "as a thief in the night" "der Kaiser" started the world war on time with Nebuchadnezzar's prophecy. The "seven times" allotted to the Gentiles in his vision (Dan. 4) evidently cover 2,520 years from his conquests of the Jews, 606-585 B. C. to 1914-1935 A. D. "Sudden destruction" came in 1914—"and they shall in no wise escape." At present, the prospect is gloomy. True, we have had a respite from armed warfare since that terrible holocaust swept the nations, but we are in a feverish time of perplexity. Nowhere do we now hear that "the world is too civilized for war." But reports of the crapping of treaties, the breaking of covenants, increasing armaments and armies training and increasing indicate that the 21-year period signified by Nebuchadnezzar's conquests may close as it began (1914-1935), in terrific bloodshed and destruction.

These are "the days of the Son of man." "And as were the days of Noah, so shall be the coming (Parousia, Gr.) of the Son of man" (Matt. 24). This is the time of the fig tree parable. Luke 22. "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness and cares of this life, and that day come on you suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth."

It is time for a new type of evangelism to be carried on. Preachers should emphasize the need of both present and eternal salvation. Preach "faith, repentance, confession and baptism" for the remission of sins in order to eternal life, and also in order to preservation from destruction in the terrible wars that are foretold as leading up to Harnageddon. Study the prophets! The seven bowls of wrath must be poured out. Rev. 16th chapter. The "herald band of Zion" must call

out the people of God. "Come forth, my people, out of her, that ye have no fellowship with her sins and that ye receive not of her plagues" (Rev. 18:4). "Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, ye that bear the vessels of Yahweh" (Isa. 52:11). John the Baptist's commission is due for a second fulfillment: "The voice of one that crieth, Prepare ye in the wilderness the way of the Lord, make straight in the desert a highway for our God. * * * Behold the Lord God shall come as a mighty one and His arm shall rule for Him. * * * He shall feed His flock like a shepherd; He shall gather the lambs in His arms" (Isa. 40). "These are they which come out of great tribulation. * * * And He that sitteth on the Throne shall spread His tabernacle over them; they shall hunger no more, neither thirst any more" (Rev. 7). Out of the cities and fertile lands into the mountains those who "sigh and cry over the abominations that are wrought in the land" must gather while the ink-horn angel sets his mark on their foreheads; and while those who carry "the mark of the beast" (Rev. 13) destroy each other "as in the days of Midian" (Isa. 10:26).

As to the dates of beginning and completion of Daniel's prophecy of the cleansing of the Sanctuary (8:14), "Unto 2,300 days (evening morning); then shall the sanctuary be cleansed." Erebb boker, the Hebrew words for "evening morning," are used to represent the night and day as in regular Hebrew idiom. "Wayyehe erebbn, wayyehe bhoker, yom ekhadh," the Hebrew transliteration, reads: "and there was evening and there was morning, day one," and so of the six creative days (Gen. 1). Night precedes day in God's calendar, and so "evening morning" constitute the day. In the veiled prophetic time limits of Daniel and Revelation, a "day" stands for a year of historic time, as Ezekiel was doubly instructed (Ezek. 4:4-6); thus, 2300 days in this prophecy stand for 2300 years. The context shows the date of the conquest of Medo-Persia by Alexander, B. C. 323, to be the date of beginning, and counting 2300 years from this date, we naturally expect the complete cleansing about the year 1972. "Then shall the sanctuary be cleansed."

Bro. R. Milligan says: "The period of 2300 years, or prophetic days, has been assigned as the terminus ad quem of its (the desolating power's) existence. The Sanctuary or Church will then be cleansed from every stain and pollution of both Eastern (Mohammedan) and Western (Catholic) abominations. But * * * this still relates to the future" (Reason and Revelation, p. 119). Alexander Campbell was in full agreement with this.

Destruction of the wicked, and the preservation of the righteous in "a kingdom that cannot be shaken" (Heb. 12:25-29; Hag. 2:20-23), Brother Thompson, is my answer to your question, "What is the cleansing of the sanctuary?"

Ben F. Battenfield, Compton, Ark.

Subscribe for the O. P. A. and help the good work to grow.

FRIENDS OF O. P. A., NOTICE!

For the past eight or nine months, we have been unusually blest with very encouraging lists of subscriptions and donations, which have made it possible for the paper to make its monthly visits to you and hundreds of others, but we are now entering the "lean" season of the year for subscriptions. We have noticed that June, July, and August are the three "lean" months of the year, and you will notice that they have fallen low for the past month, and were it not for the fact that we had a limited surplus of funds on hand, we could not pay for this issue, but that surplus will have been exhausted by the time this reaches you. This means that you must put forth a greater effort to secure subscriptions and donations, or we shall be compelled to miss the August issue. We did not miss an issue in 1934, and we want to avoid it in 1935. Will you help to make this possible? Take advantage of the special offer, and act today!

—Publishers.

COMMENDATION

Faithful brethren everywhere, Greetings:—

This is to certify that I have known Bro. Joe Howard, of Cato, Missouri, for two years, and I hereby recommend him to the faithful, who are satisfied with the Word of God alone, as an able, fearless, faithful Gospel preacher, who stands opposed to innovations, including the S. S. and a plurality of cups in the communion. If any congregation should need such a preacher for a meeting this year, write him as above.

—W. H. Hilton, Galena, Mo.

HILTON-IRELAND DEBATE

The above debate between W. H. Hilton (Church of Christ) and W. A. Ireland (Missionary Baptist), was conducted at Mineral Springs, Missouri, closing on the night of June 8.

I moderated for Bro. Hilton, and I regard it a great victory for the truth. Elder Ireland left many arguments, questions and objections unanswered. He would neither lead nor follow, and did little but appeal to the sympathy of the people, in an effort to cover up his defeat. I considered his efforts very weak.

—J. H. Howard, Cato, Mo.

Remarks

The above debate is now history, and I believe much and lasting good will come from it. While in a mission meeting at the above place in April, the Baptists and Holiness both challenged me for discussions, and of course, I accepted. I expect to meet Elder Kimfrew (Holiness), of Gravite, Ark., in the near future at the same place.

I shall have time for two meetings this summer, and if any congregation desires my services they may write me at Galena, Mo.

—W. H. Hilton.

McGILL-BAILEY DEBATE

On May 19 and 20, I met Bro. J. C. Bailey at Knoxville in debate regarding the Class System. The propositions discussed were: (1) The Class System, Women teaching in classes is contrary to the Scriptures. (2) The Class System, Women teaching in classes is clearly authorized by the scriptures. I affirmed No. 1, and he, No. 2.

After showing what "assembly" means, I affirmed that the class system violated all the examples of public and private teaching recorded in the Book of Acts; showed that, as under the Old Covenant so under the New, there is one system of lawful assembly; that the "classes" he contended for was a place separate and apart from the church for doing the work of the Church, therefore is a "high place" and must be destroyed, Eph. 6:12 et al.; that the system originated with the denominations, therefore ought to be destroyed (cf. Deut. 12:1-14 etc.); like the high places of old, sometimes it is in Jerusalem (the Church) and sometimes outside. In the Church it is condemned as violating God's system ordained for there. Outside the church it is a thing separate and apart for doing the Church's work and a substitute for parental teaching: therefore as a tradition of men must perish.

I showed the superiority of God's way over man's: the completeness of the scriptures and the logical inference as deduced in Heb. 7:14, that because it is not spoken of, therefore never was used and cited cyclopedic authority to show its origin.

Bro. Bailey argued liberty and expediency. I showed there is no liberty where God has legislated, and that there is the same expedience for sprinkling for Baptism in the case of deathbed repentance, as in teaching by the class method, and that the same line of assumption would bring in Missionary Societies, Instrumental Music etc.

His examples for classes were: (1) Lois, Eunice and Timothy, (2) Jesus and the woman at the well of Samaria, (3) Jesus and the Jews with the woman who was taken in adultery, (4) Those in Acts 2.

I showed that in the first three it was private teaching and in 2 and 3 not regular occurrences but only incidental happenings, and that in the last one it was the same as in I Cor. 14:23-40—also giving Thayer and Young on I Cor. 14:34, 35.

Space forbids me to more than touch on a few of the main points discussed.

Bro. H. E. Garrison acted very acceptably as my moderator. Bro. Henry Good moderated for Bro. Bailey. Bro. Sampson Mann acted acceptably as chairman.

This is the first debate in Canada on this question, and so much good was accomplished that I hope for more. We are gaining ground slowly. To God be the glory in the Church.

—L. L. McGill.

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VIEWS AND REVIEWS

"Since there is no instruction for the use of instrumental music in Christian worship, it not being even one time mentioned in the entire New Testament, he will of necessity have to refrain from such teaching if he heeds the injunction of Peter to speak 'as it were oracles of God' (I Pet. 4:11)."—Firm Foundation.

And for the same reason he will "have to refrain from such teaching" in regard to the Sunday School and cups on "the Lord's table." be they "two or more cups" or "individual cups," they "not being even one time mentioned in the entire New Testament." The instrumental music folks and the Firm Foundation folks need a "house cleaning." One is in the mud, while the other is in the mire.

* * * *

"We take the Bible as our only rule of faith and practice; we wish to "speak where it speaks and be silent where it is silent" . . . it will furnish us unto every good work (2 Tim. 3:16, 17)." —Firm Foundation.

Where does it "furnish" cups, either "two or more" or "individual cups" on "the Lord's table?" —where the Sunday School? —where the Pastor for a church? You may "wish" to "speak where the Bible speaks," but as a matter of truth, you do not do it. You cater, as do sectarians, to what the people want, and pay but little, if any, attention to "how ye ought to walk and to please God" (I Thes. 4:1).

* * * *

" . . . and believing that Bible things should be called by Bible names."—F. F.

It is evident, then, that you have some things that are not "Bible things," as your "Sunday School," your "the Pastor," your "two or more cups" or "individual cups." You introduced the "located evangelist," and now there is "the pastor at large." What next? Will it be instrumental music in the worship? As well take it; you have all the rest.

"If you wish a copy of the tract, The Literal Cuppers, send in your request to the Church Messenger."—C. M.

If you wish to read a nice, neat, never-to-be-answered reply to The Literal Cuppers, send in your request to The Old Paths Advocate for the issue of May 1, 1935.

* * * *

"I covet a written debate with them, but I do not believe King will publish such debate in his paper."—Hayhurst in the Church Messenger.

"The challenge published in our paper is still hanging over the C. M. for such an investigation." —King in O. P. A.

Now what does H. think? Is it: "A burnt child dreads the fire?"

* * * *

"The logic of events has driven me to the conclusion that nothing is expedient that is not scriptural. If He is as wise and good as we think He is, He would certainly not have omitted from his instructions things that would promote the welfare of his church."—Firm Foundation.

"Now, is the Sunday School expedient? If so, it must be scriptural."—Church Messenger."

But the same Book that has "omitted from his instructions" the Sunday School, has "omitted from his instructions" cups on "the Lord's table," be they "two or more cups" or "individual cups." And the cups must go with the Sunday School, for both are "omitted from his instructions."

And since "nothing is expedient that is not scriptural," the man (H) who said, "I shall use the term 'authorize' to involve as an expedient" (See Welch-Hayhurst Debate), admits the cups, "after thanks" (He wanted one cup before)—admits the cups "after thanks are not scriptural, because they are "omitted from his instructions."

* * * *

Substituting

In "The Pathfinder" for October 1, 1932, we find in "The Question Box" this: "What is the burial of an ass? The expression is derived from Jeremiah 22:19, which says: 'He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem.' The burial of an ass means no burial at all."

Baptism is a burial (Rom. 4:1-6; Col. 2:12, 13), hence sprinkling is no baptism at all. And the writer who quoted Jer. 22:19 to prove that sprinkling is a burial has "jumped out of the frying pan into the fire"—he has only "the burial of an ass," —no burial or baptism at all.

This same writer says that the lexicon of Stockius gives "to sprinkle" as a meaning of baptizo. It does not. It says: "Baptizo: generally and by force of the word it has the notion of dipping in and of immersing." And of baptisma (baptism) it says: "(I) generally and by force of its origin it denotes immersion or dipping." He adds, "however, now the water is at least sprinkled upon them." (If sprinkled is baptized, why not say: The water is now baptized upon them, and baptize the water instead of the man?)

"Not only the Catholic Church, but also the

pretended reformed churches, have altered the primitive custom in giving the sacrament of baptism, and now allow sprinkling and pouring."—Note in Douay version.

Now notice this from "THE LEXICOGRAPHER'S EASY CHAIR" in "The Literary Digest" for March 7, 1935: "baptize.—L. D. M., Fayetteville, Tenn.—The word baptize came into the English from the Old French baptiser, from the Latin baptizo, and ultimately from the Greek baptizo, from bapto, dip. Therefore, the idea of sprinkling is not to be associated with it."

* * * *

"As to the giving of the bread only, to the laity the Catholics may think that in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience, and I think they are as well warranted to make this alteration, as we are to substitute sprinkling in the room of the ancient baptism."—Samuel Johnson (See Boswell's Life of Johnson, Vol. VII., p. 291). (Johnson was the English lexicographer.)

Indeed, those who have made substitutions in the one ordinance have no ground to criticise those who substitute in the other. And when the Christian Church ("Disciples of Christ") led off with the cups, even individual cups, and loaves in the communion, it was only to be expected that they would later be advocating fellowship with those who were sprinkled for baptism, as they are now doing (See O. P. A. of Dec., 1933). And now there are churches of Christ leading off to follow them. Yes, some are now bursting full of substitutions on the New Testament church. They have the "itching ears" to catch the latest that is going. —H. C. Harper.

WHAT IS THE FIRST RESURRECTION?

By J. D. Phillips

INTRODUCTION: "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls (Gr. psuchas) of them that were beheaded (Gr. toon peplekismenoon) for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead (Gr. toon nekroon) lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power" (Rev. 20: 4-6).

There are two theories taken in regard to this resurrection, each of which seems to me to be extremely far-fetched and to set aside all that is said by John in regard to the matter as well as to ignore all the fundamental laws of interpretation. The commonest law of language dealing with figures of speech is that nothing is to be taken in a figurative sense unless the context actually forbids its being taken in a literal sense. There is nothing in this text to indicate that it is not to be taken in its proper or literal sense.

One of the two theories is that John saw the martyr spirit return to the church. I see nothing here to indicate this. The other one is that the passing "from death into life" in becoming a Christian is what is meant. As this theory is gaining prominence, I shall let its strongest advocate state the matter in his own words in the following paragraph.

IRA C. MOORE says: "He accuses us of teaching . . . that 'baptism is the first resurrection of Rev. 20th,' whereas we expressly denied that as plainly as we thought necessary for all to understand, and contended that the 'passing from death unto life,' as mentioned in I Jno. 3:14, is the first resurrection" (Christian Leader, Sept. 18, 1934).

EXPOSITION: Of course, in baptism, the consummating act in passing "from death into life" (1 Jno. 3:14), there is both a burial and a resurrection with Christ (Rom. 6:3, 4), but that this is not the resurrection John refers to is clearly shown by the context. Nor is the whole process of conversion "the first resurrection."

The "first resurrection" (v. 5) is clearly distinguished from the second resurrection consisting of "the rest of the dead" or "the remaining ones" (Ibid). This shows that when "the first resurrection" from the dead took place, there were some of the dead who "remained" dead. See the emphatic Diaglott. So if the second resurrection is a literal one, so is the first.

The "first resurrection" consists of the martyrs or, to put it in John's own language, "those who were beheaded," from toon pepeleskismenos, from pelekus, an axe. Here is a lexical study of the word:

Thayer: "Pelekizoo, perfect participle pepeleskismenos; (pelekus, an axe or two-edged hatchet); to cut off with an axe, to behead Rev. 20:4" (Lexicon, p. 499).

Robinson: "To axe, i. e., to hew with an axe. In the New Testament, to behead with an axe" (Lexicon, p. 641).

Robertson: Pelekizoo, old word (from pelekus an axe, the traditional instrument for execution in Republican Rome, but later supplanted by the sword), to cut off with an axe" (Word Pictures, vol. 6, p. 459).

Philip Y. Pendleton, "the peerless scholar and exegete," speaking of the martyr class, says: "Literally, he is one who has 'been struck with an axe for the testimony,' etc. The verb used is derived from the Greek pelekus, which answered to the Latin fascis. These axes were borne as a badge of office by those among the Romans who had power to execute sentence of death. The axe, therefore, as a symbol, indicated that power of death which produced martyrdom, and was not intended to indicate any particular form of martyrdom. Thus, metaphorically speaking, all whom Rome slew were struck with the axe, whether they were crucified, slain with the sword, or killed in any other manner" (The Great Demonstration, pp. 445-6).

The sublinear of Mr. Knoch's Concordant Version translates the passage: "The souls of the

ones having been hatcheted". The interlinear of Wilson's Emphatic Diaglott renders it: "The souls of those having been cut with an axe."

"The axe was Rome's badge of power, and the martyrs slain by both political and Papal Rome are therefore included" (J. A. Battenfield). Since "the axe" as the Roman "instrument of execution" (Robertson) was "later supplanted by the sword," "the first resurrection" consists of those who were slain by the Beasts of Pagan and Papal Rome (Rev. 13) whether before or after the axe as Rome's badge of power was supplanted by the sword.

Paul was beheaded. Some say his head was severed with an axe. Others say it was by a sword. A historian in speaking of this says the dear old apostle's head was laid on the block of execution and the axe was drawn. An officer said: "Wilt thou deny Christ and live?" Paul's reply was a noble one. He said: "I can never deny my Lord." The axe or sword was then applied and his head was severed from his body! To this Paul evidently alluded when he said: "To know him (Christ) and the power of his resurrection, and the fellowship of his sufferings, being conformed unto his death; if possibly I may attain unto the resurrection of the dead" (Phil. 3:10, 11). The Greek reads: "out of the dead ones." It means that he was to be raised before the general resurrection. When we remember that he was beheaded—"cut with an axe" or sword—and that this class is to come forth in "the first resurrection" (Rev. 20:4, 5) which is a "resurrection out of dead ones" (Phil. 3:11), and that "the rest of the dead ones live not again till the thousand years are finished" (Rev. 20:5); it seems conclusive that "the first resurrection" is what Paul had in mind.

"There is no doubt all will be raised at the last, or attain a resurrection: in this sense, no man need wish to attain the resurrection of the dead, because it is a matter of certainty that all will attain it: the apostle, therefore, evidently had before his eyes the first resurrection, and the peculiar phraseology he employs on this occasion proves it to be so—"if by any means I might attain (ten exanastasin ton nekron) the resurrection of which it is said, 'Blessed and holy is he that hath part in the first resurrection,' " (Cummings's Lectures on the Apocalypse, p. 447). In a foot-note, Mr. Cummings says: "Scholz's reading is still more marked, ten exanastasin ten ek nekron, the resurrection, the one from among the dead" (Ibid).

J. C. Waller has aptly remarked: "It seems to us that it would be nonsense to suppose that the apostle meant by this declaration, the general resurrection, about which his anxiety was expressed, as if he doubted whether he would rise from the dead at all. But allow him to be anxious to attain unto the 'first resurrection,' and the sense is plain."

There is an apparent difficulty here. Paul says "souls" (psuchas) were seen by him. But "soul" is sometimes used of a living person. This is by metonymy. Here is a lexical study of the word:

Robinson says (of psuchee, by metonymy): "Of man, a soul, i. q. a living person, man" (Lexicon, p. 908), citing Rom. 13:1 ("Let every soul be subject to the higher powers") as an example. "Eight souls were saved by water" (1 Pet. 3:21) is another good example.

Pickering in his Lexicon gives a similar definition and refers us to Aristoph. Thesm. 864, where psuchee (soul) means "a person."

Thayer: "That in which there is life; a living being; psuchee zoosa, a living soul I Cor. 15:45" (Lexicon, p. 677). "A living soul" here is a quotation by Paul from Gen. 2:7, where we learn that God "breathed into" the "nostrils" of Adam's lifeless body of clay "the breath of life" and consequently he "became a living soul."

Bullinger, whose "Critical Greek-English" has enjoyed a wide sale in England, says: "The word psuchee (soul) has no such fixed meaning as is put upon it by theology and tradition. It occurs in the New Testament 105 times, and is rendered life, 40 times; soul, 58 times; mind, 3 times; heart, once; with ek, heartily, once (Col. 3:23); with humon, you, once (2 Cor. 12:15 marg.); and with hemon, us, once (John 10:24)" (Apocalypse, p. 264).

"In Rev. 20:4, we must note that the word 'them' is masculine, autois, and not feminine, autais, which is the gender of psuchas, souls. This proves that the expression, which consists of four words, 'the souls of those who were beheaded,' is a Pleonasm, and is to be treated as a figure, and not to be translated literally; but, being in the masculine gender, should be rendered without circumlocution 'those who were beheaded,' (Bullinger, Ibid, pp. 614-15).

The word "souls" here is put, by "Metonymy of a part for the whole," for a person. "So there is no reason whatever for adhering to the traditional rendering, 'soul,' in this passage as denoting a part of a man. The words simply mean 'I saw those who had been slain'" (Bullinger, Ibid, p. 264).

"Moreover, the words 'of them' give a wrong emphasis. The Greek is not so definite as that. John sees the martyred saints" (Bullinger, Ibid, p. 265) living after having been raised from the dead.

From these premises, we reach the inevitable conclusion that "the first resurrection" is the martyr class, and that it is to be followed by "the rest of the dead" (all except the martyrs). Both "the first" and the second resurrections will be literal resurrections of the bodies of the dead.

Although Bro. Moore's position is a time-honored one, it having originated with "St." Augustine when "the mystery of iniquity" (2 Thess. 2:7) was about ready to bring forth the pope as "that man of sin" and "son of perdition" (v. 3), yet we cannot accept it for it sets aside the plain facts in the case.

The "first resurrection" will be a literal resurrection of those slain by political and papal Rome. This position does no injustice to the text or to the context. I have not written this to set forth any theory on the Millennium. But it is written

to help save the text of Rev. 20:4, 5, from an unwarranted butchering that makes it meaningless.

This question ought to be studied. No harm can result from a candid investigation of it. Much harm may result, however, from dogmatical conclusions resulting in tests of fellowship being made over it. Especially is this true when the words of the text are wrested out of their obvious meanings.

HONOR ROLL

Below are the names of those who sent us subscriptions since the last issue, and opposite the names the number of subscriptions. You have our thanks and appreciation for your co-operation in securing subscriptions and increasing the circulation of the O. P. A. Notice the list for your acknowledgement, and report any errors to the office immediately. May we have your name with a nice list next time:

Donie Trott—1; A. A. Copeland—1; L. D. McDonald—1; J. D. Perkins—1; W. E. Covey—1; B. M. Massengale—1; E. A. Cogburn—1; M. C. Thompson—1; W. E. Murry—1.

"I am sending some subs. for our dear little paper. I am praying for you all every day that the good Lord will bless you in all you do or need."

—Donie Trott, Munday, Texas.

"I certainly do like the paper, as it helps me in so many ways. Besides giving me a means of keeping in touch with the brotherhood, it furnishes me with many good thoughts on Bible subjects, which help me in my efforts to teach. May you continue to give us a paper opposed to all innovations."—J. C. Moore, Texas.

"May God's richest blessings rest upon you all and upon all of your labors, and may you be faithful found at the end of the day, awaiting there to receive a crown."—Oswald Hodges, Sask, Can.

"Here is my renewal for the O. P. A. again. We surely have missed the paper and wish we could have sent in sooner. I am hoping you may have great success in your good work this summer."

—W. E. Murry, California.



G. B. Harrell, Nettleton, Arkansas, June 19.—

We are getting a small congregation started off right, out in the country about eight miles north of Jonesboro, at a place known as Herndon. I expect to meet with them for a while to assist them. This field is ripe to harvest, if I could only get enough support to keep me going, but I am not financially able to do the work alone. We ask the prayers of brethren for the work in this field.

Tom E. Smith, Healdton, Okla, June 20.—I was with the Pike City brethren the first Lord's day in last month, and one was restored. The third Lord's day, I was with the little band in Wilson. Last Lord's day, I met with the little congregation in Fort Worth, and Monday night following, I preached in my old home community, Santo, Texas. Next Lord's day, I am to be with the congregation at Harmonsville, Oklahoma in the morning, and we expect Bro. King to preach there in the afternoon, as he is in a meeting at Healdton. I preached at Healdton last Sunday night, and one was restored.

WORDS OF ENCOURAGEMENT

"I like the paper fine. I hope you will always stick to the Old Book, and let the chips fly where they will." —L. I. Gibbs, California.

"I enjoy the articles in the O. P. A. very much, also the reports of the brethren, telling of the good that is being done. Here is my renewal for the cleanest and best paper I ever read. It has exceeded my expectations."—H. C. Thomas, Ohio.

"Here is my renewal to the O. P. A., which I believe is the most truthful paper I have ever read on Bible subjects." —R. S. Trimble, Texas.

James R. Stewart, Ottumwa, Iowa, June 6, 1935.—I began a meeting with the loyal brethren here June 1, but due to the rainy weather we are not having very large crowds. However, we are praying for a great harvest. I go from here to Long Bottom, Ohio; then to East Ridge, Pa., where I held a mission meeting last fall. From here I go to Commodore, Pa.; then back home for a few days before going to Texas for some meetings. I am to begin at Stag Creek, near Sidney, Texas, July 27. I would be glad for all who are in reach to attend. Let us work for the "harvest is great and the laborers are few."

Homer L. King, Healdton, Okla., June 21.—I closed a series of meetings at Wilson, Okla., June 2, without visible results. I began at Cleburne, Texas, June 6 and continued until the 19th. While we were hindered much in the open-air effort by the rains, yet we believe much good was accomplished. One was baptized and one restored. The attendance was good, generally. We were pleased to have friends and brethren, from Waco, Temple, Fort Worth, and Dallas, attend the services. I am now beginning a series with the faithful at Healdton, Okla., and we expect to continue until July 4, closing with an all-day meeting that day. We anticipate a great meeting, especially that day, as we are looking for a number of visiting brethren, including several preachers. All who can should arrange to spend the day with us in this get-together meeting. There will be a basket dinner at the noon hour. We are to begin at Waco, Texas, July 5, continuing over two Lord's days; then to Eola about July 18, continuing until about August 1, if interest demands. It seems probable now that Temple will be the next after Eola. All in reach are cordially invited to attend these meetings. I hope the brethren at all places will be ready.

J. D. Phillips, Bronte, Texas.—Since last report, I have held meetings at Ellis, Menard Co., Live Oak, Lampasas Co., and Cleo, Kimble Co., all in Texas. The brethren at Live Oak have been meeting there but a few months. They have three good leaders in the persons of C. E. Hill, Vane Wilks, and Millard Richmond. I anticipate for them a steady growth both in numbers and in spirituality. While at Cleo, I learned that it was being reported in parts of Texas that Bro. Alva Johnson had sent me propositions for debate on the cup question, but that I had ignored them. I am always ready to debate this question with Alva, and no one realizes this more painfully than does Bro. Alva himself—he knows I am anxious to discuss this issue with him. But he must affirm his practice. And he must either deny my practice or admit that it is scriptural. I visited the brethren at Waco (4th St. Church) not long ago. We have a fine band of brethren there. I am at home for a few days, attending Bro. Gay's meeting at Robert Lee. The work here is under the leadership of Tom and Oscar Pate, M. Stroud, and H. O. Freeman. I leave Saturday for Norman, Okla. The Lord willing, I will be at the all-day meeting at Healdton, Okla., July 4th. From there I go to Greenup, Ill., and on to Indiana.

Homer A. Gay, Bronte, Texas, June 11, 1935.—Since last report I closed the meeting at Harrodsburg, Ind., with three baptisms and one restored. From Harrodsburg, I went to Wheatfield, Ind., and began there May 18th, closing the 26th. Here we baptized a Catholic lady who had been "christened" in Germany, by a high cardinal. Other Catholics were interested, and we believe will finally obey the gospel. The lady we baptized and others said that the first time they ever heard the

gospel preached was, when they heard me in this meeting.

After closing out at Wheatfield, I came home for a few days, only to find a lot of work to do in the church there. Leaving home June 5th, I came to Temple, Texas, where I preached two nights to splendid crowds. Aside from having a good crowd of the Temple brethren out, almost the whole Bethel congregation (some fifteen miles away) were with us both nights, also Bro. and Sister L. N. Byford of Waco, Tex. My next was at Robert Lee, where I am with my good friend, neighbor and brother, H. O. Freeman and family, also Bro. J. D. Phillips and wife are with us for a few days of the meeting. I was gladly surprised to get to be with them at this time. Owing to the rainy weather, bad roads and the busy season, our crowds have been light so far. If we had one or two more friends of the paper like Bro. L. G. Park, it would be a great help to a very worthy cause. I am to close out here Lord's day night, and begin next at a point, near Eldorado, Texas; from there to Carter, near Davidson, Okla., to begin July 6th, then to Sentinel, Okla.,

half ago, that the literal return of Christ was not believed."—Present Truth Messenger, Adventist, Apr. 25, 1935.

Tut, tut! Christians have believed and taught "the literal return of Christ" ever since he left. It was about "a brief century and a half ago," that a few began to preach the heresy of the imminent (immediate) coming of Christ."

"In Germany Nazi gathered for the first large assembly of this group. Each attack made on Christianity by the speakers was greeted with thunderous applause."—The Pathfinder.

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

OLD PATHS ADVOCATE

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

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

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LEBANON, MISSOURI, AUGUST 1, 1935

No. 9

"BREAKING THE LOAF"

Speaking of the worship of the Jerusalem disciples, Luke says (Acts 2:42), "And they were constantly attending to the Teaching of the Apostles, and to the Contribution, and to the Breaking of the Loaf, and to the Prayers" (Emphatic Diaglott).

All languages have idioms or expressions peculiar to these languages. The "breaking of bread" is a common Hebraism, and denotes partaking of food, and is used of eating, as in a meal. Many of the idioms in the New Testament were borrowed from the Hebrew. The New Testament writers were Jews, educated to think and write in Hebrew. So they often translated Hebrew and Aramaic expressions. In Greek, *mia sabbaton* (literally, 'one of the sabbaths'), is borrowed from the Hebrew, *echad b' shabbath* (lit., 'one of the sabbaths'), and means, in English, "the first day of the week," and is so translated in Mt. 28:1; Mk. 16:2; Lk. 24:1; Ac. 20:7; 1 Cor. 16:2.

In England, when a friend invites another to dine with him, he usually says, "Come, and take tea with me." Sometimes they say, "Come, and sup with me." In Arabia, they say, "Come, and eat salt with me." Those who speak Hebrew say, "Come, and break bread with me." The same expression is used in Greek, and means the same. It is a Hebrew thought expressed in Greek words. By means of our excellent translations, the same thought has come into our English Bibles. The "breaking of bread," then, is, as Bullinger long ago pointed out, a common Hebrew idiom (*paras lechem*) put into Greek and English words and denotes, not only the act of breaking the bread (by which they always prepared it for eating), but also eating. Bread is a word used in Scripture for food in general. As bread was usually made by the Jews in thin cakes, it was not cut but broken, which gave rise to the phrase, BREAKING OF BREAD, which sometimes means the partaking of a meal, as in Luke 24:35" (Wilson: *Emphatic Diaglott*, p. 876).

What has this to do with the Communion? A great deal! The same idiom is used, with a slight variation, to denote the Communion. Luke calls it: "The Breaking of the Loaf." The phrase in Acts 2:42 in the Greek is: "te (the) klasei (breaking) tou (of the) artou (loaf)." Wilson, in the *Emphatic Diaglott*, p. 876, after showing that "the breaking of bread" denotes an ordinary meal, says, "Also, what is emphatically styled, 'the breaking of the loaf,' in the Lord's Supper, as

mentioned in Acts 2:42. See also Matt. 26:26; Mark 14:22; Luke 22:19; Acts 20:7; 1 Cor. 10:16; 11:23." Winer, in his monumental work, "A Grammar of the Idiom of the New Testament," under "Hebrew-Aramaic Tinge of New Testament Diction," suggests the same idea. See also Bullinger's *Figures of Speech* under "Idiom."

The English translations, without the aid of a knowledge of the ancient languages, force the careful student to the same inevitable conclusion. For, in Ac. 20:7, it says the "disciples came together to break bread (or, the loaf)"; while in 1 Cor. 11:33 Paul says the disciples of Corinth were in the habit of "coming together to eat." In the former passage the "breaking of the loaf" implies the eating (for surely they did not break it and go off and leave it!); and in the latter the "eating" implies the breaking. So the two passages, grammatically interpreted, mean the same. From this, there is no escape!

Should the one presiding at the Lord's Table break the loaf in two in the middle (or near the middle) before any one breaks off his portion of it? No! It should not be broken in two in (or near) the middle! Let us take the passages that say Jesus broke the loaf, and examine them carefully. Matt. 26:26: "Jesus taking the loaf, . . . He broke (Gr., *eklase*, from *klao*). Mark 14:22: "He took the loaf, and . . . broke (*eklase*) it." Luke 22:19: "And taking the loaf, . . . , He broke (*eklase*) it, and gave to them, saying, 'This is that body of mine which is given for you; do this for my remembrance.'" Paul, in 1 Cor. 11:23, 24, says the same.

Can we learn how He "broke" the loaf? We can! How? By the word used, just as we learn what baptism is! The noun corresponding with the verb *eklase* ("He broke") is "*klasma*, a piece broken off" (Pickering's *Lexicon*, p. 746). "*Klasma*, a fragment, broken piece" (Thayer, p. 347). "*Klasma*, a piece broken off, a fragment" (Green, p. 101). "*Klasma*, fragment, morsel" (Feyerabend, p. 222). *Klasma* (*klao*), "that which is broken off, a fragment" (Liddell and Scott). "Fragment, a part broken off; a small detached portion" (Webster). "Morsel, a little bite or bit of food" (Webster). The verb (*eklase*, "He broke"), corresponding with *klasma* ("that which is broken off, a fragment"), is from "*Klao*, to break: used in the New Testament of the breaking of bread." (Thayer, p. 348, mentioning every place where it says Christ "broke" the Communion-bread). "*Klao*, to break off; in the N. T. to break bread" (Green, p. 101). "*Klao*,

to break off" (Feyerabend, p. 222). "Klaoo, to break, break off" (Liddell and Scott). Klasis, "a breaking, fracture: a breaking off" (Liddell and Scott). It is sometimes used in profane authors (but not so used in the N. T.) of pruning a small limb from a tree. Thus we see He broke off a small piece or bite. The Talmud prescribes that among the Jews (whence the idiom arose) the master of the ceremony break and eat, first; then the others. Gill says (on Mt. 26:26): "The rules concerning the breaking of bread are: 'the master of the house recites and finishes the blessing, and after that he breaks: he does not break a large piece lest he should be thought to be famished'" (Commentary in loco). But, can we be sure that Jesus ate the "fragment" or "bite" He "broke off"? Certainly! As shown above, the "breaking of bread" implies the eating. "The situation no doubt implies that He also ate of it" (Carl H. Kraeling, New Testament Department, Yale University). "Does 'He broke' (ekiasse) mean that Jesus broke, and ate (Lk. 22:19)?" Answer: "Yes, though not expressly stated" (R. H. Pfeiffer, Curator Semitic Museum, Harvard University). "Is there anything in the Greek New Testament to indicate that Jesus broke the loaf in two in the middle and gave it to the disciples without eating of it Himself?" Answer: "No: he had to eat before the others. The Talmud prescribes that those at the Table cannot eat until the one who 'breaks the bread' partakes (Berakhoth 47a). According to the Palestinian Tosephta, Berakhoth 6, 10a, 61, 'Whenever Rab (died in 247) broke the bread (after the benediction) he partook of it with his left hand and distributed (the bread to the people at the Table) with his right hand' (i. e., he partook as soon as possible so that they could begin eating)" (R. H. Pfeiffer).

Moreover, Jesus says, "Drink ye all of (ek, out of) it. . . But I say unto you, I will not drink henceforth (ap arti) of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Mt. 26:29). See also the parallel statements in Mk. 14:25; Lk. 22:18 (R. V.) Ap arti (tr. "henceforth") means from now. W. B. Godby, A. M., author of the Godby Translation of the N. T. (one of the very best), says, "The Greek word, *aparti*, translated 'from henceforth,' means instantaneously, from the very moment. Hence, you see the problem is solved, and the question is settled." Thus we learn that "from the very moment" (ap arti) at which He spoke, He would "drink no more" (Mark 14:25) of "this fruit of the vine" (Mt. 26:29), thus showing conclusively that He drank of it just before saying He would do so "no more."

After breaking the loaf, He gave it to them, saying, "this do," i. e., "do what I did." He broke off a piece and ate it, and said for each disciple to "do this." He did not mean for each disciple to break the loaf in two at (or near) the middle, for this would have been an impossibility. It would soon have been broken into a pile of fragments—so many and so small they would have been past the possibility of further breaking. Jesus was setting them an example. Each was to break the

loaf for himself (Lk. 22:19; Ac. 2:42; 20:7; 1 Cor. 10:16). Each was to "eat" (Mt. 26:26; Mk. 14:22). It was not intended for one to break the loaf for all. To the disciples, He said, "this do" (break the loaf). Lk. 22:19. To the same disciples, He said, "take, eat" (Mt. 26:26). To this practice Paul agrees, saying, "The loaf which WE (the congregation) break" (1 Cor. 10:16). That the eating following, as in Mt. 26:26, is shown by the additional statement, "is it not a communion (koinoonia, sharing, participation) of the body of Christ?"

To break the loaf into two large sections and pass both together would mar the symbolism. Christ's body was not so broken. Paul says, "Because there is one loaf, we, the many, are one body; for we all partake of that one loaf" (1 Cor. 10:17). He here shows that the "one loaf" is not only Christ's "body given for" us, but that it also signifies the unity of His spiritual "body, the church" (Col. 1:18). Cf. Eph. 4:4. Breaking the loaf in the middle and passing both sections to the audience is the very token of division (not unity), while breaking it the Scriptural way (each breaking off his fragment) and thus leaving the loaf in one large section is the very token of unity (not division).

Besides, when the one presiding at the Table breaks off (klaoo) his fragment (klasma) of the loaf, he has done all that the Record (either in the Greek or in any translation) says Jesus did. This, then, is the common ground of unity.

This leaves only one passage to be examined. "This is my body, which is broken for you" (1 Cor. 11:25: King James Version). If the word "broken" is genuine, it does not prove the theory we are fighting, for we all believe the loaf should be broken. The disagreement is over how the breaking should be done. Is the word "broken" genuine? It is very doubtful. It is almost universally agreed by textual authorities that it is not. The American Standard Version reads: "This is my body given" (not broken) "for you" (the same as in Lk. 22:19). The Greek Text by Westcott and Hort (the best and most accurate in existence) does not contain the word. Neither is it in Codices Sinaiticus, Aleph, 4th Century; Vaticanus, B, 4th Cent.; Alexandrinus, A, 5th Cent.; Ephraem Syri, 5th Cent. The oldest MSS. from which the Textus Receptus (King James) was made date no farther back than the 10th Cent. We cannot afford to build up a theory on a word which is not in the oldest and best MSS. "The expression, the body 'broken,' or 'the broken body,' is found only once (1 Cor. 11:24) in the Common Version, and it is left out of the American Revised Version as an interpolation. The body of Christ was pierced and bruised, but a bone of him was not broken" (David Lipscomb: "Questions and Answers," p. 70).

That prince of scholars, Prof. A. T. Robertson, says, "The correct text there (1 Cor. 11:24) has only to *huper humeon* (in your behalf) without *klomenon* (broken). As a matter of fact, the body of Jesus was not 'broken' (John 19:33), as John expressly states" (Word Pictures in the N. T., Vol. 1, p. 209).

There is nothing mentioned in regard to the crucifixion of Christ that breaking the loaf in two in (or near) the middle can fitly signify. Each "breaking off" (klaoo) "a fragment" (klasma) far more fitly signifies anything that was done to the body of Jesus than does the traditional way of the one presiding at the Table breaking the loaf in two in (or near) the middle.

Some will ask: "What has the Jewish law to do with whether or not Jesus ate of the bread after the 'thanks' and the 'breaking' (Mt. 26: 26; Lk. 22:19, etc.)?" We answer: Their law and their customs gave the idiomatical meaning to the "breaking of bread" (Heb., *paras lechem*). Usage gives to any word its meaning. *Paras lechem* (Gr., *klasai arton*, Ac. 27:7, etc.) during the life and times of the Messiah meant to break and eat. It still has the same meaning. Rabbi Julius L. Seigel, a Hebrew believer, truly says the phrase "means to break bread" and has the specific meaning of breaking bread as part of the ritual before eating bread. This ritual is accompanied by a 'blessing,' the 'thanks' of Luke 22:19. According to Rabbinic and Talmudic law, no person should pronounce a 'blessing' and 'break bread' with his guests unless he also dines with them (Berakhoth 47a). There is no reason for assuming that this law was not in effect during the life of Jesus."

Rabbi Mayer Winkler, a native Hebrew, says, "Paras lechem means to break the bread, but it involves the idea of break and eat, because, according to the Jewish law, if you pronounce a benediction over bread, you must eat. Otherwise, you are not allowed to pronounce a benediction."

"To break bread is the literal rendering of Hebrew idiom, *paras lechem*, and it means to partake of food, and is used of eating as in a meal. The figure (or idiom) arose from the fact that among the Hebrews bread was made . . . in round cakes about as thick as the thumb. These were always broken, and not cut. Hence the origin of the phrase to break bread" (Bullinger: "Figures of Speech," p. 839).

Thus it is seen that the writers and early readers of the New Testament could have had no conception of the meaning of "the breaking of bread" but that of "breaking" and eating of it. The idiom meant (and still means) just this. "It is folly," as the native Greek educator and lexicographer, Sophecles, long ago pointed out, "to suppose that the writers of the Greek New Testament put upon words and phrases meanings not recognized by the Greeks" and Hebrews. —J. D. Phillips.

THE CURSE OF WAR

By Dan. J. Ottinger

Rome had her Caesars and Carthage had her Hannibals.

Germany has its Hitler, Russia its Stalin, and Italy its Mussolini.

No major power has ever gotten one war paid for until it was thrown into the boiling caldron of another war more destructive than the one before.

Today Europe is an open powder-keg, merely waiting for a spark to fall.

Most men capable of giving a fair opinion tell us that a new European conflagration will burst forth in from three to ten years, however, most of them say it can't be over three years.

The shortest elapsed time between any two of our nation's wars has been 13 years, and the longest time has been 33 years. What means this? It means that on the law of averages America will again be hurled into a human maelstrom in from one to seventeen years. Will America stay out of the next foreign war? Impossible, so long as we assert our "right" as a world power to trade with belligerent nations. That doctrine brought us into the last war, and it will bring us into the next one.

Can Christians stay out of the next war? They surely can, and they won't be Christians unless they do. Personally, before I will engage in carnage and kill my brother in Christ and in Adam, I will go to prison, or, if need be, face the firing squad. I will not in any way honor the authority of my country if that authority becomes contrary to the Spirit of God. "We ought to obey God rather than men." —Acts 5:29.

Well, why won't you? Because War comes of the devil and I profess to be opposed to him. James 4:1, 2. My Lord and Master said to Peter: "Sheathe your sword; for whosoever has recourse to the sword, shall fall by the sword." —Matt. 26:52. In the same connection, Christ said: "My kingdom is not of this world. If my kingdom were of this world, my adherents would have fought to prevent my falling into the hands of the Jews; but now my kingdom is not from hence." —Jno. 18:36. Paul, in Eph. 6:10-18, describes the Christian's armor. Our loins are to be girded about with truth, and our breasts are to be protected by the breast-plate of righteousness. Our feet are to be shod with the gospel of peace. We have a shield, but it is of faith. We have a helmet, but it is of salvation. We have one offensive weapon, but it is "the sword of the Spirit, which is the Word of God." With this armor, brethren, we are more than conquerors. With less or more, we are led about by the devil at his will. No man can wear the Christian's armor and press a machine gun trigger in any earthly army.

How may I help it, did you say? Let your views be known everywhere. Urge your congregation to go on record with the War Department at Washington, D. C. Pray earnestly that we all may be able to stand before God in judgment.

"My greatest mistake was in taking a military education," said Robert E. Lee, shortly after the Civil War.

7225 East End Ave., Chicago, Ill.

Burley F. Black, Ottumwa, Iowa, June 23. — Bro. James R. Stewart closed a series of meetings here June 15, with one baptized and a number of confessions of faults. We believe lasting good was done. We believe Bro. Stewart is a loyal gospel minister, who should be kept busy with ample support. We shall ever remember our faithful gospel preachers and their devoted families sharing the hardships of the preacher.

OLD PATHS ADVOCATE

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QUESTIONS

Brother Harper: Will you please go over I Cor. 11:1 to 17 for us.—H. D. Ans: In verses 1 and 2 the apostle lays down apostolic precept and example as the standard for conduct of Christians, and commends them (the approved ones) for faithfulness thereto. He then enters a reproof of the wayward, and as the basis of this reproof he states the divine arrangement for Christ and man, for man and woman, and for Christ and God. Then in verses 7, 8, 9, 11, and 12 he argues this God-ordained relationship as to man and woman, showing that man is "the head" of woman, somewhat as he does in I Tim. 2:11, 12 and I Cor. 14:33, 34, and 35. He then states that God has given a token of this God-given relationship to woman in her creation. He says: "Because of this the woman ought to have authority upon her head on account of the angels." (Verse 10.) That is, the sign or token of authority or power, the thing signified being mentioned instead of the thing that signifies it. And he shows that even the angels are under authority, power, being messengers, servants, ministers; then why should not woman keep her God-given place?

Now, what is this sign or token God-given to woman? In verses 5, 6, 7, and 13 we have *katakalupto*, meaning to cover, to veil. In V. 14 we have *peribolaion*, meaning a covering, a veil. And as in teaching, we pass from the known to reach the unknown, or as in argument we pass from ground that is admitted to prove ground that is in dispute, so the apostle seems to start on ground that is admitted, though without divine sanction, namely, that of women's wearing a veil, and advances to the God-ordained sign or token in the creation of woman, namely, koma, hair. The original is simply hair, not "long hair," as sometimes translated, but simply hair, natural hair, long or short, but uncut. The apostle does not endorse or bind the human notion or arrangement, namely, the veil; but he binds the God-ordained notion, the token given in creation,—hair, natural, uncut hair. "Covered" (v. 13) consists in having "hair," uncut, natural hair. "Uncovered" is

having "hair" cut. (v. 14.)

"Judge in yourselves—Is it becoming to a woman to pray to God uncovered? or does not even nature itself teach you that if a man have hair, it is a dishonor to him? but if a woman have hair, it is glory to her, for the hair is given to her instead of a veil." (vs. 13 and 14.)

If a man have "hair," uncut, natural hair, it is a disgrace to him; but if a woman have "hair," uncut, natural hair, it is glory to her, for her hair is given from God to her for, rather, instead of, a veil.

Here the apostle clearly binds on woman the God-given sign or token of her place in relation to man, given to her by creation. And the apostle argues that if a woman be not "covered" (does not keep her natural hair,—hair uncut), let her be also shorn (have it clipped close to the head) or shaven (have it shaved off). But since it is a shame (as they conceded) for a woman to be shorn or shaven, let her then be covered (keep her natural hair,—hair uncut. (vs. 5 and 6.)

As to the human arrangement, the veil, that set up by human authority, the apostle says, "We have no such custom, neither the churches of God." Man's devices can not be substituted for God's ordained arrangements in anything. And the woman who cuts her hair is under the condemnation of God, having violated God's ordained arrangement, as the apostle shows. She is as one who has her hair clipped close to the head ("shorn") or has had her hair shaved off ("shaven") from the head, as the apostle shows. By creation, her hair is given to her instead of a veil. If a man gives his servant a hoe for (instead of) a rake, the hoe is used by his master's authority, and the servant has no rake by his master's will. Her hair, natural hair, hair uncut, is her token, sign, given to woman by the Creator to show her relation to man. It is glory to her, and she shows disrespect and rebellion to God and man by having it cut. It is given to her instead of a veil. And to talk of hat, bonnet, veil, or what not, but "hair," natural hair, being here enforced, is nonsense.—H. C. Harper.

FROM BRO. BEN J. ELSTON

(We appreciate this communication from Bro. Elston, a son-in-law of the lamented Alfred Ellmore. We also appreciate his promise to write further, on timely themes.—J. D. Phillips).

R. F. D. 2, Box 156, DeRidder, La., June 27th.—Dear Bro.,—Your letter, the first to me, brought also the first copy of the O. P. A. that I have ever seen. I have had a short, personal meeting with Bros. Harper, King and Park—of those whose names are in this sample copy. I feel that I once knew "Tom" Wright both well and favorably. Would love to meet him again. You suggest that I write on some subjects that would be timely, if well written. Child or family training is most extensively ignored. It appears to have been little taught and really less practiced. If I have a "hobby," that has been it. How clearly fundamental it is! How needless to devote our lives to repairing a waste which was itself so sinful.

It is not mine to say that our Father will be more lenient with this form of unbelief than any other. Surely none goes before it in disastrous results. I am in need of care not to speak too rashly when I see the nearly universal failure of parents at this point. But God has shown me by my own weaknesses the need of kindness as well as correctness in trying to instruct others. Should this reach me in print, I shall try to write further. I thank you. Sincerely, Ben J. Elston.

"ENDEAVOURING TO KEEP THE UNITY"

This unity mentioned in Eph. 4:3 is a much talked of necessity in these days. It should be a subject of much interest to us all. It is the great accomplishment upon which depends the converting of the world to Christ by the church. Unless the church maintains this unity, it is a hard thing to get the world to accept the Bible, the church, Christ. In the divided condition of the church we do not have the influence for good that we should have. The scripture cited above, I believe, means more than just a wish for the unity. Notice he says "endeavouring to keep the unity." This shows that it will take an effort upon the part of all to do so. It does not teach us to force the other fellow to come to our point of view, or bow down to our think-so or notion, but this unity is in the spirit and in the bond of peace. Some seem to think that all this means is for us to agree and if we do not have any disagreement, we may have anything we want, if we do not offend a brother. Thus leaving God and the Spirit out of it all.

I know of a large prosperous church, where they are all agreed, and are at peace with each other—they have unity among themselves — are one. Yet, they have a one man hired-by-the-year-pastor, cups in the communion, a Sunday school with several classes and women teachers, and other societies, a plenty. Have these people attained to that unity, which Paul said for us to endeavour? No, this unity is not the "unity of the spirit in the bonds of peace." Jesus said, Jno. 16:13 that the Spirit would "guide into all truth." The spirit of truth did not guide into such practice, hence their unity is not of the spirit. The spirit says for the elders to feed the flock, and take the oversight. (1 Pet. 5:12.) Again, the spirit says for the prophets to "speak one by one," or one at the time. (1 Cor. 14). Again, the spirit says, for the women to "keep silence in the churches, for it is a shame for a woman to speak in the church" (1 Cor. 14).

All of these classes, etc., etc., are real confusion as everybody knows, and God is not the author of confusion. So, we see people may have unity among themselves and still be at variance with God for it is the unity of the spirit that counts.

The spirit says that Jesus took the cup, not cups, and gave thanks. Paul shows in 1 Cor. 11 that we are to observe (keep) the supper as it was observed by Christ and his apostles. Please read 1 Cor. 10th and 11th chapters. 1 Thes. 5:23 says, "prove all things; hold fast that which is good." That which we can read in the bible is

good. The essentials of a command are good, and we can all be united in the bonds of peace on them. But these innovations, non-essentials, are dividing the churches everywhere. Those who follow after them tell us that if we will just keep our mouths shut there will be no trouble. Yes, that is right. If those who stand for the truth will just play shut-mouth, and submit to anything the others want we can be one in this world and all go down to hell together!

Do we have to have the S. S. classes, women teachers, societies, in order to get to heaven? No. Do we have to have the one man hired pastor in order to get to heaven? No. Do we have to have two or more cups in the worship in order to get to heaven? No. Then could we not leave off these non-essentials and have that unity of the spirit? Yes. Then, who is to blame for the division that exists? Some of the brethren will oppose some of these non-essentials and use some of them, such as the plurality of cups, and then cry for unity!

May God speed the day when sound brethren will see where unsound preachers and teachers will lead them, and then "Mark those who cause division and offences contrary to the teaching of the spirit. Withdraw from every brother that walks disorderly, receive nor use no unsound preachers, and a brighter day will dawn.

—Alneer McFadden, San Angelo, Texas.

HONOR ROLL

Below we give the names of those who have sent in subscriptions since the last issue and opposite the names the number of subscriptions. They have our thanks and appreciation for their hearty co-operation in securing subscriptions and helping to increase the circulation of the O. P. A. Notice the list for your acknowledgment. Report any errors to the office immediately:

Homer L. King—8; J. R. Stewart—4; J. D. Phillips—3; M. F. Pruett—2; G. F. Cheairs—2; W. T. Shockley—; Burley F. Black—1; Edna Heigle—1; O. B. Johnson—1; Mrs. E. J. Woods—1; J. E. Jones—1; I. W. Treat—1; Mrs. C. C. Coble—1; Mrs. Earl W. Carter—1. Mrs. T. L. Modgling—1; C. L. Williams—1.

Donation to O. P. A. Fund

J. C. Moore ----- \$1.00

WHAT MUST I DO TO BE SAVED?

This very important question was asked by the jail keeper at Phillippi. He realized that he was in a lost condition. He was told what to do to be saved, and all of the church of Christ preachers are agreed on the answer given him. That is they agree on what the alien sinner must do in order to get into Christ.

In this passage "saved" means saved from passed sins. But there is another question that is just as important, and that is, what must I do to work out my own salvation? On this question there are lots of differences. I am much interested in these things over which we disagree and would like to have some answers to a few ques-

tions. Where there are differences, one, and sometimes both parties, are wrong. I want to know who is right in these matters under consideration.

1st. Can a man be saved and not belong to a church that uses instrumental music in the church? Those who use Instrumental music, please answer.

2nd. Can a man be saved and not belong to a church that has Sunday school classes and women teachers in the assembly on Lord's day? Those who have classes and women teachers, please answer.

3rd. Can a man be saved and not belong to a church that uses two, four, six, or individual cups in the communion service? Those who use more than one cup, please answer.

4th. Can a man be saved and not belong to a church that uses Acts 2:42 as a given order of worship? Those who use Acts 2:42 as their order of worship, please answer.

5th. Can a man be saved and not belong to a church whose members vote and take part in politics? Those who vote and take part in politics please answer. I would like to have these answers sent direct to me. A soul at stake is worth more than the whole world.

—Wm. H. Purlee, Pekin, Ind.

PROCEDURE ON LORD'S DAY (Brazil, Indiana)

Assemble at 10:30 A. M. Acts 2:42, 20:7. Heb. 10:25. Have teaching by the congregation singing, usually three songs or more if time permits. Col. 3:16, Eph. 5:19. Then the reading of the Scriptures by the brethren, with the edifying or teaching, one speaking at a time. 1 Cor. 14:26-31. Then the fellowship, contribution or collection. Acts. 2:42, Ro. 15:26, 1 Cor. 16:1:2. The Collection is attended to by a brother waiting on the congregation. Next the breaking of bread (loaf), communion or the Lord's Supper, Acts 2:42—20:7—1st Cor. 10:16—11:20. The brother in charge of the communion sits with the rest of the congregation while giving thanks for the bread (loaf). Mt. 26:20. Mk. 14:18. Lk. 22:14, 1st Cor. 11:25. He then breaks the bread (loaf) not in two or more pieces, but takes a piece and eats and gives the bread (loaf) to the rest of the brethren and sisters, and they brake and eat. Thus, all partake of the one bread (loaf) 1 Cor. 10:17. In like manner we all drink out of the one cup (not cups). Mt. 26:27-29. Mk. 14:23-25. Lk. 22:20, 1 Cor. 11:25. Then prayers are in order. Acts 2:42, 1 Tim. 2:8. There should be no less than two prayers offered because they are plural. Acts. 2:42. We should remember that the tabernacle in some particulars is the type of the church. Everything was made, put into the tabernacle and done according to the divine pattern. Ex. 25:40; Heb. 8:5. Moreover, each and everything in the tabernacle had its proper place. The table with the show bread was on the north side of the tabernacle. Ex. 40:22-23. The candlestick on the south side of the tabernacle, Ex. 40:24-25. Please read all of this chapter. If the

type means anything, then every item of the worship on Lord's Day, has its God appointed place in the church. Just as the conditions or commands to the sinner must be observed. Hence, the church should continue steadfastly in the apostle's teaching and fellowship, in the breaking of bread (not breads) and prayers. Acts 2:42—20:7. May we all, lay aside every weight and the sin (unbelief) which doth so easily beset us, and run (not poke or drag) with patience the race that is set before us. Heb. 12:1.

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



J. E. Jones, Temple, Texas, June 22.—We had Brother Homer A. Gay with us for two nights the first part of this month. It was rather unexpected and upon short notice, but we had good attendance, especially by the Bethel congregation. We find that Bro. Gay is still contending for the faith as ever. We are looking with eager anticipation to a successful meeting the last two weeks in August; Bro. King doing the preaching. We extend a hearty welcome to all to attend. Meeting place is located on S. 15th St., Ave. I.

Frank Cope, Electra, Texas, July 19.—I am now with Bro. King in a series of meetings at Eola, Texas. I have been preaching but a short time, but I am looking forward to the day, when I shall be able to enter into the field, and take my place with the other loyal gospel preachers. I expect to continue with Bro. King for a while in order to prepare for the evangelistic work. This will give me a better chance to study and train for the work.

Clovis Cook, Floresville, Texas, July 17.—Since my last report, I was permitted to enjoy and be strengthened by the powerful preaching done by Bro. King in the meeting at Healdton, Oklahoma. I left there the 4th inst., and preached at Waco the 5th, then to Fairview, near Floresville, for a series of meetings, which resulted in four being baptized into Christ. The congregation here took a stand against the custom of the leader "splitting the loaf into in the middle." They have asked me to return for another effort next year. I am now in a series of meetings at Center Point. I go next to the Alum Church of Christ, near Stockdale. This field seems "white to harvest." I am glad that I am being assisted in various ways by our good Brother Jesse E. James, of San Antonio.

W. C. Rice, Mountain Home, Ark., July 2.—The all-day meeting with my home congregation last Lord's day was great. I judge there were 400 people present. Bro. Thompson gave us a good sermon at the 11 o'clock service, and at the con-

clusion two ladies made the "good confession" and expressed a desire to be baptized. Bro. Morrison made a good talk just before the communion. After the noon hour we had a season of fine singing, which was enjoyed very much. After this we attended to the baptism of the two who made the confession. I am now in a series of meeting at the Sand Ridge school house, in Ozark County, Mo. The meeting starts off fine.

Grover White, Long Bottom, O., June 22.—We held a mission meeting at Spring Hill, Stop 12, W. Va., June 2-16. While there were no visible results, yet we believe the brethren were strengthened and encouraged, hence good will be the result. Thanks to the Mallory Chapel brethren for their assistance in every way. Brother J. R. Stewart, of Phillipsburg, Mo., stopped over on his way to Pa. and preached three nights for us at Red Brush. He baptized my second daughter. He is an able preacher, presenting the truth in an interesting way. He takes well with the people in this section, and you will not make a mistake in securing his services.

M. F. Pruett, Wheatfield, Ind., June 18.—Since Bro. Gay held us a meeting, baptizing one, the interest and attendance has increased very much; the attendance being three times what it was. Among the number in attendance there is quite a number of children, which gives us hopes that someone will take our places when we are gone. Loyal traveling evangelists who may be passing this way will find a hearty welcome, to stop over and assist us in our efforts to grow. We wish Bro. Gay success in his efforts wherever he goes. It is a pity that he cannot be heard by thousands, for he is a real gospel preacher. Our wishes and regards go with Brethren Stewart, King, Phillips et al, who are loyal to King Jesus. We shall be glad to hear them when passing this way.

Aaron Loyd, Hastings, Pa., July 6.—The church at Eastridge has completed a house in which to worship, and we wish to express our thanks and appreciation to those who have sent in donations to help us. The Lees Summit congregation, near Lebanon, Mo., sent us ten dollars, and we trust they will receive a blessing for this. Although this is just a mission point, having begun last fall, we now have about forty members, Bro. Stewart having baptized ten in a meeting just closed. We dearly love him for his work's sake and wish him God's speed wherever he goes.

Jas. R. Stewart, Phillipsburg, Mo., July 15.—Closing out at Ottumwa, Iowa, with one baptized and sixteen confessions of faults; two of whom were from the S. S. and cups folks. I went next to Long Bottom, O., where I enjoyed a visit with our good Bro. Grover White, who is a fine man, with a splendid Christian family. I baptized one here. My next was to Eastridge, Pa., where I held a mission meeting last fall, baptizing twenty-one. We baptized ten in this meeting just closed. They are getting along just fine. My next was

at Commodore, Pa., where I delivered four sermons. The brethren here are doing a great work in the mission field. I am home now for a few days, but will leave soon for Texas for some work. Let us work while it is day.

Tom E. Smith, Healdton, Oklahoma, July 9.—The meeting here began June 20 and continued until July 4. Bro. Homer L. King did the preaching. It is needless to say it was well done, to those who know him. Four were baptized and seven confessed their faults, besides the good done otherwise. On July 4 we had an all-day meeting. A number of congregations were represented. We had a very enjoyable day, with short talks from a number of preaching brethren and teachers. Bro. Clovis Cook and wife together with Bro. King's other children were with us the last week of the meeting. Bro. Cook preached twice while here. If nothing happens to turn him aside he will make a strong preacher, as he is a very intelligent boy. Bro. Gay preached on the night of the 4th. This all-day meeting of July 4, is to be repeated next year at Sulphur, Oklahoma. I am to begin a series of meetings at Pike City, July 20, then to Wilson, August 7.

S. E. Weldon, 2318 Eighth St., Port Arthur, Texas, June 24.—We have a small band of Christians, who are trying to establish the cause in this city of more than 50,000 population. There are two so-called Churches of Christ here, with their "hired pastors," Sunday schools, individual (?) communion cups, ladies' societies, and who "shake in the sects" on their sect baptism. We would be glad to have any of the loyal gospel preachers or brethren to stop over and worship with us on Lord's days. In fact we would be glad to have a loyal preacher, who can obtain endorsements from the editors of the O. P. A., to locate here. As we are few in numbers this preacher must be willing to work for most of his living at the first. If interested write me as above.

Homer L. King, Lebanon, Missouri, July 19.—Closing at Healdton July 4, as reported by Bro. Smith, I went to Waco, Texas to begin July 5, but as I had received word from San Antonio that the little congregation was in trouble as a result of some who had come in contending that the loaf must be torn into near the middle, I sent Bro. Clovis Cook to Waco, and I hastened to their rescue, being with them July 5. I think they are now free from these and that they will get along all right under the leadership of our good Bro. Jesse E. James and Bro. Jeff Hallsell. I returned to Waco in time to begin there July 6 and continued until July 14, with seven baptized and three restored. The church there seems to be getting along fine. I am now at Eola, Texas in a meeting. Bro. Frank Cope, of Electra, Texas, a young man, is with me, preparing for the evangelistic work. He seems to have much natural ability, and I predict that he will rapidly develop into a splendid gospel preacher. I wish the brethren would wake up to the opportunity afforded by making it possible for the more experienced

preachers to take two or three of these boys along with them. Is not this the apostolic method of training young men for evangelists? We need many such young men to enter the field just now. Thank God for these noble boys, who are willing to give their lives into the service of our Master, making the sacrifice that some of us are making! I go next to Temple, Texas. Pray for me and the work.

Homer A. Gay, Davidson, Okla., July 15, 1935—I closed the meeting at Bronte, Texas, June 16th, with one restored. Went from there to a school house out from Eldorado, Tex., and began a meeting the 22nd, closing out June 30 without visible results other than good crowds and a splendid interest. After closing out here Sunday night, I went to Ft. Worth, and caught the train there to Marshfield, Mo.—about twenty-five miles from home, where my wife and children met me, and we came back to Healdton, Okla., making it there late the night of the third of July. We surely had an enjoyable visit with the good folk at Healdton and also with the other good folks who were visiting there. Although Bro. King and I live only a quarter of a mile apart in Missouri, that was the first time I had seen him since early spring.

Leaving Healdton July the 6th, we came to the Carter Church of Christ, near Davidson, Okla., and began the meeting that night. The wife and children stayed with me here until Wednesday, the 10th, and went on to Eden, Texas to visit her people. The meeting here has not been as well attended as we feel like it should, but the farmers have been very busy in their crops. We are expecting to have better crowds this week than we had last. We have a splendid band of brethren here. I am to close here July 21, and begin at Sentinel, Okla., the 22nd, closing there the 4th of August. I am to begin at Ramsey, near DeLeon, Texas, August 10th. I have held a number of meetings at Ramsey, and expect to meet many of my old friends while in that part. Bro. A. A. Patterson is with me in the meeting here, and is a great help.

THE APOSTLE PAUL'S CHARGE OR MISSION (No. 1)

Paul's charge was, "To open their eyes, that they may turn from darkness to light and from the power of satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me." (Him) Acts 26:18. This prophecy was uttered about seven hundred years before the birth of Christ by Isaiah 61:1-2, 42:6-16, and has reference to the reign of the Son of God, and the work which is to be done during His reign. Paul was a chosen vessel unto God. To bear his name before the Gentiles and kings, and the children of Israel. Acts 9:15. In view of the above, Paul was competent to write as he did. He had been delivered out of the power of darkness and translated into the kingdom of the son of his love. Col. 1:13, Ro. 6:3-4, Acts 22:16—9:18. Thus Paul turned from

darkness to light, and from the power of satan unto God. Acts 9:18. This turning or change, is a passing out of death into life. So it is said "We know that we have passed out of death into life, because we love the brethren. He that loveth not abideth in death" 1 Jno. 3:14. "Verily, verily, I say unto you, he that heareth my word and believeth him that sent me, hath eternal life, and cometh not into judgment, but passed out of death into life." Jno. 5:24. Paul loved the brethren. Therefore, he knew he had passed out of death into life. See 1 Cor. 16:24. 2 Cor. 2:4. Hence, his proficiency to write. We are aware, when a person is blind, he doesn't see. This is true naturally as well as spiritually. Jno. 9:1-13—24-25. Mt. 13:15. The spiritual blindness is what Paul refers to in Acts 26:18, altho he had power to open the natural eyes when necessary. Acts 9:40:41. God looked down the line of time and saw the blindness of the children of men. Hence, purposed to open their eyes and turn them from darkness to light and from the power of satan unto God. Those that have had their eyes opened, and turned from darkness to light and from the power of satan unto God have received remission of their sins and are entitled to the inheritance among those that are sanctified (set apart) by faith in me, (him) it is a tremendous change from, blindness to sight, darkness to light, the power of satan unto God, delivered from the power of darkness, translated into the kingdom of the Son of His love, and being born anew. Nevertheless the above change must be made before a person receives remission of sins and the promise of an eternal inheritance with God and His Son. Paul informs us as follows: "That the brethren at Ephesus made this charge, and you did he make alive, when ye were dead through your trespasses and sins. Even when we were dead through our trespasses, made us alive together with Christ." Eph. 2:1-5, Col. 2-13. Those who have undergone the above change are new creatures in Christ. 2 Cor. 5:17, Ro. 6:4, Eph. 4:24, and have put off the old man. Eph. 4:22, Col. 3:9.

Joseph Miller,

1004 N. Lambert St., Brazil, Ind.

Is there any reason why the word translated "body" in Eph. 4:12 should not be translated church?—G. W. P. Ans.—While the body (soma) here is equivalent to church (ekklesia), as may be seen from Eph. 5:23, 27, and other passages, yet the words are not the same, any more than church (ekklesia), body (soma), and house (oikos), Heb. 3:6; 1 Tim. 3:15, and flock (poimne), Acts 20:28, 29, are the same words; but each of these words is used to point out the same thing, just as we find elder (presbyteros), bishop (episkopos), Titus 1:5 and 7, used to designate the same thing. But each word carries its own connotation (a signification in addition to its denotation) which gives it a distinctive use, that is, a suggestive application beyond what it denotes.—H. C. Harper.

Subscribe for the O. P. A. and help the good work to grow.

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. 10

VIEWS AND REVIEWS

By H. C. Harper

"In his preaching and practice it was plain to be seen to the taught, that the legs of the lame are unequal. He taught that the women must keep silent, and he let them sing at the close of his talk."—Jeffcoat in F. F.

Well, it is often the case that "the taught" need someone to teach them "the way of the Lord more accurately," and this is evidently the case with the F. F. Paul says: "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" (I Cor. 14:33, 34). And in I Tim. 2:11 to 14 he says: "Let a woman learn in quietness with all subjection. But I permit not a woman to teach, nor to have dominion over a man, but to be in quietness. For Adam was first formed, then Eve; and Adam was not beguiled, but the woman, being beguiled, hath fallen into transgression."

Now, even the "taught" can see here that neither "speak" nor "teach" means "sing." And to include "sing" is "to go beyond that which is written" (I Cor. 4:6). This is condemned. Better stay with the Book.

* * * *

"The very same Bible that says for women to be silent in the church, also tells men to be silent. (See 2 Cor. 14:28). It is only a matter of certain occasions and proprieties."—Showalter in F. F.

It seems "ye" Editor has not read his Bible enough to know where his text is. I told you these "taught" need teaching. But this text to his way of teaching is like Acts 8:38 is to that of the sprinkler—it kills it, and he never uses it. The truth is: "If there is no interpreter, let him keep silence in the church," if he talks in a language unknown to the church. But in the case of a woman there is no exception, and she is always barred "in all the churches of the saints." The "occasion" is stated by God's apostle, and the "propriety" is mentioned—"for it is shameful for a woman to speak in the church" (v. 35), and it is not local or transient, as shown by First Timothy 2:11-15. And they—both these "taught" and the women—better heed it before the judgment, too. The "occasions and proprieties" are always present "in all the churches of the saints." And if it is not the church, the thing ("Bible School" or whatnot) is itself excluded.

"That a woman may teach a group of children and that she may teach older people is so abund-

antly justified in the Scriptures—in fact required of them—it seems remarkable that anybody would be so nicely critical and so ignorant of the Bible as to oppose the good work that such people are capable of doing and in fact in the Bible are required to do."—Showalter in F. F.

Yes, there is much teaching needed on the part of women, and the world and the church are going to the Evil One for want of it. Paul says: "The aged women likewise be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:3-5). These women that "love their husbands," and "love their children" will have "a group of children" to look after; and "older people" that need teaching, as did Apollos (Acts 18:25), they may "take unto them," and teach. Yes, the Scriptures require it. But many of them, like mother Eve, do the very thing God tells them not to do. If the "Bible School" is the church, the inhibition of Paul debars her; and if the "Bible School" is not the church, it is itself debarred by the Scriptures.

* * * *

"To speak where the Bible speaks and to be silent where it is silent—to urge and advocate the gospel as the power of God to save—is the one thing primary in the life and work of all who have turned to Christ whether men or women."—Showalter in F. F.

Then every step the Christian takes is "primary," for no Christian can operate outside of this and "walk" and "please God" (I Thes. 4:1; 2:4; Phil. 4:18; Heb. 13:21). Will Showalter affirm in debate through his columns in the F. F. matched with those of another paper: The Scriptures teach that the "Bible School" is of God? Talk about your "Speak where the Bible speaks and to be silent where it is silent" with your "pastor system," your "twentieth century" service communion, your "Bible School." You are simply drunk on the wine of the Mother of harlots.

" takes issue with some things he thinks he found in the Advanced Bible School Quarterly, edited by Leslie G. Thomas, and published by the Firm Foundation Publishing House. The supposed point in question is with reference to the use of the expression 'Christian church'

as applied to the church revealed in the New Testament. . . . An 'unscriptural' term is not always an 'antiscritptural' one."—Thomas in F. F.

But the expression "Christian church" is both unscriptural and antiscritptural when so applied. It is as sectarian as "Disciple church"—neither the words nor the idea being in the Scriptures. It is a popular expression for a popular literature, —the "Advanced Bible School Quarterly," and like "Bible School" it lets the "cloven foot" brand it of man, and not of God.

* * * *

"Let everybody in every right and Scriptural way among the churches of Christ do what they can to teach the rising generation and older people too the right ways of the Lord."—Showalter in F. F.

Well, if everybody does what he does in a "Scriptural way," it will be done in the right way; and it will not be done in the "right way" unless it is done in a "Scriptural way." This is evident from 2 Tim. 3:16, 17 and like Scriptures. For example, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17). This leaves no room to "do" that which is not written, in "word or deed," teaching or practice. In other words, it demands "a 'Thus saith the Lord,' for our faith a practice,—'Speak where the Bible speaks, and be silent where it is silent.'" This will checkmake the devil at every turn. This will build up churches of Christ. This will bring the "world" to Christ. Try it for a change. Oh that it might become the popular thing — for awhile at least!

"They do not think a woman ought to teach in the church of the living God. They are opposed to it. The women who teach have been 'et down on' and are not carrying on their work."—"A good brother" in F. F.

"The above is a true representation of conditions not only in one place, but in many places. Is it not strange after all that souls are going down to darkness of eternal night and people who profess to be followers of the Lord are fussing among themselves as to whether certain members in the church ought to teach them the way of truth or not."—Showalter in F. F.

"Fussing," yes, it has been "fussing" and more "fussing," as innovations have come in. And there are Showalter and his set who will, at the drop of the hat, "set down on" those who want any instrument but the human voice used in worship "in the church of the living God." "Is it not strange after all that souls are going down to darkness of eternal night" and Showalter and his set, outnumbered two to one by those who use mechanical music in the worship, will gag at this innovation and turn right around and swallow "a whole pot full," as one brother says? Yes, "souls going down to darkness of eternal night" and the Savior praying (John 17th ch.) for his disciples, "that they all may be one . . . that the world may believe," yet these hell-bound "Christians" hugging to their innovations like barnacles to a sinking ship—innovations that are riving

the body of Christ, his church, and keeping the "world" in unbelief. I say, "hell-bound Christians," and if you want to see the picture of the "many," just read Mt. 7:22 and 23.

HONEST BUT WRONG

Like the Apostle of old I feel that I am not fit to be called a disciple, because "I persecuted the Church of God," in a spiritual sense, but I did it "ignorantly." Although my fullest desire was to be just what the word of the Lord would make me—a Christian, yet I was deceived by good words and fair speeches and a "way that seemeth right," hence led away by the error of the wicked and fell from the favor of the Lord through digression.

Then through faith I hear the sweet voice of Jesus saying, Blessed are they who hunger and thirst after righteousness, for they shall be filled." The results of that "hungering and thirsting" brought the Church at Black Jack, Okla. to a "thus saith the Lord," hence we no longer insist on breaking the loaf into two section by the one who waits upon the table before being passed out to the congregation, but "the bread which we break, is it not the communion of the body of Christ? - - For we being many are one bread and one body and are all partakers of that one bread" (1 Cor. 10:16, 17).

Our number here in the communion is about 24, all of whom have seen the light but two, and may God help me to be able to convince them that we may go forth together in the army of the Lord to conquer the enemy. We ask the prayers of the righteous to help us to be honest with God and our souls, and we want the whole brotherhood to know that we are taking our stand for the Lord and His way. We invite any of the good preaching brethren, who may be passing through to stop over and help us on.

We intend to have a meeting as soon as we can get in touch with Brethren King, Gay, or Harper, and arrange for the time. We shall be glad to communicate with all of the faithful preachers, as I am a young preacher myself. "Let us not grow weary in well doing, for in seasons we shall reap if we faint not."

—Fred Kirbo, Wilson, Okla.

REMARKS:—

The foregoing letter from Brother Fred Kirbo, of Wilson, Okla. is such a splendid letter and from such a splendid young man that we feel like passing it on to others. Bro. Kirbo being brought up in a Sunday school congregation and under the influence of S. S. preacher has had much studying to do to come to the truth. I was very much impressed, when some time ago, after he had been preaching for two years, he came to me to have me baptize him, as he was afraid he had not fully understood what he was doing when he was first baptized. This proved to me that he wanted to do just what was right. Soon the contention came up over the manner of breaking the bread, and as he says, he was led away with fair speeches of those who contend that the bread must be torn into two pieces and both pieces passed out to the

audience. I felt hopeful all the time that he would learn the truth, and I felt sure that, when he saw the truth, he would gladly accept it. And now he has taken his stand strictly for the truth, for which we are very thankful. Bro. Kirbo is one of the most promising young men for a preacher, that we have in the brotherhood. He is a good singer, good speaker, and is clean in his every day life. All the faithful brethren should encourage him all they can. I am hopeful that he can be with me in some meetings in Oklahoma this fall. May God help others to see the error of their way and like Brother Kirbo, have the courage to tell the world about it. Here is our heart and hand, Bro. Kirbo, and God bless you.

Homer A. Gay.

VALUE OF INTOXICATING LIQUOR

In The Semi-Weekly Farm News

1. It is valuable to those wishing to make fools of themselves when they haven't sense enough otherwise.
2. It is valuable to motorists wishing to take their own lives, the lives of others, or the maiming of some one for life.
3. It is valuable in helping a man get into condition in which to beat up his family, and then offer as an excuse, he was drunk.
4. It is valuable in the hands of some young man to help bring about the ruin of some poor girl.
5. It is valuable, as an excuse, in the hands of some crooked lawyer, where some one is being tried for murder, under the plea the murder was committed while the defendant was drunk.
6. It is valuable in making derelicts of boys and girls, who would have otherwise made fine men and women, of whom the world would be proud.
7. It is valuable in making wrecks along the shores of time; in filling paupers' graves and almshouses.
8. It is valuable in wrecking homes and in bringing sorrow to the hearts of parents.
9. It is valuable in bringing poverty to the home and distress and disappointment to the family. Many a little child was expecting a pair of shoes, when instead the father brought home a bottle of whisky.
10. It is valuable in bringing many to our penal institutions, our institutions of charity, and in taking many a youth and sending him to the electric chair.
11. It is valuable in depriving the mother and little helpless children of food and clothing that the husband and father might satisfy his appetite for strong drink.
12. It is valuable in causing a man to lose his position, his self-respect, and bring contempt and disgust to the friends of the drinker, and to cause him to be shunned by society.
13. It is valuable in causing a man to wreck his own life, that of his family, and to send his immortal soul to hell, for we are told in God's

Word that "No drunkard shall enter the Kingdom of Heaven." (1 Cor. 5:11).

Many of our business men are strong antiprohibitionists, but I have yet to find one who would employ a drunkard, or who would call in a drunk man to introduce to his wife and daughters. Still they will vote for the damnable stuff, realizing at the time that they are helping wreck some life or home. Many claim as a reason for voting as they do, that they don't want to take away a man's personal liberties. But not many, except criminals, would vote for the repeal of our other criminal laws, so that becomes rather a weak argument. A man has as much right to kill someone by shooting him as a drunken driver has to run his car over someone.

Intoxicating liquor is the only evil in the world that can stalk broadcast over the land, leaving in its wake wreck and ruin, and have the support of men who claim respectability. If someone were to brutally murder a little innocent child, that one guilty of the crime would be mobbed if the infuriated citizens could reach him in time, but when some drunken fool runs his car over a child there is not so much said about it; "it was an accident," the "driver was drinking," and of course we all regret it. The driver may get a light fine and that closes the incident.

But there is one thing to remember: God is not mocked, "for whatsoever a man soweth, that shall he also reap." (Gal. 6, 7). Every man and woman who voted for the repeal of the Eighteenth Amendment will be held responsible in the day of judgment for every drop of blood, and every tear shed by reason of that vote.

W. M. Spence.

Comment

Re-read the above, young man, yea, all who may be tempted to tamper with that dangerous and damnable thing—"intoxicating liquor," then never let it touch your lips, lest you turn out to be a drunkard, and after a few years of sighs, tears and groans go down into an untimely and an unhonored grave; then waking up in the judgment you must hear that awful denunciation, "Depart from me, ye workers of iniquity, I never knew you!" Stop! Look and listen! Can't you see the danger ahead of the course of the drinker? "Set your affections on things above and not on things on the earth" (Paul). "Keep thyself pure" (Paul). "Remember thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shall say I have no pleasure in them" (Solomon).

—Homer L. King.

"THE CLEANSING OF THE SANCTUARY." The publication of this book will be delayed. I am so busy with other matters that I cannot spend the time on the writing of this book that I expected to devote to it. I am doing all I can on it, and hope to get it on the press by spring. I will make further announcements from time to time.

—J. D. Phillips.

OLD PATHS ADVOCATE

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THE FIRST RESURRECTION

L. L. McGill.

We read in the scriptures of men "who concerning the truth have erred (missed the mark) saying that the resurrection is past already and overthrow the faith of some." 2 Tim. 2:18. Even in the time of apostles, professed Christians were not immune to "missing the mark." However it is one thing to miss the mark, and another thing to change when shown the error. The stubborn usually go on in their own evil way as did Saul, I Sam. 15:20, and lead others astray; but the righteous when confronted with their mistake, like David say, "I have sinned against Jehovah." II Sam. 13:13. Hymenaeus and Philetus erred concerning the truth about the first resurrection and overthrew the faith of some, but the path of the righteous is as the dawning light that shineth more and more unto the perfect day. Prov. 4:18. The righteous felleth seven times and riseth up again, but the wicked are overthrown by calamity. Prov. 24:16. May God in his wisdom lead us on in Jesus Christ to the knowledge of his truth that abideth forever. I Pet 1:25. "Ye shall know the truth," said Jesus, "and the truth shall make you free." John 8:32.

The Lord has always made a distinction between his people and the world. Hence concerning the second coming of our Saviour the scripture says, "the day of the Lord shall come as a thief, 2 Peter 3:10; Rev. 16:15; 2 Thess. 5:2; "When they (the world) are saying, peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall in no wise escape. But ye, brethren, are not in darkness that that day should overtake you as a thief"; 2 Thess. 5:1-11. By this we see that the faithful Christian ever on the watch will be expecting the coming of the Lord. No one knoweth the day nor the hour when he shall come, but when ye see certain events coming to pass lift up your heads and look up, for your redemption draweth nigh. Matt. 24:32-34; Luke 21:28. Jesus and his angels are to come with the clouds Rev.

1:7. The angels are coming with fire to burn the wicked, II Thess. 1:7, 8; but they are coming to catch up the righteous to the Lord in the air. He cometh for his own. Matt. 24:30, 31; I Thess. 4:16, 17.

Nevertheless when the Lord comes with the sound of the trumpet his voice shall bring about the first resurrection. "Blessed and holy is he that hath part in the first resurrection." Rev. 20:6. "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord shall in no wise precede them that are fallen asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise (be resurrected) FIRST; then we that are alive, that are left, shall (be changed in a moment in the twinkling of eye, I Cor. 15:51, 52) and 'together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.'" I Thess. 4:15-17. Then the FIRST resurrection spoken of in Rev. 20:6, is the same as that spoken of in I Thess. 4:16. There is nowhere in the whole New Covenant where emerging from the waters of baptism is ever spoken of as the FIRST resurrection.

If the first resurrection is a spiritual, then the first death must be a spiritual. Consequently the physical death would be the second death. But it says those in the first resurrection will not be subject to the second death. Moreover, the lake of fire is the second death, Rev. 20:14. Therefore the first death which is common to all, saint and sinner alike, is a physical death. But if the first death is a physical death, so also is the first resurrection a physical with celestial flesh, I Cor. 15:35-53. For before there can be a first resurrection there must be a first death.

The dead in sin never will resurrected spiritually after this age. If any think so they make a second chance theory foreign to the plan of salvation. But the spiritually dead will be resurrected physically. Nevertheless the dead in Christ shall rise (be resurrected) first, with celestial flesh and shall have no part in the second death even the lake of fire. Nevertheless the unregenerate shall be resurrected (in the second resurrection) physically with immortal bodies (I Cor. 15:22) and be cast into the lake of fire to suffer eternally. A mortal body cannot continue in eternal burning, (unless it be in a fire that burns but consumes not Ex. 3:2) but an immortal body can consciously suffer in the burning brimstone without end. The consequences are awful! Flee, O sinner, flee to the place of refuge in Christ, in his church your only hope of refuge. Soon it will be too late.

(Continued)

HONOR ROLL

Below are the names of those who have sent in subscriptions since we sent the copy to the printers last month. Notice this list for your acknowledgement, as we do not make a practice of a personal acknowledgment. Since the publisher

is so pressed for time, please, do not ask him to write you every time you send in a sub. or two. We thank all very much for their hearty co-operation in securing subs. and in helping to increase our reader list.

H. C. Harper—5; Homer A. Gay—6; J. R. Stewart—3; H. O. Freeman—2; Clovis Cook—2; Donie Trott—2; Homer L. King—2; J. R. Rowe—1; Mrs. L. N. Byford—1; W. E. White—1; A. L. Hawley—1; B. T. Williams—1; J. A. Bednar—1; J. D. Phillips—1; J. A. Dennis—1; J. E. Spear—1; Mrs. John Nichols—1; S. H. Daily—1; Paul J. Willhoite—1; F. R. Keele—1; J. F. Thompson—1; Jesse E. James—1.

WHICH ONE ARE WE?

BY E. F. MORGAN

There's a letter in the Bible with a warning we should heed, It's from John, addressed to seven—will you turn and read? Seven churches then in Asia, but the brethren cannot see, That John was also writing to seven that is to be. "No picture of the future," our great men boldly say, Yet the errors there John mentions are the errors of today. They say, "nothing like a symbol the seven there can be," But seven now are present—but which one are we?

The mystery of "the seven" isn't hard to understand, For we know that some of them obeyed not God's command. Just so with the seven that's in the world today, Some of them have erred from "narrow is the way." "A few things against thee"—Revelation you can read, Truly "thou art fallen"—the "old paths" now you need. Then to record in revelation three take a look at 'Philidelphia' And say, which one are we?

There were more than "the seven" as we all know well, But something in the future John wished to tell. He saw the Lord's church from beginning to the end, Looking down through the future this message did send, To churches, who have fallen, though "naked and blind," Might humble and repent and the "Old Paths" find. No wonder there is seven, and why, is plain to me, "Lukewarm, neither cold nor hot" but which one are we?

"Seven angles, seven churches," the picture is so plain, For we have some innovations and divided we remain. "Amidst the seven candlesticks" "seven stars in his hand," With a "sharp two edged sword"—why this divided band? The "Deeds of the Nicolaitanes" isn't all there is to hate, The "Doctrine of Balaam" too this story does relate. There is now, one of seven and all should plainly see, Like the faithful one mentioned—but which are we?

"Seven spirits before the throne" I'll find if I can, The spirit in the seven most like the "Son of man." Diverse from all others just one of its kind, Read seven religious journals this spirit you will find. The spirit that has love, but must "rebuke and chasten," "Be zealous and repent" and why oh! why not hasten Back to the good "Old Paths" where the faithful all should be, To the church that has the "Open Door"—but which one are we?

"Which one has the 'Open door'?" I hear a number shout. The one where all can worship without a single doubt;

For every point of doctrine they read it in the book, Not hard to find this "Open door" if only you will look. Now try it on the others where designing men have bound A false and human doctrine, and no Bible can be found. We've surely found that "Open door" as plain as plain can be, And only one that has it—but which one are we?

We find a perfect model as all can plainly see, In the "Church of Philidelphia" in revelations three. And every individual that would be sure of Heaven, Is searching for the one in chapter three and seven. Where, oh! where can it be found? the cry is often heard, "It's found among the faithful who take Jesus at his word." Let us pray the time may come when united we may be, With the question long forgotten, "which one are we?"

PAUL'S CHARGE OR MISSION

(No. 2)

Acts 26:18, shows, that this great change is brought about by "The preaching of the word of God." 2 Tim. 4:1, Mk. 16:15:16. The first step or command toward this change is to hear the word of God. When the Scribes asked Christ, "What commandment is first of all," Jesus answered, "the first is hear, O Israel: The Lord our God the Lord is one." Mk. 12:28-29. After a sinner has heard "the word" (gospel) he must then learn. Jesus said, "and ye shall know the truth and the truth shall make you free." Jno. 8:32. Again, "No man (Jew or Gentile) can come to me, except the Father that sent me draw him, and I will raise him up in the last day. It is written in the prophets and they shall all be taught of God. Every one that hath heard from the father, and hath learned, cometh unto me." Jno. 6:44:45. We are, taught, hear, and learn from the father in or by his word. Hence, we read, "and from a babe thou has known the sacred writings which are able to make thee wish unto salvation through faith which is in Christ Jesus. Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:15-17. When one has "heard and learned from the Father," his eyes are opened, he is then commanded to, "believe on the Lord Jesus." Acts 16:31, 1 Jno. 3:23. "Faith or belief comes by hearing the word of God," Ro. 10:17, Jno. 20:30:31, Acts 16:32. After having heard, learned, and believed, the next command is "repentance." Acts 2:38—17:30. Then the alien is required to "confess with the mouth Jesus as Lord," Ro. 10:9-10. "The good confession must be made, 'before men,' Mt. 10:32, 1 Tim. 6:13. The sixth or last command the sinner must obey, is "baptism in the name of Jesus Christ, unto (into) the remission of the sins," Acts 2:38, Mk. 16:15, 16; 1 Pet. 3:21. "Buried with Christ in baptism" Col. 2:12; Ro. 6:3-4. The above course, is God's way or plan in "opening the sinners eyes, turning them from darkness to light, and from the power of satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified by faith in

me." From the foregoing we have the following summary.

1st. Hearing and learning from the Father. Jno. 6:44:45 changes one's course.

2nd. Faith or belief in Christ, changes the mind. Ro. 7:25, Col. 3:1-3.

3rd. Repentance, changes the conduct or practice. Acts 11:18, Cor. 7, 10, Jonah 3:10.

4th. Confession with the mouth and before men, Jesus as Lord, Changes the obligation. Ro. 10:9-10. Mt. 10:32, I Jno. 4:1-3-14, II Tim. 2:12.

5th. Baptism into the name of the Father and of the son and of the Holy Spirit, unto (into) the remission of sins, Mt. 28:19; Acts 2:38, changes the state or relationship, therefore, "Delivers from the power of darkness and translates into the kingdom of the son of his love." Col. 1:13; I Cor. 12:13. Hence, "Fellow-Citizens with the saints, and of the house-hold of God" Eph. 2:19. Born Anew, Jno. 3:3-7; "New creatures II Cor. 5:17.

The word of God "opens the blind eyes" Acts 26:18, Eph. 1:18.

Gives light, Psa. 119:105-130, Isa. 8:20.

Quickens, Psa. 119:50, Heb. 4:12.

Cleanses, Jno. 15:3, Acts 15:9.

Purifies 1st Pet. 1:22.

Begets, 1st Cor. 4:15, Jas. 1:18.

Saves, Mk. 16:15-16, Jas. 1:21.

Time and space will not permit me to further go, but if you care to read and study you may more surely know.

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

FIRST CORINTHIANS 16:2

"Upon the first day of the week (every week—*kata sabbaton*—says the Greek), let every one of you lay by him in store, as God hath prospered you" (Paul).

Here is the whole program of Christian giving as outlined by the inspired apostle as he was giving "orders to the churches" (v. 1):

WHO? "Every one of you!"

WHEN? "Upon the first day of every week!"

WHAT? "Lay by him in store!"

HOW MUCH? "As God has prospered you!"

Leavell says: "Paul's plan just outlined is that we give **PROPORTIONATELY**; 'as the Lord has prospered you.' What could be clearer or fairer? As God's stewards, we are to give back to Him according to what we make. If we make little, give little; if we make much, give much. This works with the poor and the rich alike."

If we should judge most brethren's financial condition by the amount they give to the Lord's cause, we would think they were too pauperous to have enough to keep from starving!

—J. D. Phillips.

Subscribe for the O. P. A. and help the good work to grow.



G. B. Harrell, Fordyce, Arkansas, August 15.—Notice that I am moving from Nettleton to the above place. Any loyal congregations in South Arkansas or North Louisiana, desiring my services should write as above, as I would be glad to visit every loyal congregation in these sections.

J. C. Moore, Waco, Texas, July 22.—The church at 1605 S. 4th St. is rejoicing over the results of the meeting, conducted by Brother Homer L. King, which closed July 14, with seven baptized and three restored. The meeting should have continued longer, but we plan to have him hold another meeting here in October or November. Brother Clovis Cook preached one night for us enroute to Flooreville. He is a fine teacher and will be one of our best in the near future. We suggest that each congregation support at least two meetings each year.

W. C. Rice, Mountain Home, Ark., Aug. 15.—After closing a meeting near Hot Springs, with large crowds and baptizing two, I began at a school house, near Bee Branch, Ark. The Baptists began a meeting nearby at the same time, but I think we had a good meeting in spite of this. My next was near Center Ridge for one week with good interest, baptizing two and restoring one. I expect to preach at home tomorrow night, and then to points in Missouri and Colorado. Come again, Bro. Ben J. Elston, I always enjoy your articles. The "Curse of War" by Bro. Dan Ottinger, was great. I never could see how anyone claiming to be a Christian, could speak in favor of carnal war.

Frank Cope, Rte. 2, Lebanon, Mo., Aug. 16.—I am still with Bro. King in the evangelistic work. After closing out at Eola, Texas, with much success, we came to Temple, Texas, where we continued over two Lord's days. While at Temple I preached twice and baptized two. I am 17 years of age. My intentions are to make a fight for the truth, and I believe with my able instructor, Bro. King, and by hard study I shall soon be able to be out in the fields alone, preaching the gospel and leading souls to Christ. I am now in Bro. King's home in the Ozarks of Missouri.

Clovis Cook, Lebanon, Missouri, Aug. 16.—After closing a series of meetings at Center Point, near San Antonio, with two baptized into Christ and five confessing their faults, I went to the congregation at Alum, where we had two restorations. We had good crowds and interest in spite of the hindering causes. These places have asked me to return next year for another effort. I go

next to a point (Allendale), near Wichita Falls, beginning a mission meeting there the 23rd inst. Then I expect to return to the Ozarks in Missouri for some work. Let the good work continue with renewed zeal, brethren.

H. K. Tidwell, Haughton, La., Aug. 12.—Our meeting at Mountain Gapp, near Rush, Texas, closed the 7th inst., with two baptized and three confessions of faults. The attendance was the best we have had in the four meetings I have held there, and we believe good was accomplished that will bring forth fruit in the future. To have Bro. J. R. Rowe with me at that place was more than a pleasure to me, as he is so loyal to true Christianity. I am now in a meeting at Marion, La., with increasing interest and attendance. The brethren predict a great meeting. This is my third effort here.

J. E. Jones, Temple, Texas, August 15. — We have just closed a meeting here of ten days' duration, with Brother Homer L. King doing the preaching. The results were two baptized and eight confessed their faults. While the visible results were not so great as last year, yet we feel that much good was accomplished. There was nothing lacking on the part of the preaching. None could listen to Brother King any length of time and not be benefitted. Bro. Frank Cope, who accompanied Bro. King made many friends here, and we believe he will soon become a great power in the word of the Lord. We wish to commend Bro. King for his good judgment in selecting such fine young men and assisting them to get started in the work of the ministry. We hope to have Bro. King with us again next year. We were greatly encouraged by the presence and assistance of visiting brethren far and near.

James R. Stewart, Phillipsburg, Missouri, August 6.—I was with the faithful few at Vanzant, Mo., over the third Lord's day in July, with three services on Sunday. All seemed to enjoy it very much, and to me it was one of the most enjoyable in my life. From here we went to Cedar Gap, Texas, where I preached two nights to a number of old time friends and relatives, including my father and mother and brothers. This is the home of my oldest brother, T. F. Stewart, who is also a gospel preacher, doing much good for the Lord. My next was at Stag Creek, baptizing one and the church seemed to take on new life. At this writing I am in a mission meeting, near Colmen, Texas. Prospects are good for a great harvest. My next will be with my home congregation, near Lebanon, Mo. Let us toil on for the crown that awaits the faithful on the other shore.

Grover White, Long Bottom, Ohio, July 29.—The all-day meeting at Red Rush, near here, is now a matter of history. Splendid talks were made by Brethren H. C. Thomas and F. J. Ash. Bro. Thomas spoke on "How Beautiful Heaven Must Be!" in a very edifying manner, while Bro.

Ash spoke in the afternoon on "Unity" and in the evening on "God's Part and Man's Part" in a masterful way. Brethren were in attendance from Marietta, Ohio; Spring Hill, W. Va.; Derville, Ohio; Straitsville, Ohio; and possibly others. All seemed to enjoy the day very much. The writer is to begin a series of meetings at Uneeda, W. Va. August 16 and continue until the 25th., closing with an all-day meeting at Workmen's Branch, near Madison.

Tom E. Smith, Healdton, Okla., August 6.—The meeting at Pike City closed August 4, with eight confessing their faults. We were handicapped by unfavorable conditions, making it necessary for some to detour several miles to get to the meeting, however the attendance was fair, and we feel that much good was done. We closed with an all-day meeting, which was enjoyed by all. We were pleased to have with us Brethren C. H. Eatman, from Arizona; J. V. Speights, Littlefield, Texas; Wiley Cates, Munday, Texas; and the Healdton Congregation. Bro. Cates preached one night during the meeting, which was enjoyed. He wishes to locate with a loyal congregation, where he can get work. If you know of such a place write him at Munday, Texas.

Homer A. Gay, Lebanon, Missouri, August 17.—The meeting at Sentinel, Okla., was called off about three days before I was to have begun, so I went to Eola, Texas, where my family was visiting and where Bro. King was in a meeting. We remained there until July 29, when we left for our home in the Ozarks of Missouri. I began a meeting August 3 at Ramsey, near DeLeon, Texas, and continued until the 11th. Here I had the pleasure of being associated with many of my old time friends, including Brethren George Hughes, a young gospel preacher, whom I baptized, and J. R. Stewart. I was also glad to meet Bro. C. R. Worsham and to hear him preach. I am to begin tonight at Claxton, near Lebanon, Mo., where Bro. King and I held a mission meeting last fall, establishing a small congregation. I go next to Poolville, Okla. to begin Sept. 7, then to Black Jack, near Wilson, Okla., beginning September 21. From there I expect to go to Wichita Falls, Texas, beginning October 5, then to Pike City, Okla., October 26. After this I hope to have a few days to visit with the family at home.

J. D. Phillips, Bronte, Texas, Aug. 6.—I am now in the "Hoosier State," and since coming here I have held two meetings, one at Deeters, 10 miles south of Brazil, and one in Brazil, at Blaine and Harrison streets. The Deeters meeting resulted in five baptisms. The Miller brethren, both Michael and Joseph, preachers, attended both meetings throughout. Bro. Roy M. Koonrod, another preacher, attended part of the Brazil meeting. Our young Brother Royce, a preacher just entering the field, was with us once. We are glad to see the young men entering the work. I go to "Antioch," Greenup, Ill., Saturday. I have

held three meetings there in the past. From there, I go to a point near Wheatfield, Ind. From there, either to Harrodsburg, Ind., or to Spring Hill, W. Va. It looks now as if I will have a debate or two in Penna. this fall. We may turn it into a written debate and thus make a book of it. Any one wishing to communicate with me concerning the work in the East, may address me at: 1004 N. Lambert Street, Brazil, Ind.

"THE NEW TESTAMENT TEACHING ON WAR" is a timely tract written by Bro. H. Leo Boles, former president of David Lipscomb College. It is an excellent presentation of the teachings of the Scriptures on the subject. It sets forth a Christian's duty in time of war in such a way that "the wayfaring men, yea fools," need not "err therein." It also gives quotations from such leaders as Tertullian, Alexander Campbell, Benjamin Franklin, and others among our most influential brethren. Order from the Gospel Advocate Company, 110 Seventh Ave., North, Nashville, Tenn.—J. D. Phillips.

B. S. Thompson, Rusk, Texas, August 18.—Bro. H. K. Tidwell, of Haughton, La., closed a meeting at Mountain Gap, near Rusk, August 7, after eleven days duration. The results were two baptized and three restored. The crowds and interest were good, and the members were much strengthened. This was the fourth meeting for Bro. Tidwell here, and we can recommend him as a true gospel preacher, opposed to all innovations. We shall be glad to have any of the loyal brethren stop over with us for worship on Lord's day, which begins at 9:00 o'clock a. m.

Homer L. King, Lebanon, Missouri, August 19.—The meeting with the Eola, Texas congregation closed July 31, with six baptized and two restored, and we trust much good otherwise done. Bro. Frank Cope was with me here, assisting in the reading, praying, preaching, and any other way he could to make the meeting a success. We enjoyed the association and work very much. We were gladly surprised to have our old friend and colaborer, Homer A. Gay, and family with us a few days in this meeting. They assisted much in the meeting. Our next was at Temple, Texas, for about ten days, which is reported by Bro. Jones, elsewhere, in this issue. Suffice it to say that we enjoyed the same hospitality and friendliness here as usual at this place. In addition to the preaching each night, I taught a singing school in the daytime. While it was quite taxing on me, yet I enjoyed it very much. I am delighted to note that the Temple congregation seems to be taking a firmer stand for the Bible way. We were filled with joy and consolation to have our good Brother Jesse E. James and family, of San Antonio, with us some here. To know them is to love them. From here I came home, remaining a day or two, I went to McBride and to Claxton to be with them over Lord's day. I find them still carrying on in the work. I expect to hold a meet-

ing, near Littlefield, Texas next, then to Alabama for two meetings, near Kinston, beginning about the middle of September. I hope all will be ready.

POWERFUL PREACHING

Ed. Howe says: "Behave yourself; let others go to the devil, if they please.—If you behave yourself, and do well, that will be the most powerful preaching you can indulge in; noting your example, many on the way to the devil will turn back, and follow you to safety.

"Let the advice sink in. Fathers often preach to their sons. But the sons are in the position of Emerson who once exclaimed, 'what you are speaks so loud that I cannot hear what you say'."

This will do to think about.

Bob Strain,
Harrodsburg, Ind.

BIG CAMP MEETING

For a number of years Brother Gay and I have been asked to have a camp meeting near our home in the Ozarks, at the Bennetts Spring State Park, twelve miles from Lebanon, one of the most beautiful spots in the Ozarks and one of the largest cold water springs in the world. Hence we have set aside the last half of August, 1936, for this spiritual feast. Begin now to make your plans to attend this meeting and have the pleasure of being associated with brethren from various parts of the United States. Many families have already promised to come from Texas, Oklahoma, Indiana, and New Mexico.

—Homer L. King,
—Homer A. Gay.

NOT THERE

"The apostolic pattern omits the instrument. If we're going to 'restore' that pattern we dare not inject the instrument" (A. R. Sommer, in Apostolic Review).

And in "the apostolic pattern," we read: "He took a cup" (Matt. 26:27). He said: "This cup (which, of course, contained wine) is the New Covenant in my blood" (1 Cor. 11:25). There is but one covenant for God's people in this age. "The apostolic pattern omits" the cups. Therefore, "If we're going to 'restore' that pattern we dare not inject the" cups. To do so is to go beyond "that which is written" (1 Cor. 4:6), which is condemned (2 John 9). Cups and musical instruments belong to the apostasy of Babylon.

—J. D. P.

Jesus Christ, looking down through the stream of time, laden with the destiny of human souls, did not fail to perceive and provide for every emergency that could possibly arise in the passing of future generations.—Dr. G. A. Trott.

I have no objection to instruments of music being in our chapels, provided they are neither seen nor heard.—John Wesley.

No prison can shut out God.

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, October 1, 1935

No. 11

PREPARED FOR WAR

The Declaration and Appeal which follows was presented to the congregation of the Church of Christ, at Erin, Ontario, on Sunday, March 31, 1935, and was unanimously ratified. We have thought your readers might be interested in knowing what we have done to prepare for war.—H. L. Richardson.

Know all men by these presents:—

That we, the membership of the Church of Christ (Disciples) worshipping at Erin, Ontario, Canada, hereby affirm that we firmly believe in Jehovah God and that allegiance to Him must come first. Therefore, if the laws enacted by men conflict with the laws of God and of Christ, we "must obey God rather than men."

Jesus taught us to "Love our enemies," "do good to them that hate you," and "All things whatsoever ye would that men should do unto you, even so do ye also unto them." He declared before Pilate: "My kingdom is not of this world: If my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews." We believe that when Christ sheathed the sword of Peter in the Garden of Gethsemane, He sheathed the sword of every Christian. Through the Apostle Paul, the Holy Spirit has given us this instruction: "Render to no man evil for evil. . . . Avenge not yourselves, beloved. . . . But if thine enemy hunger, feed him; if he thirst, give him to drink; for so doing thou shalt heap coals of fire upon his head;" and "the weapons of our warfare are not of the flesh, but mighty before God."

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

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

Therefore, in the event of Canada becoming involved in another war, we respectfully request that our young men be granted the same immunity from combative service as that granted to the Society of Friends (Quakers) and similar groups

of truly conscientious objectors during the last war.

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

—The Word and Work, June, 1935.

This "Declaration and Appeal" of a Canadian congregation is timely and sets a good example for all other churches of Christ believing, as they do, that Christians should not take human life in war. In 1914, "der Kaiser," as "a thief in the night," started the conflict that startled all nations, and "sudden destruction" of life, property, etc., brought to the world scenes of carnage and shedding of human blood, such as the pages of history had never recorded. The Church had slept on her rights and had made no preparation for the protection of her members who conscientiously opposed shedding human blood in carnal conflict.

We are now in a feverish time of perplexity. "On earth, distress of nations, in perplexity for the roaring of the sea (peoples, multitudes, nations—Rev. 17:15) and the billows; men fainting for fear, and for expectation of the things which are coming on the world: for the powers of the heavens shall be shaken" (Luke 21:25-27). The coming world war is to be one in which "every man's sword shall be turned against his brother" (Ezek. 38:21), for "you have nourished your hearts for a day of slaughter" (Jas. 5:5). Prepare war; stir up the mighty men; let all the men of war draw near. * * * Lea the nations bestir themselves, and come up to the Valley of Jehoshaphat (Yahweh's Judgment); for there will I sit to judge all the nations round about" (Joel 3:9-12).

Now, let us, "in time of peace, prepare for war." Now is the opportune time for the churches of Christ to put their position before the War Department at Washington and ask for non-combatative service to be granted to Christians who conscientiously oppose taking human life in war. Write a Declaration and Appeal similar to the one given above and have it ratified by the signatures of the leading members of the congregation and send it to the War Department of the United States Government at Washington, D. C.

—J. D. Phillips.

"In Russia the Bible may neither be printed nor sold."—Our Times.

LAW—HUMAN AND DIVINE.

By human law we mean law made by man for governing his fellow man.

By divine law we mean the law of God for governing man whom He created.

God reserved the governing of man unto himself. He never intended that men should govern one another; nor that Satan should govern men. He did give him the right to govern the whole animal creation, except other men; but this He reserved unto Himself.

From creation until after the flood, or 'til the building of the tower of Babel, (a period of nearly 2000 years), men had no law other than the law of God; but here when they rebelled against the law of God, it was necessary for them to have some law, since man is so constituted that he needs a law to govern him. Hence, they established laws of their own. God did not authorize nor sanction this; but yet he permitted it, like he permitted the Jews to have a king, and to write a bill of divorce under Moses, because of the hardness of their hearts.

Although God did not give man a single law to govern his (man's) kingdom, yet He presides over the destinies of nations, rules in the kingdoms of men, and places over them the basest of men.

Without a doubt, every right thinking person will agree with me that divine law is sufficient to govern a Christian, and that if all were Christians, we would need no human laws; but yet many will tell me Christians should help make, administer, and defend human laws! But Paul says he translates us from the power of darkness into the kingdom of His dear Son. Hence takes us out of the kingdoms of men and places us into the kingdom of Christ.

God did not intend in the beginning that men should have laws of their own to govern them; but when they threw off His yoke it became necessary, and God permitted them to have them, to keep themselves in check as well as to be a revenger of God, to execute wrath upon the disobedient.

God had told them to go forth and multiply (populate) and replenish the (whole) earth and subdue it, and have dominion over it; but man said let's not do that, but let us stay in the level land of Shinar and build us a great city and a tower from earth to heaven, and make us a name; lest we be scattered upon the face of the earth, the thing God wanted them to do.

Nimrod, the mighty hunter, was the first great monarch, or one who stepped in God's place and tried to usurp this power from God. So his building of the tower of Babel was the beginning of the nations.

God found Pharaoh a base, wicked fellow, and used him as an example to teach the Israelites a lesson. He found in Judas Iscariot the character to do the work of betraying His Son, thus fulfilling the scriptures. He found the Devil to be a liar from the beginning. He was not the cause of, nor did He sanction their being such base characters; and yet he finds a use for each. Neither was He the cause of wicked men originating and having governments and laws of their own instead of His divine law; but as he found them this way,

He places over them the basest of men and uses them to serve His purpose,

Men's laws are partly based upon God's laws; but to be right they would have to be governed by an absolute monarch, as God is, or will be, an absolute monarch; but we have not an absolute monarchical government upon earth, hence not one like God's government.

Don't understand me to say I am against political governments, at the present age of the world; but governments of men, like other churches, lodges, societies, instrumental music, Sunday schools, etc., are efforts at substituting God's way. It is necessary we have human governments at the present state of the world; but the time is coming in the near future when they will not be necessary and will fall in submission to the Government of God's Son. While these governments are a necessity, they should be carried on by people of the world as God intended, and not mixed and meddled with by Christians.

By the evolution of men's governments God has brought about some good things, viz: He has brought about religious freedom, which I consider to be the greatest, if used right. Others are free press, free speech, and the free school system; and yet every one of these are badly abused.

Part of men's laws conflict with God's laws. Some examples are: God said "What the Lord hath joined together, let not man put asunder"; but in regard to marriage man has made the marriage vow a civil contract. God says a woman is free from the law of her husband only when he dies; but men's laws say she is free when divorced. God says man shall not swear at all; but man says swear or take an oath when called upon by the civil authorities. God says whatsoever cometh of more than yes ("yea yea and nay nay") and no cometh of evil. God says "Thou shalt not kill, for no murderer hath eternal life;" but men say you shall not kill unless you are a sheriff, a hangman, or an electrocutioner, or your country calls upon you to murder by wholesale in war.

In Rom. 13:9 Paul says, "Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, and thou shalt not covet." This is divine law; but we will translate or transform it until it will not conflict with human law: Thou shalt not commit adultery, unless women are nationalized as in some of the socialistic countries. Thou shalt not kill, unless you are a sheriff, hangman, electrocutioner, or your country calls upon you to do wholesale murder in war. Thou shalt not steal unless you have a search warrant. Thou shalt not bear false witness unless you are a diplomat. And thou shalt not covet, unless you are sent to acquire more territory.

Voters are responsible for their laws and their government. Calvin Coolidge made this expression: "The whole system of the American Government rests upon the ballot-box."

Congress has power, and it's her duty to: "Provide for the public defense, maintain an army, create a navy, repel invasion, suppress insurrection, and declare war, or anything necessary to maintain the nation." Are these things in har-

mony with divine law? Not quite. Who are responsible? The voters.

Rulers in men's kingdoms in general, have always been against God and divine law. By his decree Pharaoh tried to kill Moses: Herod sought to kill Christ; and political authorities (powers of darkness) had him killed.

When Christ was being tempted, the Devil said that the kingdoms of this world belonged to him, and that he had the right to give them to whomever he wished, and further if Christ would worship him he would give them unto him. (Read Matt. 4:8, 9, 10). Christ did not deny his statement. If he had, and the Devil lied in saying they belonged to him, it would not have been any temptation to Christ. Hence we conclude that the kingdoms of this world belong to the devil and are and should be carried on by his subjects, men of the world, and not by Christians.

We believe that persons who have been translated from the power of darkness into the kingdom of Christ, have severed their right to participate in political governments, only to be submissive to them in so far as they do not conflict with God's law.

When we participate in political governments by voting and holding office, we cannot oppose war; but according to God's law war is wrong for a Christian. There is only one peaceable government, and that is the Kingdom of Heaven, or Church of Christ. Its subjects beat their swords into plowshares and their spears into pruning hooks.

It is sometimes said that our nation is a Christian nation; but it is not, else we would be a peaceable nation.

According to Dan. 2:44 we read: "And in the days of these kings (divided or divers kingdoms of men) shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." God set up His Kingdom on Pentecost, at Jerusalem, A. D. 34 and it has been in process of breaking and consuming these kingdoms ever since.

God's kingdom is of a peaceable nature; but the kingdoms of men are warlike. All warfare up to the establishment of the Church was of a temporal or physical nature; but God's subjects, Christians' warfare is of a spiritual nature, and is carried on by different weapons. Physical warfare belongs to men of the world, subjects of political government.

Human law began at the tower of Babel and will culminate at the end of the world, or when consumed by the Government of God, while divine law began in eternity past and will last in eternity to come.

—Grover White, Long Bottom, O.

"Finding of 'the world's oldest Bible,' thought to have been written in the second century, was announced by the Austrian National Library."

—The Pathfinder.

BROTHER PARK'S ARTICLE

Did you read Bro. L. G. Park's article in the June issue of the O. P. A.? If you have not, read it now! If you have, read it again! He sets forth the Scriptural plan for the support of the Gospel. As he says, he has preached a great deal. He knows something of the sacrifices and hardships borne by those who preach "the word." He is now a rural mail carrier, and receives a salary from Uncle Sam. So, as he says, he can view the matter from an impartial standpoint.

The Scriptural plan, of course, is for the churches to edify themselves, and send the preacher out and support him while he is preaching the Gospel to those who have not heard it. But where is the church that is doing this? A few churches have done a little of this kind of work at different times. But, as a rule, the sacrifices are all made by the ones doing the work.

Since Bro. Gay's series of articles appeared in the O. P. A. on "Supporting the Church," some interest has been awakened. But the interest is shown by only a few members in a few congregations. These few are interested in supporting the preachers actually doing the work, and in making it possible for others to enter the field. Several have written me, asking if it would be right for them to contribute individually to the preachers. I see no harm in it. Of course, the churches, as such, ought to be "sending once and again" (as Paul says) to "our necessities." But, since they do not do it, what are we told to do? The preachers are commanded to "Go" and "preach." "But how shall they preach except they be sent?" asks Paul of the Roman brethren. Still if the churches do not send us, as they should (and they do not); shall we quit and let sinners perish for the want of the "bread" and "water of life"? God forbid! When individuals see the preachers doing this work at a sacrifice that is almost unbearable, and the churches are not interested in supporting them; what are they to do? Express "good wishes" and sympathy and do no more? They can, and they should, contribute to their support! If the churches will not do their duty, it will not excuse me. I must preach, for "wee is unto me if I preach not the Gospel." If we do the work, you should support us to the extent of your ability, whether the church where you worship is willing to help support the work or not! "Bear ye one another's burdens." Some should not be burdened while others are eased! Do not think I am complaining of my support.

Read and re-read Bro. Park's articles. Bro. Park himself is a fine example. He is a poor mail carrier. He has several motherless children. Being a preacher, and knowing, therefore, of the sacrifices preachers are making, he is doing all he can to support the work of others in a financial way. I have heard that he is supporting a missionary in the Ozarks \$20.00 per month. If he can do this much, most any of the brethren can give from \$2.00 to \$5.00 per month, many can give \$10.00, while many others can give \$25.00! What are you doing? Nothing, or your full duty? "Think on these things." —Homer L. King.

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THE WORK OF AN EVANGELIST

If I can be of any help to those worthy young men, and others, who have the love for souls at heart strong enough to cause them to step out as evangelists in the work of the gospel, I will be glad. To that class I address these remarks.

In 2nd Timothy 4:5 we have this, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." The work of an evangelist is certainly a noble work, and the office is one that should not be abused nor neglected. In 1st Tim. 4:16, Paul says to Timothy, the evangelist, "Take heed to thyself, and to the doctrines; continue in them: for in so doing thou shalt both save thyself, and them that hear thee." Here are the two main points in making a successful evangelist. First, a desire to save ones self. For, one who knows the truth of God, and has the ability to tell it to others; knowing their awful lost condition, and knowing that the gospel is God's power to save them, feels as did the apostle when he said "Woe is unto me if I preach not the gospel." But the evangelist is to take heed to himself as well as to the doctrine. All along, I have known of men who, with a strong desire to help the cause of the Lord along, and with a knowledge of the Bible, and the ability to tell it to others, yet the man himself was such in his habits and manners that his preaching did as much harm as it did good. The one who puts himself up as a public target for the world to look at and to criticize, should certainly think of himself. In personal appearance it takes but very little time, effort or money to keep ones clothes cleaned and pressed and shoes shined. It takes very little effort to wash and keep clean, and keep the face shaved. You may not be able to get a hair cut every time you need one; but you can keep it combed.

We read again in 1st Tim. 4:12, "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Remember that everybody is watching you; now that you are a preacher, and the believers are looking to you as a leader

of men. Then shoulder the responsibility, like a man and keep a close watch on yourself and be a leader worth following. To the young man, this means a great sacrifice. I have been along the road, and know whereof I speak. You cannot be a wild and reckless giddy boy and be a good preacher. You cannot keep wild company and keep a good name, regardless of how pure you are, the world will judge you by the company that you keep. Again, 1st. Tim. 4:13, 15, "Till I come, give attendance to reading, to exhortation, to doctrine. * * * Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all." Again, 1st Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." Thus the evangelist should be able by his conversation and by preaching to show that he knows something to talk about besides foolishness. The one who only memorizes a few good sermons that he hears someone else preach, and says them off, parrot like, from place to place will utterly fail as an evangelist. For the people will soon find out from his conversation that he does not know enough about the Bible for his sermons to be original. And, too, we never get to where we can quit studying; and any time we do quit, it will be manifest. I heard a young preacher say about an older preacher not long ago, "If Bro. *** doesn't get to studying it looks to me like he is going to run out of sermons before long." And surely he will. He may give them a different name, but the people can see that he says the same things over and over.

"Be not partaker of other men's sins: keep thyself pure" 1st. Tim. 5:22.

More later.

—Homer A. Gay.

EXTRA SPECIAL! NOTICE!

As a special inducement to get friends of the paper to work for subscriptions to the OLD PATHS ADVOCATE from now until November 15, 1935, we are offering the following prizes:

For the one obtaining the greatest number of yearly subscriptions, a prize of \$10.00 will be awarded; second prize \$5.00; third prize \$2.00 and fourth prize, a large print New Testament will be given. Remittance must accompany the subscriptions. Two six months' subscriptions will be counted as one in this contest.

Here is a chance for you to do much good for the paper and for the readers, and at the same time receive some financial remuneration for your efforts. Please, state whether you wish to enter the contest, when sending in subs. Send all remittance and subscriptions to Homer L. King, Route 2, Lebanon, Missouri.

Note: Brother L. G. Park, of Council Hill, Okla., is responsible for this suggestion and he has offered to furnish the prizes. We appreciate friends of the paper like this—friends indeed!

—H. L. K.

Subscribe for the O. P. A. and help the good work to grow.

BREAKING BREAD

The manner of Breaking the Bread in Communion, assumes proportions when we realize that in places the congregations are dividing as to how it should be done. What saith the scriptures, Mat. 26-26, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said; take eat; this is my body." Mark is almost the same.

Luke 22:19 "And he took bread and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you; this do in remembrance of me."

Obedience to these scriptures, require, a To take bread, b to give thanks, c to brake it, d take and eat.

The breaking is done before the partaking, "take eat" is the command following the breaking, Some one must be selected by the congregation, to wait on the Lord's Table, and this one takes the bread, gives thanks, or asks some one to do so, brakes the bread, then the congregation eat, (partake) the one who waits on the Table as well as the rest of the congregation, any thing less leaves out some thing required in the command "This Do."

Jesus is leaving a picture of what he is about to do for the salvation of the world, that is, give his body an offering for others, therefore he brakes the bread not for himself, but for them (for others). The disciples in eating, were eating "of the alter". How can the one waiting on the Table, partake before the offering is made? How can he partake before the command is given, "take eat"? I believe some of the churches are making a mistake along this line. We should do as the early churches did. But one may ask, Are you sure, the New Testament churches did as outlined above? We will quote the Apostle Paul, 1st Cor. 11, 23-24, "For I have received of the Lord that which I also delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread; And when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you; this do in remembrance of me." "This Do" is a command to do as Jesus did, no more no less, Take bread, give thanks, brake it, take eat.

Once again I emphasize the fact that Jesus is giving a picture of what he is doing for the word. His body is to be broken on the cross, made a sacrifice, giving this picture Jesus broke the bread for them, and following his example, the one who waits on the Table breaks the bread for the congregation, then we all partake.

—G. L. Hawley.

Reply

The issue, as you point out, brother, is: "The manner of Breaking Bread in the communion,"—"how it should be done." You have not discussed the issue. It is not when, where, or why; but how—"how it should be done," the "manner of Breaking Bread." You say, "The breaking is done before the partaking." But this is the when of the breaking. No issue here. We want your how the breaking is done, in distinction from our how

and the proof of yours. Set us right on this, brother. The laboring oar is in your hands. Stay with the issue.

You quote the Scriptures, and say, "Obedience to these scriptures" requires (a) to take bread, (b) to give thanks, (c) to break it, (d) take and eat. And this is what we do. Why not give us your "manner of Breaking," the "how it should be done," and the proof? This is your task. Come to it, brother.

The N. T. lexicons give as meaning of the verb "break" used here "to break off," and of the noun, "a piece broken off," "a fragment," "a morsel."

1. Are the lexicons wrong? 2. Is the breaking done by the one waiting on the table all the breaking required in the communion? The Bible says, "when ye come together to eat" (I Cor. 11: 33). 3. Did just one disciple eat? The Bible says, "the disciples came together to break bread" (Acts 20:7). 4. Did just one disciple break bread? You say the one waiting on the table eats as well as the rest. 5. Does he obey the "command" "this do" (Lk. 22:19) in so doing? 6. Was the "command" "this do" given to just one disciple at the communion? 7. Can the one at the table follow the example and "ask some one" to give thanks? 8. Is it scriptural for the one waiting on the table to eat first? 9. If not, when must he eat to be scriptural? The "sacrifice" was made on the cross (I Pet. 2:24; II Cor. 5:21). 10. Was it broken into two pieces at or near the middle? 11. Was not the paschal lamb a "picture" as well as the "bread" is? 12. Was the lamb broken into two pieces at or near the middle?

You say, "He broke bread not for himself." Prove it, please. You say, "This do" is a command to do as Jesus did." Well, Jesus "broke." Then each "broke" as Jesus did. And this answers the "manner of Breaking," the how "how it should be done," and the lexicon says "to break off," "a morsel," and each must "This do."

The "offering" was made on the cross and they "partook" before the "offering is made." You say, "How can he partake before the command is given, 'take eat'?" And we answer: How, then, can he partake when Jesus is not here to give the command, "take, eat"? You say, "The disciples in eating, were eating 'of the alter'." What "alter"? Are you coming to Mass and transubstantiation? You say, "The one who waits on the Table breaks the bread for the congregation." Prove it, brother. A child can assert. Don't act the baby. —H. C. Harper.

ORDER IN WORSHIP

That there is an order of entrance into the kingdom or church of the Lord, scarcely any thoughtful Christian will deny, but to many the idea of any specified order to follow in worshipping the Lord is met with ridicule and scoffing. Nevertheless, why any one should insist on following God's order of entrance into the kingdom, and then insist that there is no specified order in the kingdom presents somewhat of an enigma. Jehovah is a God of order; always has been: always will be, I Cor. 14:40 et al. All through the time

that infant sprinkling has been practised and God's order set aside his system has been present in his word: Only ignorance or foolish pride kept men from seeing it, and from obeying the divine injunction. Even so now, in the matter of God's order in the worship of the assembly, that specified order is present in the Word, but ignorance or foolish pride may keep us from seeing it. However let us in meekness study to learn all we can regarding the divine system.

The things of the Old Covenant were types or shadows of the things of the New. "For I would not brethren, have you ignorant, that our fathers were all under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; I Cor. 10:1, 2. Here we see one type of baptism; but all similar things of the Old Covenant were types of similar things of the New, Col. 2:16,17; Heb. 9:1-5, et al. In Moses as the type of Christ, we may follow the system or order of the Israelites, faith, repentance, confession, baptism then the giving of the law and the tabernacle service in antitype. The order of the tabernacle service corresponds with the order of the church service. The one upholds, explains and makes plain the other.

There is no one scripture alone that explains the order of entrance into the kingdom, but by a careful and prayerful consideration of the relevant scriptures, we wisely conclude that God's order of entrance is, faith, repentance, confession and baptism. Why not follow a similar plan after we are in the kingdom? Let us study the relevant scriptures to learn God's order in the kingdom.

Christians are taught to offer up spiritual sacrifices acceptable to God through Jesus Christ, I Peter 2:5. Here we see the sacrifices of the Old Covenant held up as a type of the spiritual sacrifices under the New Covenant.

There was one place under the old order where public sacrifices could be offered acceptably to the Lord; that was the tabernacle at Jerusalem, the place of assembly for all Israel. There is one place now, where public, spiritual sacrifices may be offered acceptable to God through Jesus Christ, and that is the local congregation of the Church of the Lord. All other systems, such as Societies, Sunday Schools, Class Systems, etc., are simply "high places," cf. John 4:22, Lev. 23; Deut. 12:1-4; I Kings 3:2; 13:1-3; Jer. 3:6. A high place was a place and system separate and apart from the Lord's authorized place of worship. Similarly today, a high place is an exalted place and system separate from the one place and system authorized by God for worship, and as such must be thrown down, Eph. 6:12; II Cor. 10:4, 5. Consequently we cannot look for God's order anywhere except in his authorized place of worship.

To The Law and To The Testimony.

Under the Old Covenant, when the burnt offering began, the song of Jehovah began also, II Chron. 29:27. Therefore, the burnt offering being a type of our spiritual sacrifice which we offer around the altar, the Lord's table, (Heb. 13:10; I Cor. 10:16-18; Luke 22:30;), when our service

or sacrifice begins, it also begins with song, for song was incorporated in the New Covenant, Eph. 5:19, 20; Col. 3:16, 17; cf. Heb. 2:12; I Cor. 14:26. "And all the assembly worshipped, and the singers sang, and the trumpeters sounded; all this continued until the burnt offering was finished, II Chron. 29:28. Now we will follow in antitype those things that are types, and in reality those things that have in reality been incorporated in the New Covenant. During the service (burnt-offering), we sing (incorp.), worship or bow (incorp.) preach the Gospel (sound the trumpet), each in its own order.

With each burnt-offering there were also offered, fine flour mingled with oil, and a drink offering, cf. Lev. 23:13; 2 Chron. 29:35. These were items additional to the offering proper, but a part of it. Our incorporated parts of the O. C. are: fine flour mingled with oil baked (burnt), that is the loaf which means the body or flesh; the fruit of the vine is the drink offering which means the blood of the sacrifice (of Christ). But these as items additional under the O. C. had been themselves types of additional items under the New. Jesus took bread and blessed. Under the N. C. the baked bread (with oil) becomes a burnt offering and its additional item is the blessing, He took a cup and blessed; the fruit of the vine is the drink offering and its additional item is the blessing.

Under the New Covenant, the items are rendered by "two or three," I Cor 14:27-29; but song begins and continues throughout the service. Therefore the first item is song and song is rendered every two or three items throughout the service.

In Acts 2:42, we have a general, but incomplete statement of the order followed by the apostles and early church: "They continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." In this statement there is nothing specific said of song, for song is the interval item, beginning and continuing every "two or three." Now the first item being song and the first mentioned in a general way being teaching, we see that after song the public teaching begins; but this is to be by two or at the most three, I Cor. 14:29, and the song continues every two or three, so that after the public speaking there is another song, hymn or psalm. The next mentioned is fellowship: from the same root-word we have translated, "communicating to the necessities of the saints" Rom. 12:13 cf. Heb. 13:16. After fellowship comes the breaking of bread, which term includes the drinking of the cup. And as fellowship, breaking of bread and drinking the cup makes "two or three" items, immediately we sing again. Then comes prayers cf. John 17, then song and the dismissal blessing.

From the foregoing we gather the following order: Song, Reading and Teaching (cf. Luke 4:16-27; I Tim. 4:13), Song, Fellowship, Breaking of Bread, Song, Prayers, Song, Dismissal Blessing.

L. L. McGill.

Don't forget to get some subscriptions for the O. P. A. It needs and deserves your support.

From The Fields

D. A. Jones, Atlanta, Texas, August 22.—We closed our meeting here July 14, with two being baptized into Christ, one of whom was from the Baptist Church. Brother J. R. Maynor was the preacher.

W. E. Doss, Uneeda, W. Va., September 3.—I preached the first Lord's day inst. at Matts, near my home, with four additions. I was called to Foster to conduct the funeral of Bro. James Cantley, almost 86 years of age, who a few months ago obeyed the gospel, being baptized by Bro. Ira Miller.

Grover White, Long Bottom, Ohio, August 26.—I am now engaged in a meeting at Uneeda, W. Va., having continued 10 days. We had a very interesting day yesterday, with an all-day meeting and a basket dinner. Quite a number of congregations were represented as follows: Marietta, Ohio; Spring Hill, W. Va.; Greenview, W. Va.; Hazy, W. Va.; Birchton, W. Va.; Matts, W. Va.; Maynor, W. Va. We were glad to have the following preaching brethren present:

F. J. Ash, C. I. Hill, I. G. Williams, Frank Cobbs, Curtis Mounts, Henry Parsons, Harvey Richmond, Lewis Jarrell, G. W. Terry, G. D. Linville, A. Bro. Thompson, Willie Doss, Guy Price. Bro. Terry delivered an able address in the forenoon, and the after-noon was divided by the rest of the brethren. It was announced that another all-day meeting would be held here the last Lord's day in August, 1936. (Under date of September 11, Bro. White writes): I held a meeting at Foster, W. Va., since the above report, continuing over two Lord's days, without visible results, yet all considered it a good meeting. We stressed the importance of regular attendance at the worship, also loyalty as opposed to innovations. I am now in a mission meeting at Smith Creek, near Spring Hill.

J. R. Stewart, 749 Willow St., Abilene, Texas, September 16.—The mission meeting, near Coleman, closed with much interest, four being baptized and one restored. I expect to return for another effort in the near future. My next was with my home congregation, near Lebanon, Missouri. We continued two weeks with large crowds almost all the time, and sometimes the house would not hold all the people. The results were five baptized, and it seemed that the church took on new life. I am moving back to Texas, as you will see from the above address. We regret very much to leave the good folk in Missouri, but Texas is a needy field, since so many of the loyal preachers have moved away, and I thought I should return to work in that field. All who wish to correspond

HONOR ROLL

Below we give the names of those who have sent in subscriptions since about August 20 to September 20. We wish to thank all for their hearty co-operation in securing subscriptions and aiding in the campaign to increase our reader list. Have you entered the contest for the prizes to be offered in November? Send us a nice list of subs., telling us you are entering the contest. Do it now; the time is short!

Clovis Cook—4; J. D. Phillips—3; Donie Trott—2; Homer L. King—4; Pauline Rowlett—1; Mable Web—1; D. A. Jones—1; Hazel Edwards—1; Frank Cope—1; Ellis B. Patterson—1; James R. Stewart—1; Maudine Brooks—1.

with me should address me as above. I am now in a good meeting at Lawrenceburg, Tenn., which began September 7, with good crowds and interest. I may hold a mission meeting while here. The Baptist have invited me to preach to them, and I have gladly accepted. I want to be busy in the Vineyard of the Lord.

W. C. Rice, Mountain Home, Ark., September 5.—I closed at Prowers, Colo. last night, with three taking membership and one restored. This is a mission point, where I held a meeting last fall, baptizing one and restoring two, and calling a little band together to meet for worship in a school house. This time we set the church in order, appointing two elders and two deacons. I think there is a bright future for them. Many here heard the gospel, and we hope they will obey soon. You will find this little band true to the Book. I go next to a point, near Springfield, Missouri, to begin in a school house, near the home of Bro. J. N. Nidey, whom I love for his work's sake.

J. Madison Wright, care D. C. Sharpe, Box 46, Pomeroy, Pa., August 23.—Since I left Ohio, December 22, 1934, I have been preaching in destitute fields in the South and North, sowing the seed of the Kingdom for the reaping by and by. At one place in Maine, where I held a two weeks meeting in 1925, preaching to Catholics and protestants, but baptizing none; I understand Bro. Dalhenk held a meeting since and baptized ten, starting the worship of God. "One sows and another reaps," in Christ's statement. I have held one meeting for a church here at Lambert, Maine, and am beginning another, where ten years ago one Thomas Wright, a world war Canadian, who had left the depths of the world, gave himself to Christ and began leading the worship. He has climbed, worked, preached and built until nearly all around him have been brought to Christ. I am after the others in a meeting, which began last night. I have not had the pleasure to read any religious papers since I left our Ohio home, hence I don't know what has been said and done. (Come again, Bro. Wright, we are anxious to hear of the work over in the Northeast. —H. L. K.)

W. E. Doss, Uneeda, W. Va., August 28.—Bro. Grover White, of Long Bottom, Ohio, has just

closed a very successful meeting here. While there were no additions, yet the word was preached without addition or subtraction, and the word being the seed of the kingdom, we do not question its power to beget. We can heartily endorse Bro. White, as being a Christian gentleman, being a true defender of the faith, fully able to defend the cause at all times. The meeting continued over two Lord's days, with our annual all-day meeting on the 25th, which was well attended with more than 500 present from different sections. There were at least 150, who Communed—yes, we used one cup. Bro. G. W. Terry, of Maynor, W. Va., who is 81 years of age delivered the morning sermon in his masterful way.

T. F. Thomasson, Hatch, New Mex., September 14.—I held a short meeting at the above place the latter part of July, closing on Monday night without visible results, but the Lord's day following Bro. J. B. Daniel baptized two, and two weeks later he baptized two fine young men of the community. Thus the cause is gradually growing and gaining ground in this section. The good attendance and interest continues at Salem. We are laboring to build up a good congregation both at Hatch and at Salem. The third Lord's day in August I began a meeting at Dudley, Texas, about 20 miles from Abilene. This is where I grew to manhood, learned the truth and obeyed it, and where I made my first effort to preach. It was, indeed, a pleasure to be associated with these brethren after an absence of 15 years. It made my heart rejoice to learn that they were still loyal, carrying on the worship without the S. S. or a plurality of cups. We continued over two Lord's days, with two restorations as visible results, but the crowds and interest were fine. The singing was exceptionally fine. I am to begin a mission meeting next Lord's day at Adams Diggins, N. M., in the northwestern part of the state, where but three or four members live. The O. P. A. is coming fine, and I hope it may be kept that way.

Homer L. King, Lebanon, Missouri, September 18.—I closed a series of meeting at Old Bula, near Littlefield, Texas, September 8, after one week's duration, with two baptized and six restored. The meeting was sponsored by the little congregation meeting at Enix, but who will from now on meet at Old Bula, if they can secure a suitable place. We secured the promise of about thirty, to meet each Lord's day in an effort to build up a congregation after the New Testament order. I was treated royally by Bro. J. V. Speights and family, with whom I made my home. I began a meeting at Lowery, near Kinston, Ala. September 15, with overflowing crowds and good interest. Five have already responded to the gospel call. I go from here to Earlytown, about three miles from here, beginning next Lord's day night and continuing for a week. October 1, I am to begin a short meeting at Wesson, Miss. The second Sunday in October, I am to begin a mission meeting in San Antonio, Texas. As Bro. Jesse James and the few who stand with him, will have all they

can do to bear the expenses of a place to hold the meeting, lights, seats, etc., I will have to look elsewhere for my expenses and support. Should anyone desire to have fellowship in the good work, it will be appreciated. The church at Temple, Texas, has already donated to this meeting. As Bro. James is a true and tried soldier of Jesus, you need not be afraid to assist in building up a church under his leadership—he is true to the Book. From here I expect to return to Waco for another effort, then back to the Ozarks for mission meetings. On with the good work!

J. D. Phillips, Bronte, Texas, Sept. 16.—Since last report, I closed a meeting near Wheatfield, Ind., with five baptisms. Also held a meeting at Antioch, Greenup, Ill. Last night, I closed one at Seeleyville, Ind. Here, we have comparatively a new congregation. They have recently bought the Grand Army Hall and have made improvements on it so that it is now a good place to meet. We stopped at Covington, Ind., for two nights, spending one night with Bro. Henderson and one with Sister Martha A. Ellmore, widow of the lamented and loved Alfred Ellmore, who used to give to us so much "Wheat and Chaff" in our papers. I heard Brother Everett Murray, a young preacher whom Bro. Frank Ellmore converted from the Nazarenes. He is a fine young man, full of faith and zeal, and has his heart set on getting back entirely to primitive Christianity. He has a tremendous influence with the brethren in that section of the country. It seems that God, in His wisdom and foresight, raised him up at this critical time among the churches in the Covington and Danville section. May God richly bless and reward him! We go this week to Spring Hill, W. Va., where mail will reach us if put in care of J. F. Cobbs.

Homer A. Gay, Poolville, Okla., Sept. 11.—I closed the meeting at Claxton, near Lebanon, Mo., September 1st, with two baptized and one restored. We had splendid crowds for the most of the meeting, and we believe that several others were almost persuaded to obey the gospel. Bro. Frank Cope was with me the first week of the meeting and was a great help in many ways. Also, my old pal and co-labourer, Homer L. King, was with me for a few days of the meeting, and preached half of the time while he was there. The work is always well done when he is on the job. Bro. Earl Vanstavern of the McBride congregation was with us almost every night of the meeting and led the singing. He is a good singer and a willing worker and bids fair to make us a good preacher some day. We have some fine Christians in that part of the country. At home, Wednesday night, September 4. I had the pleasure of hearing one of our young preachers, of the home talent, Bro. Chester King. He hopes to soon be out in the field preaching, and he is already a good preacher. I left home the 6th for this place, but on account of the bad roads in this part I didn't get here until Sunday evening, and did not get to preach until Monday night. I preached at Heaton, however, Sunday to a splendid crowd.

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

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No. 12

VIEWS AND REVIEWS

By H. C. Harper

The following views are expressed in the Firm Foundation of August 6, 1935, on the cup question: It says: The word "cup" says Doctor Watson, "is used in two senses in the Bible, a proper, and a figurative sense. It may refer to a container, or it may refer to an allotted portion."

Reply: "It may refer to a container." Then there is no question but that the container in the communion is a cup, for "he took a cup" (Mt. 26:27; Mk. 14:23). And this is the "proper," or literal, use of the word. And in the "figurative sense" we have in the Bible not only metaphor, where cup refers to "an allotted portion," as in Mt. 26:29, where it refers to Christ's suffering, but we have metonymy, as in I Cor. 10:21 and 11:26, 27 in the communion, of the kind "Container and the thing contained" (Williams' Rhetoric for High Schools and Colleges, p. 220), as "drink the (or this) cup." (Thayer, 533, 510.) "How can one 'drink this cup'? By drinking what it contains, and in no other way."—N. L. Clark in Clark-Harper Debate. By drinking "what is in the cup."—Thayer, p. 510. Hence the requirement, "drink the cup" (I Cor. 10:21 and 11:26, 27), makes both the cup and its contents indispensable in the communion. Now, meet this if you can.

The F. F. says: What did they drink? They drank the cup. Did they drink the container? No, they drank the fruit of the vine. Then the cup was the contents.

Reply: But the cup was **not** the contents. As well say that the cup containing the fruit of the vine is the fruit of the vine. The container was "a cup." (Mt. 26:27; Mk. 14:23. "They drank the cup." Yes. How? "By drinking what it contains." Hence, they drank the container. How? "By drinking what it contains."—Clark. By drinking "what is in the cup" (Thayer, p. 510), which was the container. And I challenge the F. F. to meet this. The cup was **not** the contents. This exposes your sophistry in mixing the literal and the figurative, which betrays either ignorance or duplicity. Take your choice, gentle reader. They can't meet the issue on the cup question. We will meet any of them. Open the F. F. if you dare, to this question.

The F. F. says: Now what did they divide among themselves? They divided the cup. Did they divide the container, whatever it was? Certainly not.

Reply: More sophistry. If they divided the cup,

they divided the container, for the container was "a cup." This we will affirm if the F. F. will divide space with us. The word sometimes rendered "divide" here, is rendered "share." (See Campbell in Living Oracles, and other translations.) They shared the cup among them as men might share a car among them by using it in turn. It was a common cup; hence the communion (from common) cup. And thus they shared it, for Mark 14:23 reads, "They all drank from it." And this is what they were commanded to do, for Mt. 26:27 reads, "All drink from it." And the antecedent of "it" in both is "cup." And "cup" is here used literally. (Thayer, p. 533) This we challenge the F. F. to refute. And in doing this they "drink the cup," as we have it by metonymy in I Cor. 10:21 and 11:26, 27—drink the cup "By drinking what it contains, and in no other way."—Clark. Drink "what is in the cup."—Thayer. And thus they "divide" its contents. They did not "divide and then drink," as the F. F. says; but they divide, or share, it by drinking, and there is no evidence to show they did not. Neither did they share, or divide, it before thanks.

The F. F. says: Each of them drank from his own vessel, as they did during the passover meal.

Reply: We meet assertion with denial, and demand the proof that such a procedure took place "during the passover meal" or in the communion. Neither did they at Corinth "have individual cups, and several fillings to get the results Paul found in the church," as the F. F. says, for Paul plainly says it was the result of each one "taketh his own supper" (v. 21). And they more likely had a jug to drink from than your dinky individual cups of the 20th century fashion with "several fillings." There was no "cup portion" metaphor here. It was "drink the cup" (a metonymy) in the Lord's supper, a thing done by drinking "what is in the cup," as Thayer says. Hence, they had in the communion the cup as well as "what was in it." Meet this if you can.

The F. F. says: There is as much sense in making each man bite off of the one loaf, or take bread out of the plate with his mouth as to require them all to sip from the one glass.

Reply: This is not true, because the fixtures of language and the meaning of words require all to drink from "a cup," one cup, but neither custom nor revelation requires the former. And there is "as much sense" in having individual loaves as there is in having individual cups. And this hobby will be one equally as good to ride as the individual-cups hobby. And you should be

quick to mount and ride this hobby, for it is coming. I offer it free to the F. F. to go with that "Twentieth Century" Service." And I think it can be made to pay as well as the "individual cups" digression did if equally advertised. Indeed, "Who will be the first to mount and take a ride?" Now grab, as was done for the "pastorates" in the big churches. I am glad you admit it was "the one loaf" (not loaves, two or more or individual loaves) in apostolic times. And as for your mention of "Bob Musgrave, Noah Cowan, and George Phillips," I am sure "Bob" can take care of any one who will affirm on "two or more" or "individual cups," with the Bible for proof; and I should like to see the two latter, who contend for cups, "two or more," defeat an "individual cups" man successfully. I do not believe it can be done. I know they cannot meet a one cup man successfully, for I have seen it tried many times, and we have a standing challenge to divide equal space with any paper that will affirm on the cups.

THE WORK OF AN EVANGELIST

In our first article on this subject we noticed the evangelist taking heed to **himself**, and in this we want to notice taking heed to the **doctrine**. (1 Tim. 4:16).

In the first chapter of first Timothy, third verse, Paul says: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." And again, 1 Tim. 4:13, "Till I come give attendance to reading, to exhortation, to doctrine." "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed." The evangelist should realize that he is or should be a teacher of men. It is not enough to just be able to say a speech, and say the same one over and over again from place to place. The world needs to be taught, and they need the true doctrine of God—unmixed with man's wisdom. Here is the reason for the evangelist continuing in the doctrine. If he reads and studies no more than the ones to whom he preaches he will not be able to teach them very much. Another great lesson for the evangelist to learn is, that it is one thing to know a thing and quite another thing to be able to tell it to others in a way that they can grasp what you are saying. Hence Paul, the **old** preacher, says to Timothy, the **young** preacher; "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus." The best schooling that any young preacher can have is the association with some older, God-fearing preacher who is in the work. This will give the young man a chance to learn how to meet strangers, how to talk to both large and small crowds; how to handle various kinds of false doctrines with which he will come in contact. He will also learn how to conduct himself in the various homes into which he will go. All of which is very important in the work of the evangelist. The preacher who can only say a speech in the pulpit will never make a

successful evangelist, for the actual work in the pulpit is only a very small part of his work.

We notice again in 2 Tim. 2:23 "But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive; but be gentle to all men, apt to teach, patient, in meekness instructing them that oppose themselves." The evangelist should learn to be kind and to respect the feelings of others; and at the same time he must in meekness instruct them. Just when and how to speak goes a long way in converting a person.

"But speak thou the things that become sound doctrine" Titus 2:1. This is a splendid motto for any preacher, young or old. Be sure of your ground. Delving into speculative theories of prophecies and such like is a poor way to try to teach sinners and lead them to Christ.

As a final charge to Timothy, Paul says, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at His appearing in his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine," 2 Tim. 4:1-3. Thus we see that the salvation of souls does not depend upon good speeches but, "the gospel is the power of God unto salvation." So the aim of the evangelist should be to become acquainted with the doctrine of Christ, and be able to make it plain to others. Do not fail to **TAKE HEED TO THE DOCTRINE**.

Homer A. Gay.

(Continued)

THE APOSTLE PAUL'S CHARGE

In view of this marvelous change we should "forget the things that are behind and stretching forward to the things which are before." Phil. 3:13. Hence, the children of God, should forget the tobacco both chewing and smoking, movies, card parties, dancing, lodges, with their emblems, politics, and such like things that pertain to the flesh. Read Gal. 5:17-21. Eph. 4:22. A new creature in Christ, must let his newness (not oldness) shine forth. "Even so let your light shine before men, that they may see your good works (not bad works) and glorify God who is in heaven." Mt. 5:16. Those who have turned from darkness to light, are to walk in the light (not in darkness) 1 Jno. 1:7. That is in Christ, for he is the light of the world. Jno. 8:12. Col. 2:6. All who have entered into the new life, should walk therein. "In all things, showing themselves an example of good works, in thy doctrine showing uncorruptness, gravity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of us." Titus 2:7:8 "Let everyone that nameth the name of the Lord depart (be separate) from unrighteousness, and walk worthily of the calling wherewith ye were called." 2 Tim. 2:19. Eph. 4:1-3. The household of God should not be "unequally yoked with unbelievers, have no fellowship with iniquity, no communion with darkness,

no concord with belial, no portion with an unbeliever, and no agreement with the temples of idols." 2 Cor. 6:14-16.

May the children of God maintain the "Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their afflictions, and to keep oneself unspotted from the world." Jas. 1:27. This same writer tells us "That the friendship of the world is enmity with God, whosoever therefore would be a friend of the world maketh himself an enemy of God." Jas. 4:4, Paul entreats, "instructing us, to the extent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world, looking for the blessed hope and appearing of the glory of the great God and our Saviour Jesus Christ." Titus 2:12:13.

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

BAPTIZED FOR THE DEAD

"Else what shall they do which are baptized for the dead, if the dead rise not at all, why are they then baptized for the dead" (1 Cor. 15:29).

An editor of a religious journal once said, "This verse is conceded to be a very difficult passage of scripture." After ridiculing another, who had written on this passage, he quoted from another writer who said, "1 Cor. 15:29 is the most difficult in the New Testament." Then consuming much space in an attempted explanation, left it right where he found it. Others have made just such signal failures. The Mormons, I am told, submit to baptism for their dead relatives, hence may be plunged under a number of times during their life.

Here it is according to the wisdom of men, "Else what shall they (plural) do which are baptized for the dead (plural), if the dead (plural) rise not at all? Why are they (plural) then baptized for them?" No man can answer such construction, but such is not the reading in the Bible.

Now, let us read it this way, incorporating the last clause in verse 16, also the last words in Rom. 6:3.

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

G. W. Paslay, Wawawai, Wash.

BEARING FRUIT

That every member of the Church of Christ should be a fruit bearer, is seen from the Savior's teaching in Jno. 15:1, 2; "I am the true vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." But how do we bear fruit? By abiding in Christ (verse 4); again, by keeping His commandments (verse 10).

If every member of the Body of Christ would

live as the word of God directs, they would bear fruit, and thereby be a drawing card to bring people to Christ. Digression and all other sins are stumbling blocks to the world.

We are nearing the close of the year 1935, and I wonder if we have done what we could and should for the Lord this year. Let us join hands as one great body; live as the Lord would have us; support more mission meetings; and in fact, do all we can for the cause of our Lord.

—J. C. Moore, Waco, Texas.

HONOR ROLL

Thanks to all who have sent in subscriptions since the last issue. Remember this is your last chance to get in on the prizes to be offered to those sending in the greatest number of subs. by November 15. Be sure to look after this matter promptly, mailing to us not later than the 15th.

H. C. Harper—4; Homer A. Gay—3; Homer L. King—3; H. E. Robertson—2; Mrs. E. A. Branch—1; Alma Russell—1; J. B. Lasater—1; T. B. Smith—1; Lawrence Smith—1; Claude Smith—1; L. J. Smith—1; M. C. Case—1; H. R. Stringer—1; W. H. Reynolds—1; G. W. Paslay—1; A. R. Osteen—1.

HOWARD-COONES DEBATE

The above debate was conducted, near Jenkins, Mo., between Joe H. Howard (Church of Christ) and D. F. Coones (Primitive Baptist) September 24-28. Coones affirmed for two days on unconditional salvation to the alien sinner, and Bro. Howard for two days on the apostasy question. Elder Coones' son moderated for him and I for Bro. Howard.

Coones made his best and only show the first day. After that time he made no arguments to speak of, and neither would he notice the arguments made by Bro. Howard. We believe much good will be the result of the discussion.

The moderators preached each night for 45 minutes each, which seemed to be enjoyed very much.

Bro. Howard is a very able young preacher and should be kept busy in the work. Will some congregations call him for some meetings this winter?

—W. H. Hilton, Galena, Mo.

BRO. HARPER SICK

We are in receipt of the following sad news from California, concerning Brother Harper's condition:

Crockett, California, Oct. 4, 1935.

Dear Brother King:

Brother H. C. Harper is confined to his bed with a heart attack, which struck him Thursday morn- his being able to preach for sometime. The doctor, and apparently he is doing fine, but I doubt his being able to preach for sometime. The doctor advises that he keep quiet.

He was in a good meeting in Crockett, two being baptized and much good done otherwise. He surely is a godly man, and he pleads for primitive Christianity, warns against all dangerous or false teaching and ungodliness.

—John L. Reynolds.

OLD PATHS ADVOCATE

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FINE THEOLOGY

It is said that a man once wished to join a certain church, but was afraid he could not do so on account of the views the church held on the subject of "election." The church was of the Calvinistic or particular election school. He went to one of the preachers of the church for enlightenment and encouragement. Naturally, the preacher could give him no clear conception of the matter. His idea was that if he was one of "the very elect," all was well. If not, all was wrong. But an old colored layman came to the rescue with these words:

"Brudder, this is the very easiest thing in the church. You see, it is like this: De votin' is a goin' on all de time; and God, he is a votin' for you; and de Debbil, he is a votin' agin you; and whichever way you votes, dat's de way de election goes."

Wilbur Chapman, a noted evangelist, commenting upon this, says: "I have studied theology some myself, and graduated at a theological seminary; but I never got anything quite so good as that." If people would use their own heads more, and pay less attention to professional theologians, they would do much better! —J. D. Phillips.

IS ACTS 2:42 THE DIVINE ORDER OF WORSHIP?

Some good brethren tell us that Acts 2:42 is the only order of worship to be safely followed. Others tell us it is not. Somebody is wrong in this matter. The Apostle says "prove all things." But so far those who contend for the Acts 2:42 order have failed to prove that it is an order for us to follow.

Who are the "they" in Acts 2:42? I contend that they are Israelites only. Some say that the "they" in Acts 2:38 also is to the Israelites, but the same principles were preached at the house of Cornelius that were preached in Acts 2:38.

Those who contend that Acts 2:42 is the divine order of worship, tell us that singing is implied in Acts 2:42. I deny this and demand the proof. The Israelites did not need to be taught singing,

they were used to singing as we see from the following scriptures: Judg. 5:3 "Hear O ye kings; give ear O ye princes; I, even I, will sing praises unto the Lord God of Israel." Psa. 30:4 "Sing unto the Lord, O ye saints." Prov. 29:6 "The righteous doth sing and rejoice." Matt. 26:30 "And when they had sung an hymn they went out unto the Mount of Olives." The Israelites did this singing; that is why singing is not taught in Acts 2:42. They did not need to be taught to sing. There is not even a shadow of proof that the apostles taught singing in Acts 2:42; therefore I cannot have any faith in that "order of worship with singing implied," for "faith comes by hearing"; and the scriptures say nothing about the singing in acts 2:42.

The Israelites had to be taught the fellowship, breaking of bread and prayers. But some one says, didn't they pray as well as sing before pentacost? Sure they did. The singing was not changed after pentacost but the prayers were. That is why "they" had to be taught prayer. Acts 2:42 is in the past tense. That is why it says "prayers." All of them were offered in the past. But no scripture says how close together they were offered. There is not a single statement in the Bible that says two men prayed at the close of the services every Lord's day before rising from their knees. Those who contend that the only way to have a scriptural worship is for two men to kneel down at the close of the services and each offer a prayer, the one beginning just as the other finishes, should at least find some proof in the scriptures before they bind it as a law.

In Acts 2:42 the teaching is mentioned first. But those who use Acts 2:42 as their order of worship have singing first. They tell us that singing is teaching. Then their women teach publicly; the very thing which they condemn! They say, well, there are two kinds of teaching. But does Acts 2:42 tell us which kind comes first? And if they have a right to divide part of the teaching—the singing part, and sing at the beginning of the service and again at the close, could we not have part of the praying at the first and part at the close?

If we contend for "prayers" in the present tense, then two would have to be praying at the same time, and that would make their "order" "out of order." Our brethren presume that Acts 2:42 (no more—no less) is the given order for us to follow, and they imply singing which is not in the text and force it upon brethren as a law; and thus it becomes a presumptuous sin. Psa. 13:13.

After the gentiles became members of the church they had to be taught to sing. That is why Paul taught singing—Eph. 5:19, Col. 3:16, etc. Those who use Acts 2:42 as their order of worship tell us the items must be observed in the order in which they are mentioned, but I contend that it is just as scriptural to have the contribution first or the prayer first as it is to have the teaching first. To be sure that we observe all the items and observe them in a scriptural way should be our object in view. The order mentioned does

not always indicate the order of occurrence. In Acts 5:30 it is said "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree." Did God raise him up first? Did they slay Jesus first and then hang him on the tree? Again, Rom. 10:9 and 10. In verse nine it says "if thou wilt confess with thy mouth — and believe in thine heart. "Here the confession is mentioned before faith. Is one required to make the confession before he believes? No. In the tenth verse the order is changed, and he says "for with the heart man believeth and with the mouth confession is made," thus putting the confession after faith.

One apostle cannot contradict another; but they can and did add to what the others said, that is why one apostle taught singing and the others did not.

If I am wrong in this I ask for correction.

W. H. Purlee,
Pekin, Ind.

PASSED ON

William A. Kuykendall was born January 1, 1868; departed this life August 20, 1935, being over 67 years of age.

In 1888 he was married to Maggie Digby, in Florence, Ala. To this union were born three children, one of whom preceded him in death.

At the age of 25 he obeyed the gospel, thereby becoming a member of the Church of Christ. He will be missed in the little congregation at Harmonville, Okla., where he worshipped. He seemed always to enjoy the services, being able to get so much out of the services. Last summer Bro. Homer L. King preached there one Lord's day afternoon, and he publicly requested that day that Bro. King and I say whatever there was to say, when he should pass away. This was his last service to be able to attend. As Bro. King was not in reach, it was my lot to speak words of consolation and warning to the bereaved.

He leaves to mourn his passing, his aged wife, a son, a daughter, one brother, a sister, together with many other relatives and friends. To whom I would say, "sorrow not, even as others, who have no hope."

—Tom E. Smith, Healdton, Okla.

SPURGEON IS RIGHT!

"He that believeth and is baptized shall be saved." It says the two together, and what God hath joined together, let no man put asunder; what he has ordered let no man disarrange.

—Charles H. Spurgeon, a Baptist.

That is what we say, and have said for the past 100 years. It is God's eternal truth, and no man can meet it! The gospel order as here given is—(1) Faith, (2) Baptism, (3) Salvation. In Acts 2:38, Peter, addressing believers, put it this way—(1) Repentance, (2) Baptism, (3) Remission of Sins, (4) Gift of the Spirit. But this kind of talk is called "Campbellism," in America.

—J. D. Phillips.

Subscribe for the O. P. A. and help the good work to grow.



Tom E. Smith, Healdton, Oklahoma, Oct. 2.—I should have reported the meeting at Wilson last month, but neglected it. The results were one baptized and three restored. I preached at Healdton Sunday night, September 29, to a large audience, and one responded to the gospel call, and the next day her husband responded, being baptized with her. Bro. Walter Bray did the baptizing. He has recently baptized five others at Healdton.

J. H. Howard, Jenkins, Mo., Oct. 8.—My debate with Elder Coones (Baptist) closed Sept. 28, with good crowds. A fine spirit prevailed and I believe much good was accomplished. I am now in a series of meetings at the same place, being my seventh mission meeting this year. The first week in October I am to hold a debate with the Christian (digressive) church, on the Sunday School question. Many have been converted as a result of my labors this year. Pray for me that I may continue to preach the pure Gospel without addition or subtraction.

J. Madison Wight, Pomeroy, Pa., Sept. 30.—The meeting at Ercildoun, Pa. is one week old. The attendance is fine, and we have a lively interest. The singing is the best of any I have heard. They sing like they mean it. I go from here to Philadelphia for a week, and by that time the meeting at Newtown, Pa., may be ready. This is a town of about 2,000, with a family of three, who have recently come out of the M. E. church, and are eager for a meeting as soon as a suitable place can be secured.

J. V. Speights, Littlefield, Texas, Oct. 1.—Being unable to secure a suitable place in Bula to meet for worship, we have bought a church house, seats and stove, and will move it to Old Bula, where we have purchased two lots. We expect to begin moving it within a few days. Everything is moving along nicely since Bro. King's meeting here, there being from 25 to 30 at services each Lord's day. The new converts are taking right hold in the work. We will meet in the new quarters at 10:30 a. m. each Lord's day. All who are satisfied with the Bible way are cordially invited to worship with us.

T. V. Nidey, Springfield, Colo., Sept. 23.—Bro. W. C. Rice, of Mountain Home, Ark., closed a series of meetings at Sandy Soil, Sept. 18, without visible results. It seems that we are living in an age of blindness, as we read in 2 Cor. 4:3, 4, "But if our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image

of God, should shine unto them." Bro. Rice is an able teacher and preacher. He spent six nights teaching on the Book of Revelations while here.

W. C. Rice, Mountain Home, Arkansas, September 28.—Since I left Colorado, I enjoyed a short visit at home, and heard Bro. Loyd Riggins preach some good sermons, as he was in a good meeting with my home congregation. I am now in a mission meeting at Peyson, near Sarcoxie, Mo. There are just a few brethren here and sectarianism is strong. I hope, however, to do some good, as the meeting is starting off with fine crowds and splendid attention. Let us continue in the good work of sowing the seed of the Kingdom, while it is day, for the reaping in the future.

Fred Kirbo, Wilson, Okla., Sept. 19.—I recently closed a mission meeting at Orr, Okla., with good attendance and interest throughout. Although I "shunned not to declare the whole counsel of God," the Baptist and Methodists listened attentively, and two were baptized. One was restored, and it seems the church has taken on new life. They gave up the practice of breaking the loaf into two sections before being passed out. This is a good mission point, and I intend to hold another meeting there in the near future, the Lord willing. Brethren, let us not sleep as do others, but let us watch and be sober.

W. H. Hilton, High, Ark., Oct. 10.—I am now in a meeting at this place, with prospects for much good. I held a meeting here last year, and quite a few obeyed the gospel and have been meeting regularly since. I am teaching them in regard to the worship, and they seem willing to learn. I go next to Siro, Okla., for a meeting, then to Richardville, near Council Hill, Okla., for a mission meeting. I have been busy all summer preaching the gospel. I held a meeting, near Dora, Mo., in August. I found a number of congregations in that section, but they seemed to know very little about anything but first principles, and when I presented to them the New Testament worship, I met with some opposition. I presented propositions for discussion, but have had no word from them. This is near Bro. Rice's home. Near Spiro, Okla., a congregation gave up the S. S. and cups. Elders of others told me they were willing to do the same. We were very glad to have Bro. L. G. Park with us during the debate, near Jenkins. We consider him one of God's most noble men we ever met. May God bless him and family.

G. B. Harrell, 917 E. Mathews St., Jonesboro, Ark., October 12.—Please, notice my new address above, when corresponding with me. My proposed move to Fordyce, Ark., did not materialize. Bro. Homer L. King was with us at Church and Monroe for one night en route to Alabama, also on his return from Miss. This was my first time to meet Bro. King, and I was certainly glad to see him. His visits were very pleasant and profitable. We welcome him at any time he can

come this way, and not only him, but any of the loyal preachers. We stand for those things only that we can read about in the New Testament.

H. C. Harper, Corcoran, Calif.—Stood the trip to California very well. Spent August in meetings in Mississippi; one at New Salem church and one at Cold Springs, and went directly from there to Fresno, Calif., where I visited several days with Brother Paul Hays and family, being with them over one Lord's day and preaching several times. We began the Corcoran meeting the first Lord's day in September, and will be here over the third Lord's day, when, the Lord willing, I shall go to Crockett where Bro. John L. Reynolds has worked so hard to build up the church. We expect to have dinner on the ground and three services on the 8th and 15th. The weather is getting cooler, and I am feeling better. I pray God's blessing on all the faithful as we "Fight the good fight of faith." Mail addressed to me at Sneads, Florida, will always reach me. I will get to all correspondence and questions as soon as my time will permit.

A. C. Luttrell, Corcoran, Calif., Sept. 12.—Our meeting here of two weeks duration with Bro. H. C. Harper doing the preaching has been a great spiritual feast. Brother Harper stays with the Bible all the time, and his sermons are convincing and edifying. Brethren have attended from Crockett, Delano, Tipton, Tulare, Visalia, some coming more than two hundred miles. The Corcoran brethren feel grateful for this cooperation, and greatly enjoyed the association of the visiting brethren. We enjoyed three services on the Lord's day. We had one baptism, and the church was greatly benefitted in the way of being fortified against innovations. Brother Harper is a real teacher. No one can listen to him without being benefitted in a spiritual way. Long may he live yet to fight for "the faith once for all delivered to the saints." Our prayers go with him and his loved one at home, who sacrifice to make it possible for him to preach the gospel. Though few in number, we are more determined than ever to worship according to the teachings of the New Testament. May God have all the praise. Pray for us, that we may ever be faithful.

Clovis Cook, Rte. 2, Lebanon, Missouri, October 12.—The mission meeting at Allendale, near Wichita Falls, Texas, is now a matter of history. We had good crowds and interest from the very start, which continued to grow until the close. The results were gratifying, with eighteen baptized and one restored. Many heard the gospel for the first time during this meeting. A man and his wife drove 60 miles to hear their first gospel sermon, and they were "baptized the same hour of the night." A number of those baptized were from the Baptist and other denominations. With the co-operation of the loyal brethren in Wichita Falls, they will meet each Lord's day for worship. I was very glad to have Bro. King, en route to Littlefield, Texas, stop over with us and preach

two nights. Other preachers attending were Brethren C. R. Worsham, James Stegner, and Frank Cope. From here I went to Fitts Town, Okla., preaching almost a week, with four baptized. My next was back in the Ozarks, at McBride, near Lebanon. I was assisted in this meeting by Bro. Frank Cope.

C. C. Rawdon, Lawrenceburg, Tenn., Oct. 3.—Bro. J. R. Stewart began a meeting at the Alabama school house September 7th, preaching one week, with good crowds and interest. We then moved to a mission point called Howard's Chapel, where we had real good crowds and interest; there being about 17 baptized and 43 confessions of faults. Some of those baptized were from the Baptists. Many of those who confessed their faults were from the S. S. folk. Bro. Stewart was very bold in his preaching, and I don't think I ever heard the gospel preached much plainer. His preaching was not called in question by even the S. S. brethren, as the most of them agreed that he was right. If you want a man for a meeting, we believe you would do well to get Bro. Stewart. We now have another congregation established in this section. If we were able to have another meeting soon, I believe much good could be accomplished. Loyal brethren, who may be passing this way are invited to stop over with us. We were glad to have Bro. Byford and family, of Waco, Texas, with us a few days.

L. N. Byford, 2404 Flint St., Waco, Texas, Oct. 8.—On Sept. 11, we left our home for a two weeks vacation, stopping for our first visit in Lebanon, Mo., in the good homes of Brethren Gay and King. Neither of these were at home, but we enjoyed the visits with their families and Brethren Clovis Cook and Frank Cope. It was, indeed, a pleasure to meet with the congregation (Lees Summit) in that community. The next Lord's day we met with the little congregation, near Lawrenceburg, Tenn. While here we had the pleasure of attending four services of Bro. Stewart's meeting out in an old abandoned school house. It was a mission effort, but I have never seen a meeting like it. We had to go thirty minutes early in order to get a seat. One very noted conversion was that of a man, who was sick, crippled and blind, being baptized in a chair. We were glad to see Bro. Stewart and to hear him preach. We wish to commend Bro. C. C. Rawdon and the other members of the congregation there for the good work they are doing. They have had three meetings already this year. We are expecting Bro. Homer L. King to assist us in a series of meeting in Waco, beginning the last Lord's day in October. Let us all keep the good work going through the winter, as the seed of the kingdom will germinate and bring forth any season in the year.

J. E. James, San Antonio, Texas.—Brother Homer L. King has completed the series of meetings with us here in San Antonio, Texas, with two baptisms. We have been very much strengthened in the service of the Lord by Bro. King's able teaching. We enjoyed very much the visiting brethren

both Lord's Days of the meeting. We had brethren from Austin, Kerrville, Waco, Temple, Dale, Stockdale, Floresville, Poteet, and Batesville. The presence of these show to us the interest that they have in the Truth and our efforts here to establish a loyal Church in San Antonio. Their contributing to the support of Bro. King is appreciated more than words can express, they having made it possible for us to have the meeting at this time, but we should give God the glory. Pray for us that we may hold out faithful in this city of 250,000 population.

S. E. Weldon, 2318—8th St., Port Arthur, Texas, Oct. 6.—As I read the columns of the O. P. A., it makes me rejoice to know that there are a few at least, who have sufficient love and respect for Christ and His word to stand up for Him and His word, in the face of so many, claiming His name, but walking in unauthorized paths; such as the S. S., sect baptism, hired "pastors," and the corrupting of the "cup of the Lord" and of the one loaf. This is a thriving city of 5,000 people, with two fair sized congregations of the so-called Churches of Christ, endorsing the above things, and with a very small loyal congregation, meeting in my home. We are very much in need of a house of worship, but we are unable to build, being very poor, and I am 68 years of age. We are standing for the Bible plan as advocated by this paper, and I stood for them even before they came to be such a live issue. Now, I feel that we are entitled to and need a mission meeting here. We will need a strong preacher, able to meet opposition, and we beg of the brotherhood to stop and consider this much needed work. We have a splendid sunny climate here. I shall be glad to hear from anyone who may be interested in the work.

James R. Stewart, 749 Willow St., Abilene, Texas, Oct. 8.—Please, notice the above address, when writing me. My work in Tennessee was very profitable. The meeting in the Baptist community (Alabama School House), reported elsewhere in this issue by Bro. Rawdon, closed with a great interest manifested for miles around, being attended by many of the S. S. and cups brethren. We were glad, also, to have Bro. Byford and family, of Waco, Texas. They assisted much, especially in a financial way. We now have a congregation in that community of about 60 or 70 members, who have promised to meet each Lord's day for worship. The brethren at the Alabama School are very active, having supported three meetings in the last year. Bro. Weeks will assist in the leadership at the new congregation. He is a fine Christian man. We are trying to establish a loyal congregation in Abilene. A few have begun to meet on each Lord's day, and I think others will soon take their stand with us. I expect to do much work in Texas and adjoining states.

W. H. Gill, Leesville, La., Oct. 1.—I am having very good meetings here. I have baptized seven and have another to baptize, and one has been restored. We look for others soon. There is much

work needed here, but the brethren are very poor, hence unable to support a man for his work. However, I expect to be here for awhile, regardless of the support, if the Lord wills. I extend my love and best wishes to all the faithful. (Note:—Bro. Gill, formerly of Eola, Texas, is one of the best men I ever knew, being a good loyal gospel preacher. Due to the fact that this section of Louisiana is where he spent his boyhood days, he can, probably, do more good there than anyone else we could send into this needy mission field. For more than forty years Bro. Gill has preached the gospel, and he knows how it is done. You can count on him to stand for the right if he has to stand alone. Bro. John Bedner, Eola, Texas, is to be commended for assisting Bro. Gill in this mission work. Here is a splendid opportunity for the church at Eola to do some good mission work by supporting Bro. Gill for a year in Louisiana. Brethren, why not help a worthy man in a needy field, and do it now? Send to him, in care of J. C. Gill, Leesville, La.—Homer A. Gay).

W. E. Doss, Uneeda, W. Va., Oct. 14.—The work in this section is moving along nicely. Bro. J. D. Phillips closed a meeting a few days ago at Malroy Chapel, and is in one now at Foster, W. Va., where we have one of the best congregations in this country. We have begun a move to try to keep Bro. Phillips in this section for some time to do real mission work, and I hope it matures. I can readily recall at least seven points, where, with the co-operation of loyal brethren, congregations could be built up, that would be a blessing to the rising generations. We want to get away from the old custom of "come to us" and insert in its stead, "go to them." We have been hindered much by some would be leaders, who set themselves up as popes and priests, not unto God, but unto men; which condition has made it hard for me to keep in line with God's word, relative to leadership. I have just received a card from Bro. G. W. Terry, stating that he is in a fine meeting at Winifred, W. Va., with quite a number of additions by baptism. Since last report I have preached at Matts, Foster, Staniford, Pax, and Uneeda. Onward, brethren, with the good work! Stay with the Old Book, regardless of the consequences.

W. C. Rice, Carthage, Missouri, Oct. 14.—The meeting at Pepson closed last night with large crowds and good interest, four being baptized and seven confessed their faults. A nice little band was called together to worship God each Lord's day. I want to help them all I can, and I expect to hold them another meeting next fall. The Center brethren helped us much with song books, etc. Brethren, why not look out for some suitable place, and go out and build up a congregation by your efforts in mission work? My next work will be in school houses in Washington, County, Ark. I have been at home but very little the last year.

Homer A. Gay, Wichita Falls, Texas, Oct. 15.—I closed at Poolville, Okla., Sept. 19, with over-

flowing crowds and a good interest, but no additions. Brethren Dewie Ogletree and J. D. Elmore, of Pike City, were with me in this meeting, assisting much. They expect to develop into good preachers. My next was at Black Jack, near Wilson, Okla., closing there September 29th. The crowds and interest were good. We left Brethren Tom Smith and Fred Kirbo to continue the meeting; Bro. Fred having led the singing for me and assisting much otherwise. He is a fine boy, good singer, and a good preacher. The Healdton congregation assisted much in these meetings, especially at Poolville. From here I went home for four days before beginning at Wichita Falls, October 5th. The crowds and interest have been good thus far, but no additions. We have a splendid band of Christians here, and it is a pleasure to work with them. Quite a number from the Carter congregation were with us last Lord's day. We are expecting some of the Healdton brethren with us this week. I expect to close here September 20th, and go to Pike City, Oklahoma, for a series of meeting. Then home for mission work in the Ozarks. How many congregations have supported, at least, one mission meeting this year?

Homer L. King, San Antonio, Texas, October 18.—Since last report, I spent two weeks in Southern Alabama, in the vicinity of Kinston, preaching a week at the Lowery congregation and a week at Bethel. These congregations are only about three miles apart, and the members co-operate in the meetings. The results were 81 responses to the Gospel, 21 of whom were for baptism. This includes the ones baptized out at the Early Lumber Camp the last Sunday of the meeting. It seemed the harvest was ready over in that section. I attribute this mainly to the fact that Brethren Harper, Phillips and Reynolds have been doing much sound teaching there. This is the home of our good Brother W. H. Reynolds, preacher and vocal music teacher. Considering the number who participated, I believe they had the best singing of any congregation I have ever visited. They not only sang well, but they understand vocal music and sing it as it is written. They demonstrate that we do not need instrumental music as an aid to the singing. It would do many brethren good to visit this congregation and hear them sing. Some of them have promised to come to our camp meeting, near Lebanon, next summer, the Lord willing. From here I went to Wesson, Mississippi, for a short meeting, baptizing three. This is the home of Bro. T. E. Smith, who is a very able gospel preacher and song leader. They, also, have good singing here. I enjoyed very much the labor and association with the good brethren in Alabama and Mississippi, and I hope to return next year for a longer stay in this section. I am now in the city of San Antonio, in a mission meeting, reported by Bro. Jesse E. James in this issue. It is a pleasure to be in his Christian home and to labor with him. I go next to Waco, beginning October 26. I may go from there to Seminole, Oklahoma, for another mission meeting, then back to the Ozarks for more mission work. Pray for me and the work, brethren.

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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LEBANON, MISSOURI, DECEMBER 1, 1935

No. 1

THE SERVICE OF SONG—No. 1

"Ye also, as living stones, are built up a spiritual house, to be a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ." I Pet. 2:5. On this occasion in writing to Christians, Peter implied that the sacrificial offerings of the Old Covenant were in antitypes being performed in acceptable Christian service to God. Under the Old Covenant, the various priests and levites had each their duties to perform in connection with the Tabernacle service. Those especially endowed and skilled in playing instruments and singing were set apart for that service and commanded to perform it. I Chron. 25:1-8; "for the commandment was of Jehovah by his prophets," II Chron. 29:25-30. Under the New Covenant we are commanded to sing, Eph. 5:19, 20; Col. 3:16, 17; I Cor. 14:15, 26; Matt. 26:30; but we have no commandment to play instruments in the Lord's Assembly, neither directly nor by implication. Since lack of authority for the use of a thing is sufficient to condemn the use of that thing, we should not think of adding to the Service of God by playing upon instruments. The command to us is that we sing, therefore we will follow the Lord's injunction and sing praises to him.

Sing—means to make melody with the voice. As all of God's Service should come from the heart, we are also commanded to "make melody" with the heart while making it with the voice. Consequently in performing this "spiritual sacrifice" acceptable to the Lord, we make melody with our hearts and voices. Eph. 5:19, 20. When the Lord expects anyone to sing, preach, give, etc., he also gives him the ability and power to do so, cf. Ex. 4:11 & Rom. 12:3-8. We are required to use our talents in the Lord's service. May we use this talent joyfully or solemnly as the occasion shall call for!

Sometimes we hear that there is no authority for women singing in the church. However it is largely due to ignorance of the truth that makes anyone place such an objection. With regard to the public speaking or teaching part of the service, women are commanded to keep silence in the churches, I Cor. 14:26-40; "for it is not permitted unto them to speak; (preach or speak before the assembly), but let them be in subjection as also saith the law," verse 34. What law? Old Covenant of course! Paul therefore referred to the Old Covenant for the purpose of teaching in what manner women should be in subjection. Conse-

quently let us refer to the commands of God under the Old System, to know how women sang and yet were in Subjection. I Chron. 25:5, 6, "And God gave to Heman fourteen sons and three daughters. All these (daughters too) were under the hands of their father for song in the house of Jehovah * * * , for the service of the house of God." We understand therefore that under the leadership of man, women sang in the service of the house of Jehovah, and since women are to be in subjection "as also saith the law," we know that women are commanded to sing under the new Covenant Service in the Church of the Lord under the leadership of man.

The Service of Song in the Spiritual Sacrifice is of great importance and should be conducted as ably and skillfully as we are capable. Like all other parts of God's service it requires study, consideration and practice. The Israelites were required to give of the best they had. In like manner it is required of us in all things. In the home is one of the best places to prepare for God's service. Let us begin our study and training at home. Old folks, middle aged, young folks, teachers, scholars prepare for your part in the service of God. (cf. I Chron. 25:8). Although there are a few who cannot sing (make melody with the voice) yet almost all can sing acceptably if they will study and train. Oftentimes those who cannot sing have a dominant gift of other nature, which particularly fits them for some other part of the service, cf. I Tim. 4:13 and Rom. 12:6-8. Nevertheless even these often receive good in studying to sing.

The singing is commanded to be performed in Psalms and Hymns and Spiritual Songs. And as "whatsoever things were written aforetime, were written for our learning that through patience and through comfort of the scriptures we might have hope," Rom. 15:4, we may consider II Chron. 29:30, where it tells of the Levites who were commanded to "sing praises unto Jehovah with the words of David and of Asaph the Seer, and they sang praises with gladness." There was one thing also the young uninspired preacher Timothy was exhorted to do, "give heed to reading." He read and we read because our memories are not inspired by the special miraculous gift of The Holy Spirit. As when anyone places a restriction upon us regarding the reading of the scriptures in the assembly, we know we shall lack there in knowledge of God, what we cannot remember: So also when one places restrictions re-

garding the use of hymn books in the assembly, we know we shall lack in praise to God what we do not remember.

Some imply that there are unscriptural hymns in the books, therefore we ought not to use hymn books. But who knows of a perfect version of the Bible? Then can we abandon it also? Verily, we use what we know to be right and leave out that which is doubtful or wrong in either hymn book or Bible translation. Nevertheless we praise with the words of others, whether read or drawn from memory, so long as they are in accord with the true teaching of God.

L. L. McGill.

THE WORK OF AN EVANGELIST—No. 3

In this we want to study the evangelist as a soldier. In 2 Tim. 2:1-3, we read: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. Thou therefore endure hardness as a good soldier of Jesus Christ. No man warreth entangleth himself with the affairs of this life [that he may please him who hath chosen him to be a soldier.]" To be a good soldier should be the desire of the evangelist, and his whole desire should be to please his Captain. (Heb. 2:10) Seeing that our Captain is perfect; that he has lead the way, and has asked the soldier to follow Him, should encourage the soldier to follow in His steps.

In Eph. 6:10-18, we have the Christian soldier fitted out for war, and every Christian should study this passage well. The soldier must have the "whole armour" and not just that part that he might like best: "For we wrestle not against flesh and blood." As a soldier we should be able to stand our ground, and the way to do that is to have our "loins girt about with truth." For protection, we must have on the "breast plate of righteousness" To keep from slipping and losing our balance (back-sliding), we must have our "feet shod with the preparation of the gospel of peace." And "above all, take the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked." This will bring us to a "Thus saith the Lord" for everything we do. We must also take the "helmet of salvation," remembering that by "taking heed to ourselves and to the doctrine we shall save ourselves and those who hear us." Then as a weapon we must take the "sword of the spirit," which is the word of God. Truly this sword is the greatest of all weapons. It will answer every purpose; it will defend everything that is right, and it will up-root everything that is wrong. For, "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." The evangelist, as a soldier, should ever be ready to do battle with this sword. I would rather have one plain passage of the word of God than all the wisdom of the World that you could get together. The plain word of God was all that the Lord used to run the devil off the battlefield—(Matt. 4).

"This charge I commit unto thee, son Timothy, according to the prophecies which went before on

thee, that thou by them mightest war a good warfare; holding faith, and a good conscience, which some having put away concerning faith have made shipwreck." 1 Tim. 1:18-19. "But thou, O man of God, flee from these things (cravings for riches), and follow after righteousness, godliness, faith, love, meekness, and patience." "Fight the good fight of faith, lay hold on eternal life." The soldier should not fight from a selfish viewpoint, but he must fight for the faith, opposing all wrongs and upholding all that is right. When we see a fellow-soldier beginning to weaken under the many darts of the enemy, instead of deserting him, we should remember, "we that are strong ought to bear the infirmities of the weak." If one should betray us—turn traitor—that does not justify us in growing weak and becoming discouraged. It only means a harder fight for those who remain faithful.

In carnal combat, the forces at home willingly furnish ammunition and the necessary equipment for the soldiers who fight in the ranks; so it should be in the army of the Lord. The Lord's army prevailed as long as Moses held up his hands, but when his hands went down the enemy prevailed. So, when Moses' hands were heavy and he could not, by his own strength, hold them up, Aaron and Hur held up his hands, until the battle was won, Exodus 17:8-13.

TURNING ON THE LIGHT!

By J. D. Phillips

"Truth," which "is mighty above all things, and will, at last, prevail" (Newton), has always had its opposers. Especially do sectarians oppose any light beyond the domain their own creeds. Even among disciples of Christ, there are many who oppose learning any truth if it sets aside traditions and customs that have held them captive for years!

Since Walter Scott and Alexander Campbell restored to the church the doctrine of baptism "for the remission of sins" (Ac. 2:38) and the teaching that "except a man be born of water and of the Spirit he cannot enter into the Kingdom of God" (Jno. 3:5)—doctrines which, with "the holy city" (a character name for the church), had been "trodden under foot" by "the gentiles" (a character name for the house of darkness) for "forty-two months" (Rev. 11:2), while "the woman"—the church—was "in the wilderness" (Rev. 12:6) and the "two witnesses"—the Old and New Testaments—prophesied "in sackcloth" (Rev. 11:3) for "one thousand, two hundred, and threescore days"—1,260 years,—there has been much opposition to this teaching. Every conceivable effort has been put forth to crush the true exposition of these passages. Additional light seems to be despised, especially if it supports the gospel plan of salvation!

Now, after saying a man must "be born of water and of the Spirit" (John 3:5), Jesus says (v. 8), "so is every one that is born of the spirit"; and since "water" is omitted in the common versions of John 3:8, the opposers of the gospel plan

of salvation use this verse to bolster up their doctrine of salvation by "a birth of the Spirit only." If the common reading in verse 8 is correct, it is the common use of the simple figure metonymy by which "a part is put for the whole," "the whole"—"water and Spirit"—being revealed in verse 5. The word "water" in verse 8, is not, therefore, essential to the doctrine of water baptism as a part of the new birth.

Mr. Knoch, the editor of the Concordant Version, inserts, on the authority of the Sinaitic Greek manuscript, the word "water" in verse 8; and hence it, similar to verse 5, reads, "So is every one that is born of water and of the Spirit." Thus our position is confirmed!

A young Greek in Jerusalem recently wrote a criticism of the Concordant Version of this passage, and his letter was published in the *Moody Monthly*. He says the three words "of water and" (John 3:8) are "not found in any manuscript or version, ancient or modern," when even a glance at a critical Greek New Testament would have shown that they are in the best of all manuscripts!

And thus additional light is made to shine, which makes the old Book glow as "the shining light that shineth more and more unto the perfect day" (Prov. 4:18).

BROTHER SAM L. SHULTZ DEPARTS

Brother Sam L. Shultz, of Lexington, Oklahoma, was born in Clark County, Ala., September 1, 1867; departed this life October 27, 1935, being 68 years, 1 month, and 27 days of age.

In 1889 he was united in marriage to Ada E. Sheppard. To this union 10 children were born, 4 of whom survive; Farris and Frank, of Custer City, Oklahoma; Ennis of Omaha, Nebraska; and W. D. of Oklahoma City, Oklahoma.

In 1914 his wife departed this life, and a few years later he was united in marriage to Mary Young, who also passed away in 1929. In 1930 he was united in marriage to Ida F. Corter, who survives to mourn his passing. He also leaves five step children by the second marriage and four step children by his last, to mourn his passing. The youngest of these latter, Fern, loved him as she did her own father, for truly he was a father to her.

Oh! how we miss him and his love and guidance! However, "not our will, but the Father's be done."

He obeyed the gospel early in life, and he kept the faith until the end. He had been preaching the gospel for a number of years. He could not tolerate any innovations in the worship, including the Sunday school and the plurality of cups in the Communion.

The funeral was conducted by Bro. Billie Riffe, of Sulphur, Oklahoma. Dr. Smith, of Purcell, also spoke a few words. One of the songs sung was, "Thou Art Gone, My Precious Darling," composed by Bro. Shultz. The funeral was conducted in the home, and his body was left in the Lexington Cemetery.

We believe he was prepared to meet his God in peace, hence we "sorrow not even as others who have no hope." He was loved by all who knew him. We wish to thank all who have written us letters of condolence, and we ask an interest in your prayers in this sad hour.

Mrs. Sam L. Shultz,
Box 162, Lexington, Okla.

THE HOME

Beginning with the January issue of the O. P. A., we propose to run a series of articles under the above caption, by Brother Ben J. Elston. We have secured the consent of Brother Elston to give a reprint of this timely and important subject, as discussed by him in "Sermons and Sayings." For a long while I have felt the need of some able teaching on this question, and I believe the above is the ablest and best that has come under my consideration.

It is an established fact that the lack of proper home training is the outstanding cause of so much crime and wickedness in the world today.

Brother Elston's elaborate discussion of this subject as it relates to husband, wife, father, mother, and children, should be of paramount importance to every inmate of the home. Fathers and mothers, especially, cannot afford to miss this vital information of how to properly train their children. Hence, be sure that you have renewed your subscription so as to get this treasure. Speak to others about subscribing so as to receive this much needed information. It alone will be worth many times the price of the paper.

—Homer L. King.

MONEY WORSE THAN WASTED

According to statistics, by the manufacturers of cigarets, as published in Capper's Farmer, we have the following staggering figures:

Tax on cigarets paid to the government in 1934—\$350,299,442.00, being an increase of 8725% since 1900. Adding to the above sum the actual sale price of the cigarets makes the enormous sum of \$175,499,920,410.00; not counting tobacco sold in other forms, such as plug, snuff, cigars, homespun, and tobacco for those who roll their own cigarets. As staggering as the sum is for cigarets, it would sink into insignificance, in comparison to the sum for tobacco in other forms.

This money would send the gospel into every nook and corner of the earth, and would buy every family a nice home. Then we complain of a depression!

—L. G. Park.

QUESTION

What is the difference between adultery and fornication? A. C.

Ans. Adultery "Under Hebrew law was unchastity wherein a man, married or single, had illicit intercourse with a married woman or one betrothed." Fornication is "the crime of impurity between unmarried persons." (B. D. by Holman.)

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BREAKING BREAD AGAIN

Please read both articles in the O. P. A. of October 1st, and consider carefully who has proved his points by the scriptures. There is not space to itemize my reply but will try cover the points of Bro. Harpers reply in this article.

"As new born babes desire the sincere milk of the word, that ye may grow thereby" 1st Pet. 2:2, I gladly accept Bro. Harpers last suggestion in his reply and as a babe desire the "Word."

"We have an altar whereof they have no right to eat which serve the tabernacle" Heb. 13-10, Paul by the Spirit of God says we have an "alter".

The Pasover looks forward to the Death of Christ on the cross, The Communion looks back to the same scene, but are not counterparts of each other. The Pasover looking forward is a picture of what happened, The lamb was slain, its blood was put on the door posts and lintel of the house those inside were safe, not a bone was broken. The Breaking of Bread looks back to Christ, the breaking of the bread probably signifies the taking of his life, he was made an offering, then we eat of the offering, being those who receive the benefits of the offering. Neither breaking the bread in the middle, nor breaking a small piece off represents anything that happened in Christ's crucifixion. The breaking was put in by Christ and has a significance even if I misunderstand what it signifies.

There is a scriptural "when" to the Breaking of Bread, this "when" is before we partake, There are two actions in Communion, first the "Breaking" second the "partaking" read again the scriptures. Then note "The bread which we break" (part of verse 16, 10th Ch, 1st Cor.) How do we break "bread"? Answer, by the hand of him whom we authorize to break it for "us." Then note "For we being many are one bread, and one body; for we all partake of that one bread" 1st Cor. 10-17. So we see that in the 10th ch. of 1st Cor. there are two actions in Communion, just the same as there is in the three Gospels, and the 11th Ch. 1st Cor. These four accounts agree

perfectly, that Jesus (a) took bread, (b) gave thanks, (c) break it, (d) said, take eat. No account says Jesus "brake it and ate." Therefore the writer has no faith, for it takes the Word, to produce faith.

Do we who partake follow Jesus example in the breaking? Jesus is our exemplar in most things in the christian life. But when it comes to the salvation of the world, we are the ones "saved" He the "Savior" He made the offering, we partake of the offering, so in this picture, given before the event occurred, but just the same a true picture of what did occur, Jesus breaks the bread, and gives what he broke to them (not part of it) saying "take eat" None of Jesus commands to christians are obsolete, all stand now and ever will till Jesus comes again in the Clouds of Heaven.

So Jesus still says to us, after the bread is broken, "take eat." The command as repeated by Paul in the 11th Ch. 1st Cor. is given to the "Church of God which is at Corinth" and the setting from the 20th vs, 11th Ch. is the "assembly." So the command to "break bread" is given to the congregation, and not to any one individual. And this command is fulfilled when the one selected by the congregation, "breaks the Bread."

I will handle the Greek in my last article. I promise my next to be the last.

G. L. Hawley, 918, 5th St.,
Modesto, Calif.

Reply

You can be a "babe" and "desire" the Word, but it now devolves upon you to be a "man" (1 Pet. 4-11) and "give" us the Word for the Scriptural "manner of Breaking the Bread in Communion"—"how it should be done." You mention "breaking the bread in the middle" and "breaking a small piece off." Which shall we do—either or neither? Yes, Jesus said, "take, eat." Was the breaking done by Jesus so done that they could "eat" and not each break? Paul said, "The bread which we break" (1 Cor. 10:16), and he said, "we are buried with him by baptism" (Rom. 6:4). Was just one of the "we" baptized? Yes, if just one of the "we" break. And if one can break for the congregation, one can be baptized for the congregation. You said, "He broke the bread not for himself." I said, "Prove it." You have not touched it. And the same of "the one waiting on the table"—you have not even attempted to prove your assertion. When we get ready to take "I said it" for proof, we will go to the big Pope. You said, "This do" is a command to do as Jesus did." I replied, "Then each 'broke' as Jesus did." You are tied here, and the command is "to the individual." Every one was to "This do in remembrance of me." You say, Jesus "gave what he broke to them (not a part of it)." And you seem to be pope enough to expect us to take your assertion as proof. Why not take mine—The moon is made of green cheese. I meet your assertion with denial. You say, "No account says Jesus 'broke it and ate'." And the Sadducees said there is no Scripture for the resurrection. But Jesus

showed there is. And if you knew more about the Bible language, you would not err so much. You say: "How do we break 'bread'? Answer, by the hand of him whom we authorize to break it for 'us'." Your question is "how," but your answer is "by whom" you break bread—no answer at all. It seems to me you are doing your best to cover up the truth, instead of find it. The "when" is not in dispute, neither is the "first breaking second the partaking." But let me say: There is as much "command to break bread" to the individual as there is to the congregation. And one cannot "break" for another, any more than one can drink for another. Why not go "the whole hog" and one drink for the other as the priest and Pope do? Jesus and Paul teach the "Break" as well as the "eat," on the part of each. You say, "He was made an offering." True. But you say, "We eat of the offering." If so, we eat of him. This is Catholic Mass, straight out. Oh, yes, that "alter." You cite Heb. 13:10, but here it is "altar," brother. If this is what you want, just tell us what this "altar" is, so we can know what you are talking about. And that "picture" and "not a bone broken." Well, don't spoil the picture, then.

"Signification" and "representation." You say: "Neither breaking the bread in the middle, nor breaking a small piece off represents anything that happened in Christ's crucifixion." Again you say: "The breaking of the bread probably signifies the taking of his life." And finally you say: "The breaking was put in by Christ and has a signification even if I misunderstand what it signifies." So you know it signifies nothing, and it signifies something, and it "probably" signifies. Now you have it—as clear as mud. But the issue is: "The manner of Breaking the Bread in Communion"—"how it should be done." And this you will not touch. Are you a "middle-buster," and ashamed of it? Just tell us; we won't even ask you to prove it. You are in the lead, and it was your duty to answer my questions. You preferred to snub me by ignoring them, because they head you off at every turn. You dare not answer them. Be careful in "handling the Greek" it doesn't drop on your toes. —H. C. Harper.

NOTICE, FRIENDS, NOTICE!

For the past two months our receipts from subs. and donations have not been equal to the expenses of publishing the Old Paths Advocate. This means that you will have to show more interest in securing subs. and donations, if the paper continues its regular monthly visits to your homes. Do you appreciate what it has done for you and the cause you love? Then, do something for it! Fellow-preacher, do you realize that you have used its columns to get yourself before the brotherhood, and to get your teaching to thousands? Have you sent in subscriptions and donations, or have you solicited them? If you expect it to assist you, you should be willing to assist it. Do it now.

—Publishers.



James R. Stewart, Clyde, Texas, November 12. —Since last report I have preached at the following places; Lytle Cove, Cedar Gap, Dudley, Pleasant Hill, Eola, Abilene, and at the Ellis School house. We had good crowds and interest. It looks as if I would have more mission work than I can do this winter. Pray for me that I may continue to preach the gospel as it is written.

A. H. Pinegar, 3564 Faxon Ave., Memphis, Tenn., November 1.—The work here is progressing slowly. I recently baptized two; one from the Methodists and the other from the Presbyterians. I have some time open for meetings in 1936. If you have in mind a mission point, where you think good can be accomplished, write me the date you prefer, and I will try to arrange to come at that time.

C. C. Rawdon, Lawrenceburg, Tenn., November 13.—The new congregation, near here, established while Bro. Stewart was here, is doing fine, under the direction and leadership of Brethren Wicks and Clayton. Bro. Clayton recently came over from the S. S. and cups. The young folk, too, are taking much interest in the work. We invite all, who are strictly loyal, to stop over with us if you are passing this way. We ask the prayers of the brethren elsewhere.

W. C. Rice, Mountain Home, Ark., November 4. —I closed a meeting at the Union Star School house, near West Fork, with good crowds and interest, three being baptized. Bro. H. M. Wood was with me in this meeting. I have not been at home much for over a year, having preached in Arkansas, Missouri, Kansas, Colorado, Idaho, and California. I trust I may have health to go right on in the work, for I want to do all I can for the cause of my Lord. I go back into the Northwest in the early part of 1936.

Frank Cope, Electra, Texas, November 2.—Since my last report, I have been very busy in mission meetings in the Ozarks of Missouri. The first was at the Porter Chapel, near Competition, with one baptized. The next was at Durbin, with one baptized, and the brethren seemed aroused to do more for the Lord. They have decided to rebuild their church house, and begin the work again. I preached at McBride over Sunday, and restored one. Bro. Paul Triplett, of Phillipsburg, assisted me in these meetings by leading the singing, and otherwise as he was needed, to the extent of preaching some. He, too, anticipates entering the evangelistic field. He is a good singer, and should be useful in the work.

Paul Triplett, Phillipsburg, Missouri, November 2.—I am coming with my first report to the O. P. A., but I hope to make them regularly from now on, as I am entering the evangelistic field. Bro. Cope has already stated that I have been assisting him in the work, and I mean to continue in the good work, wherever I may be needed. As Paul of old, "as much as in me is, I am ready to preach the gospel" or to do anything I can to advance the cause of the Lord. It is a pleasure to be associated with Bro. Frank Cope, as he has much ability for a young man in preaching the gospel. I predict that he will become one of the very best in the near future. The crowds and interest were very encouraging at our last meeting.

Madison Wright, Rte. 2, Tabernacle, Vincetown, N. J., Nov. 3.—The meeting of two weeks duration, at Ercildoun, Pa., resulted in one reclaimed and one baptized. The interest and attendance were good throughout. The singing here is musical and full of life. I am now in a meeting at Tabernacle, N. J., and am taking treatments from Dr. Swartz, of the M. E. Hospital, Philadelphia, Pa. He says he can relieve me of much trouble from varicose vein ulcer. If he can cure me, I will be better prepared to continue the "work of an evangelist" like Paul and Timothy, as I have much needed work to do in the South this winter.

W. H. Hilton, Galena, Missouri, November 15.—I have been busy since my last report, holding meetings at High, Ark. and Spiro, Okla. Quite a number obeyed the gospel. We continued two weeks at Spiro, and I engaged Freeny Saunders two nights in a debate on the Sunday school question. At the close the elders declared they would carry on the worship according to God's own appointed way. This leaves two congregations, near Spiro, that are true to the New Testament. My next was at Richardsville, Okla., continuing ten days without visible results, except to teach some the way of the Lord more perfectly. I preached one night at Council Hill, with two confessions. I am now at my home.

Homer L. King, Lebanon, Missouri, November 20.—I closed at Waco, Texas, after one week, without visible results. The church at Waco then decided to support me in a mission effort, near Troy, but we were forced to close out there after one night, due to rain and mud. I went from here to my home, spending one Lord's day with the home congregation, which was the first since early spring. I was assisted in the Waco effort by Brother Ervin Waters, of Temple. I am now in a mission meeting at Seminole, Oklahoma, having begun a week ago. The crowds have been small thus far, but have increased slowly since the first. We have been able to find but three or four strictly loyal members here, but they are anxious to have the true worship established. We were gladly surprised to have our old time friend and co-laborer, C. H. Lee, with us in this meeting; also Brethren Paul Triplett and Frank Cope, who

have joined us a few days since. They will be much help in the singing, reading, prayers, etc. We are making our home with Brother and Sister Modgling, and it is all that we could wish. From here I expect to return to the Ozarks for more mission work. Let us be "instant in season and out of season"; pressing the battle in Jesus' name!

Homer A. Gay, Lebanon, Mo., Nov. 16.—Since my last report in the O. P. A. I closed the meeting at Wichita Falls, Tex., Oct. 20, with five baptisms. We have a splendid congregation at Wichita Falls, and they are trying to do something for the cause of the Lord. Though they are few in numbers, and poor, yet they have supported three meetings this year and have repaired their meeting house. I enjoyed the work with them very much. From there I went to Pike City, near Healdton, Okla., where I tried for a week to hold a meeting, but we were almost completely rained out, and just about the time the roads got to where we could get over them a big gas well blew in near the church house, and the gas was so prevalent that we could have neither lights nor fire. So I came home. This is my first chance to be at home for any length of time since the first of March. There is plenty of mission work around me that I could get to this winter if I were financially able to do it. I hope to get to some of it. Why not some brother or congregation that is able, support some one in a meeting for those faithful, struggling few brethren at Port Arthur, Tex.? I will have time for a few singing schools this winter. I have been enjoying meeting with the home congregation since I have been home. We have several boys here, who are fast developing into good preachers.

A GOOD WORK

Speaking for the congregation at Montebello, California, we are asking that others co-operate with us in making it financially possible for Brother Harper to remain at his home in Florida that he may quietly rest until completely recovered from the recent heart attack, which he suffered while out here preaching. The congregation here will contribute to his support, but he will need more than we shall be able to give.

If other congregations are willing to help in this good work, or if individuals wish to do so, we suggest that you report what you send to Bro. Homer L. King, Route 2, Lebanon, Missouri, and he will report the same to the paper that all may know just what is being done. Or if you prefer you may send your amount to Bro. King, who will send it on to Brother Harper.

—J. H. Sharp, 136 S. 4th St.,
Montebello, Calif.

P. S. I suggest that you send the money direct to Brother Harper, Sneads, Fla., but you may report the amount to me, and I shall be glad to keep a record and publish it each month in the O. P. A.

I do not know anything about Brother Harper's financial condition, but I do know that during his

sickness he will be unable to earn anything, and at the same time he will have much extra expense and trials, which should be shared by brethren, who know him and the work he has been doing.

This appeal has been made without consulting Brother Harper, so far as I know, but I feel certain that all will be appreciated by Brother Harper.

—Homer L. King.

HONOR ROLL

Below we give the names of those who have sent in subscriptions since the last issue, and opposite their names the number of subs. We wish to express our thanks and appreciation for your hearty co-operation in aiding in the campaign to increase our reader list and to keep the O. P. A. making its monthly visits, bringing words of warning and consolation to its readers:

J. D. Phillips, 6; Homer L. King, 3; D. F. Nichols, 1; J. V. Speights 1; Ervin Waters 1; J. W. Anderson 1; J. C. Moore 1; A. J. Salyards 1; A. A. Patterson 1; C. H. James 1.

THE WEST VIRGINIA WORK

Bro. Grover White, Long Bottom, O., closed a meeting at Smith Creek, R. 1, Spring Hill, W. Va., about six weeks ago, with 14 baptisms. Bro. Chan Hill, of the Mallory Chapel church, had previously baptized several at Smith Creek, and we now have a good little church there of about 25 members. Brethren Hill and Hypes take the lead in the work. Several of the Mallory brethren are with them each Lord's day.

After being with Bro. White a few times in his meeting, I held a meeting at Mallory Chapel for two weeks. Six were baptized. This was my fifth meeting at Mallory and the crowds more than doubled what they had ever been before. The Baptists were trying to run an opposition meeting near us, but sometimes there would be but two or three present besides their preachers! Bro. White was with us two or three times during the first of the meeting, and was back with us on the last Lord's day. Bro. F. J. Ash, of Marietta, O., was with us a few days during the last week and preached twice for us. He preached twice at Stop 12, Spring Hill, after the Mallory meeting closed. Several other preachers of the W. Va. number were with us on the last Lord's day.

I closed a month's meeting at Foster, W. Va., Nov. 4th. We have a large congregation here. They have used all kinds of preachers in the past. As a result, they were in a very weak and feeble condition. I spent all my time teaching the church, for I saw that they needed to be self-edifying and to learn the lessons of church government far more than they needed baptisms. In other words, the church was badly in need of conversion. I think we accomplished this. They are now in fine condition for an ingathering.

I will begin at Uneeda, where Bro. W. E. Doss has made such a hard fight for primitive Christianity, next Wednesday night. From there, we go to Stop 12, Spring Hill. From there, to Long

Bottom, O. Brethren F. J. Ash and H. C. Thomas, Marietta, Ohio, want me to hold meetings for several congregations they have helped to build up in their part of the country. I hope to get to them by spring.

The fight is on in W. Va. and Ohio. The truth is spreading, slowly but surely. The Church Messenger has unintentionally helped our fight on the cups by sending out, free, G. W. Phillips' burlesque entitled "The Literal Cuppers." The brethren say that if that is the best they can do, they will soon convince all who read it that there is no defense to be made for the cups. And, too, the tract is so full of misrepresentations that it is turning some from the cups in disgust. God sometimes makes even the wrath and wickedness in man praise Him!

The brethren are begging us to spend a year in this section. We plan to stay several months. But the brethren will need help to keep the mission work going. It would be a good idea for a few congregations that boast of their loyalty to prove their loyalty to the great commission by supporting those who are helping to carry it out. Send to: J. F. Cobbs, Box 133, Spring Hill, W. Va. —J. D. Phillips.

THOUGHTS ON THE COMMUNION

The question of how to observe the Communion has caused considerable attention and contention in the ranks of the Church of Christ. The source of the trouble has been placed at the door of those who have refused to tolerate modernizing and corrupting the worship, for the sake of the larger congregations.

Paul said, "I am become a fool in glorying; ye have compelled me" (2 Cor. 12:11). My arguments may seem foolish, but we have been "compelled" to defend the truth. In wisdom, I feel too small to be numbered, yet I remember that the Lord has chosen the weak and base things to confound things that are mighty, hence let us examine the matter.

When Jesus instituted the Communion, had He not taken the bread in His hand, there would have been room for more contention; but this act marked the beginning of the sanctifying of that particular loaf as the one to be used in this memorial; otherwise it could not have been called His body. When thanks are offered the sanctification is completed (1 Tim. 4:5).

Another thing about this, Jesus was the proper authorized one to perform this service, which is something for congregations to think about. Just anybody cannot set the Lord's table.

Jesus takes the loaf and breaks it, and bids them eat it. It is evident to all that there was but one loaf, which is further shown by 1 Cor. 10:17; "For we being many, are one bread, and one body; for we are all partakers of that one bread."

It might be well to notice the "breaking" of the loaf, just here. Was it broken in halves, or into twelve pieces, or how? Although the body of Jesus was broken from the crown of His head to the nails in His feet, yet His body remained in

tact or whole. It was not severed in or near the middle, nor was it severed into twelve pieces—"not a bone of Him should be broken." As the unsevered lamb (Ex. 12) was a type of Christ, so is the unsevered loaf an emblem of the body of Christ. Those who tear the loaf into halves to represent a thing that did not exist in type, nor in antitype, should think before they do so.

In Like Manner The Cup. Now, notice, "In like manner He took the cup" (like He took the bread, in His hand). Did He take the "fruit of the vine" (without the cup), in His hand? Notice, too, that in every reference to "cup," it is in the singular. There are but few who will deny that Jesus took a literal cup (drinking vessel) in His hand, when He instituted the Communion, but quite a number of them will try to explain it away, when they come to the expression, "This cup is the New Testament in my blood," by saying that "cup" here is figurative, but they are not so sure about the phrase, "in my blood."

Evidently, in the same manner that the bread was sanctified, He also sanctified the cup and its contents, for He mentions both of them. It then became "the New Testament in His blood." In this part of the Communion, we have four things mentioned, viz., cup, fruit of the vine, blood, and the Testament. Now, is the "fruit of the vine" the cup, the blood, and the New Testament? Some would try to make us think so. The "fruit of the vine" is emblematic of the "blood," but it is nowhere said to be emblematic of the New Testament. However, Jesus did say, "This cup is the New Testament in my blood." Hence, we are forced to the conclusion that the "fruit of the vine" stands for the "blood," while the "cup" stands for the "New Testament."

(Continued)

—J. E. Jones.

HERE AND THERE

By H. C. Harper

"The logic of events has driven me to the conclusion that nothing is expedient that is not scriptural. . . . If He is as wise and good as we think He is, He would certainly not have omitted from his instruction things that would promote the welfare of the church."—Thomas in F. F.

"Now, is the Sunday School expedient? If so, it must be scriptural. It would be a great favor for Brother Thomas to give us the scripture that proves the expediency of the class system. Just how wise do we believe God is? The Sunday School system was not known for seventeen hundred years after Christ."—Head in Church Messenger.

And it would be "a great favor" for the C. M. to give us the scripture that proves the "cups" system in the assembly for communion, even the "individual cups" where Watkins, and Johnson, and McGuffin preach, and where "Quite a number that have been meeting with the one-container brethren came over and took their stand with us." (See C. M., Feb., 1935). This "cups" system was not known for nineteen hundred years

after Christ, hence is much younger than is the S. S. system.

Sad; but "Many are the people who count themselves unworthy of everlasting life by seeking to justify their own actions in religious matters apart from what God teaches, and thereby blaspheme God." Those who have the cups system and the Sunday School system have something He has "omitted from his instruction."

WAR

A noted general one time said, "War is hell."

And when he named it so he named it well.

'Tis a ghoulis vulture hovering o'er every land,

With ruin and desolation held in its hand.

Its record is written in tears and human blood,

In bones and ashes where happy homes one time stood.

Feasting upon the purest and noblest of mankind,

A monument to murder, bloodshed and rapine.

Fragments of families mourn o'er loved ones slain,

They call in their anguish, but they call all in vain.

It turns the happy years of childhood into age and despair.

And leaves death and desolation in its wake everywhere.

Possessed with the demons from the pits of hell beneath,

The personage of murder, bitterness, desolation and death.

At Marathon, Thermopylae, Gettysburg and Waterloo,

It opened the gates of hell that myriads might pass through

At the Marne, the Somme, at Liege, at Arras and at Verdun,

It laughed as the rivers of human blood did run.

There is no safety from its grasp on ocean or on land,

The Asp is not so poison as the poison of its hand.

To it the gurgle of death is sweeter than the honey comb,

Its joy is the cannon's roar and the soldier's dying groan.

Its fields are fields of blood, its house the house of tears,

It is an enemy to God and all that Heaven endears.

O, God, grant us release from this awful blighting stain,

Grant that war may be banished from earth to never come again.

O, God, grant that peace like rivers may abound,

Wherever on earth the sons of men may be found.

O, grant that all nations the love of Jesus may sway,

That peace and good will may be with us alway.

—W. P. Skaggs, Lott, Texas.

Remarks

This poem, by Bro. W. P. Skaggs, appeared in the F. F. during the World war. It is so timely that I feel that it deserves a place in every scrap book. Every Christian should learn that his or her duty and mission in this world is to heal the wound and not to make it.

—Homer A. Gay.

OBTAINING THE HIGHEST NUMBER OF SUBSCRIBERS

If the boys, Frank and Paul, made no mistake, it now appears that it will be as follows:

1, James R. Stewart; 2, Clovis Cook; 3, Donie Trott; and 4, M. F. Pruett.

We will check these again, and notify Brother Park, who was to give the prizes, and he can send the same direct to the above.

—H. L. K.

To All Friends of the O. P. A.: Want you please put forth a little extra effort to increase the income of the paper. We need all the subs. we can get and will appreciate any donations.