

Sermons and Writings of Homer L. King

Copyright 1969
Homer L. King

OLD PATHS ADVOCATE
1061 N. Pilgrim
STOCKTON, CALIFORNIA 95205

To

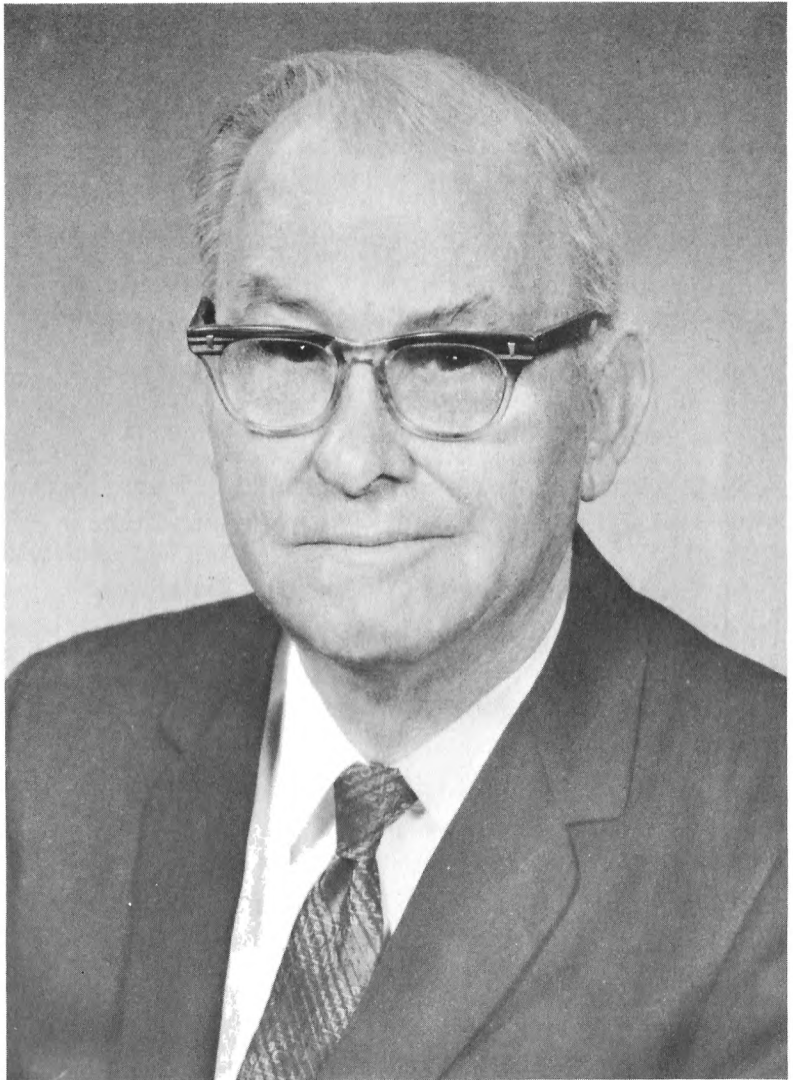
My wife, Helen,

My two sons, Howard and Don,

My two daughters, Velma and Nola,

To my good brethren in Christ,

This little book is affectionately dedicated.



HOMER L. KING

FOREWORD

The material used in this book is that which I have used in my work through a number of years. Every sermon has been used one or more times, and I have found delight and profit in the collecting of these notes and outlines.

Due to a long cherished desire to give something to the world to continue to be a blessing after my work is ended on this earth, this volume is prepared.

Some of the outlines are original, others I am indebted to various writers and preachers, and sermon outline books. It would be impossible to remember where all of the ideas came from. I am grateful for the privilege of passing on to others ideas and thoughts remodeled and put into these outlines.

I am indebted to my wife, Helen, for the typing and preparing of the manuscript for the printers.

I send this forth with the wish that it will help others, a prayer that God will be honored, and the name of Christ and His Church glorified by their use and helpfulness in saving souls.

HOMER L. KING

Stockton, Calif.

BIOGRAPHY

Homer L. King, Lebanon, Mo., son of Alvin and Mary (Davis) King, was born April 4, 1892, at Orla, near Lebanon, Mo., in a log cabin, in poverty. He was reared by humble Christian parents. Except for a year in Oklahoma, nearly two years in New Mexico, his home was near Lebanon, Mo., until he moved to Stockton, Calif., in 1961.

Bro. King received his education in Dallas and Laclede Counties, Mo., and one year in Oklahoma. He taught school for seven years in Missouri.

At the age of 18, Dec., 1910, Bro. King obeyed the gospel, under the preaching of Bro. A. C. Crenshaw, Harper, Kan., in a series of meetings at Union (now the Lees Summit congregation), his home congregation for many years. Immediately after his baptism he began to take an active part in the public work of the church.

His first sermon was preached in 1915, and two years later he conducted his first protracted meeting near Norwood, Mo., baptizing three and a number were restored. For the next 47 years he was active in preaching the gospel, covering most of the states, except the New England states. In a meeting in Indiana, 40 responded, 36 being baptized; in another in Alabama, about 60 responded; in his old home congregation of Lee Summit, 27 were baptized; in a mission effort near Lebanon, Mo., 31 were baptized. He has engaged in a number of debates, oral and written, including a written debate with Bro. N. L. Clark on the number of

cups for one assembly, which was put in tract. He is a song leader, was a vocal music teacher and song writer, having compiled 22 song books, and a book of sermons in 1945.

Bro. King began his writing in the Apostolic Way; wrote for *The Truth* (published by Bro. Harper), being an associate editor. In 1932 Bro. Harper turned the publication to Bro. King, and the name was changed to *Old Paths Advocate*. He published this for 30 years, until he suffered a stroke, and it became necessary to turn the paper to Bro. Don McCord.

In 1914, Bro. King was united in matrimony to Maybelle Massie, to which union three children were born, two daughters and a son. Sept. 16, 1933, Sister King departed this life. On April 27, 1938, he was united in matrimony to Sister Helen Buck, to which union a son was born. All the children are faithful Christians; Howard, the older son, takes an active part in the public work of the church, and Don, the younger son, is beginning his first year as a full time preacher of the gospel.

Since 1962, Bro. King has lived at Stockton, Calif., and served as an elder in the Stockton congregation. He has been in the fight against all departures from the Word of God, since his obedience to the gospel, in both the press and the pulpit.

FEB. 1969

INDEX

	<i>Page</i>
DEDICATION	3
FOREWORD	5
BIOGRAPHY	6
I. SERMON OUTLINES	
ABRAHAMIC FAITH	15
A SCRIPTURAL CONVERSION	16
A MESSAGE FROM HELL TO THOSE ON THE WAY	16
AN ALLEGORY	17
BIBLE	18
CAUSES OF FAILURE IN THE CHRISTIAN LIFE	19
CONVERSION	20
CHRISTIAN WARFARE	21
CONCLUSION OF THE WHOLE MATTER	22
CHURCH DISCIPLINE	23
COMETH THE DEVIL	24
DOING THE WILL OF GOD	25
DOES IT PAY TO BE A CHRISTIAN?	25
ELEMENTS NECESSARY TO THE KINGDOM	27
ELDERSHIP	28
EVIDENCE OF PARDON	30
EAGLE AND HER NEST	31
EXCUSES	32
FUNERAL	33

INDEX (Cont.)

FOLLOWING PAUL AS HE FOLLOWED CHRIST	35
FAITH AND OPINION	35
GREAT THINGS	36
GOODNESS VS. SEVERITY	37
HOW GOD DRAWS SINNERS	37
HOW TO STUDY THE BIBLE	39
HELL	40
IS THERE A GOD?	41
IT IS ENOUGH	41
JACOB'S LADDER	44
LITTLE THINGS	45
MAKE IT AS SURE AS YOU CAN	47
MANY AND THE FEW	49
PREPARE TO MEET GOD	49
PRAYER	50
PURE RELIGION	51
PAUL BEFORE FELIX	53
RECONCILIATION	54
REMEDIAL SYSTEM	55
RED STRING IN THE WINDOW	55
REBUILDING THE WALLS OF JERUSALEM	56
SALVATION ON A POLE	57
SINKING IN FAMILIAR WATERS	58
SIXTEEN TO ONE	58
THE CHURCH	60
THE HONEST GENTILE	61
THE CHANGE OF HEART	63

INDEX (Cont.)

THE PARABLE OF THE SOWER	65
THE LIGHT	66
THE END OF THE WORLD AND JUDGMENT	66
THE PARABLE OF THE VINEYARD	67
THE GREAT PHYSICIAN	68
THE LOST CHRIST	69
THE SHORT BED AND THE NARROW COVER	69
THE SEVEN STATES OF MAN	70
THE SABBATH QUESTION	71
THE POWER OF GOD'S WORD	72
THE CHRISTIAN RACE	73
THE GREAT SALVATION	73
THE DIVIDED FAMILY	76
THE ESTABLISHMENT OF THE KINGDOM	77
THE CHURCH OF CHRIST IDENTIFIED	78
THE FORM OF DOCTRINE	79
THE COAT WITHOUT SEAM	80
THE MARRIAGE OF THE LAMB	81
THE CHRISTIAN'S PLATFORM	82
THE NEW BIRTH	83
THE TABERNACLE SERVICE	85
UNITY OF BELIEVERS	86
UNITY	88
UNIFORMITY OF THE LAW OF PARDON	88
WHO THEN CAN BE SAVED?	89
WHAT SHALL I DO WITH JESUS?	91
WHAT THINK YE OF CHRIST?	92
WORSHIP GOD	93
WHAT IS THAT IN THINE HAND?	94
WHY I AM A CHRISTIAN	95

INDEX (Cont.)

WHY I AM NOT A CAMPBELLITE	96
WHOLE HEARTEDNESS	97
WHAT CHRIST IS TO WORSHIP	99
WHAT IS MAN?	99
WHO IS JESUS?	100
WALKING BY THE SAME RULE	101

II. SERMONS

MARRIAGE AND DIVORCE	105
TO WHOM SHALL WE GO?	107
THE THREE WITNESSES	111
THE CUP QUESTION	113
UNITY	118
WHY OPPOSE INNOVATIONS IN RELIGION	120
WHEN THOU WAST LITTLE	132

III. ESSAYS

CAN'T WE AGREE ON SOMETHING?	139
AVOID THEM	142
INGRATITUDE	145
QUESTIONS (By R.L.C.)	149
GO FORWARD	151
QUESTIONS	156
RETROSPECTIVE AND PROSPECTIVE	157
THE LATTER END WORSE THAN THE BEGINNING	160
THE BIBLE SCHOOL	163
SOMETHING TO THINK ABOUT	165
THE LAST SUPPER	167
BISHOPS AND DEACONS	170
VIEWS AND REVIEWS (Christ At The Table)	172

INDEX (Cont.)

PROTESTANT CHURCH GROUP ASKS CHRISTIANS TO 'BREAK WITH WAR'	175
HAVE YOU REGISTERED FOR THE ARMY?	176
THE WAR QUESTION	178
THE SUNDAY SCHOOL	180
IS BEAM ON THE BEAM?	182
A REMINDER	186
THE PENKNIFE OF POPULAR PREACHING	187
HERE AND THERE	189
HOW TO PREPARE THE LOAF	191
ALEXANDER CAMPBELL SAID	192
THE PRIMITIVE VS. THE MODERN	195
RESTORING SIMPLE NEW TESTAMENT WORSHIP	199
THE MODERN VERSION	203
IS YOUR HOME CHURCH STRONG?	205
HUMAN CONCEPT VS. GOD'S WILL	208
BACK IN THE OZARKS	214
WALKING WITH GOD	215
RETROSPECTIVE AND PROSPECTIVE	219

Sermon Outlines

ABRAHAMIC FAITH

Rom. 4:3; Gal. 3:6

1. Show that it takes this kind to save — Rom. 4:12.
2. Now, the text, “Abraham believed God, and it was accounted unto him for righteousness” — What does this plain statement mean? Paul made it — Acts 27:25. This to Abraham is taken from Gen. 15:6. Read verse 1-6. It was in Gen. 12:1,4, that God began to deal with him.
3. But how was this to be? Read Gen. 17:17,19. This looks impossible, but Abraham staggered not at the promise of God — “Believed God” — Rom. 4:17,22.
4. Did Abraham think it was to be the “moment he believed”? No, it was to be *next year* — Gen. 17:21.
5. But here comes the test: The child is born and grows to be quite a lad, and God requires him to take his life — Gen. 22. Now what? All seems hopeless. What of the promise now? What did Abraham do? He “believed God.”
6. Have others had such faith? Yes, Josh. 6; Num. 21:1,9.
7. Must we have such faith? Yes, Mk. 16:16; Acts 2:38. It looks hopeless, but not more so than the cases above. Some have staggered at it.
8. Does it take Abrahamic Faith to be baptized? Yes, Proof — Gal. 3:26,29.

A SCRIPTURAL CONVERSION

Rom. 4:3; Gal. 3:6

Agencies and Practices:

(1) Angel — v. 26; (2) Preacher — Phillip — v. 26; (3) Road — v. 26; (4) Treasurer — Eunuch — v. 27; (5) Chariot — v. 28; (6) The Spirit — v. 29; (7) Prophecy — v. 28; (8) Explanation — Began at the same scripture, preached Jesus — v. 31,35; (9) Subject — Jesus — v. 31, 35. As baby, boy, baptism, temptations, miracles, trial, on cross, blood, buried, resurrection, commissions, Jesus in prophecy, Acts 2. By Peter and his answer to terms of salvation. Acts 2:38,41; (10) A certain water—v. 36. Why did he ask to be baptized? Now both standing in water. Why this scene? Why not say, “Here is water in chariot”? Baptism a burial — Rom. 6:3,4; Resurrection — Col. 2:12; (11) The Belief — v. 37; (12) The Baptism — v. 38,39; (13) God’s Acceptance — By Spirit — v. 39; (14) Rejoicing — v. 39.

Who would claim this convert? Who was here to vote on him?

A MESSAGE FROM HELL TO THOSE ON THE WAY

Lk. 16:27,28

1. The cause of the rich man’s downfall and destiny — Matt. 19:16,23.

This may or may not be the same man, but the principle and lesson are the same. He took the wrong course — he put his trust in *uncertain riches* (1 Tim. 6:17), instead of the Lord. He *loved* them (1 Tim. 6:10). What

a mistake! Jesus loved him, but he took the wrong course — he chose the wrong road.

2. Let us get another glimpse of the rich man as he sinks farther into sin and drifts farther down the road, and away from the Lord. In Lk. 12:16,22, he still loves his riches and trusts in them. Note that he does not think of the poor, nor of the church and its cause (Matt. 6:33). "The poor ye have always with you" (Matt. 26:11).
3. Once more we see the rich man, after death (Lk. 16:19, 31). Picture the awfulness of Hell; the message; too late now. Beggar in Paradise, rich man in Tartarus. "Shame and contempt" — Dan. 12:2; "Outer darkness" — Matt. 25:30; "Tribulation and anguish" — Rom. 2:9; "Weeping and gnashing of teeth" — Matt. 25:30. Hell (Tartarus) 2 Pet. 2:4; Ascended — Jno. 3:13; Jno. 20:17; David — Acts 2:34; Thief — Lk. 23:42,43; Under the altar — Rev. 6:9,11.

AN ALLEGORY

Gal. 4:24

Hagar — Ishmael, Judaism.

1. Old covenant; 2. Law; 3. Natural birth; 4. Mt. Sinai;
5. Earthly Jerusalem; 6. Bondage; 7. Persecuting; 8. Cast out and off.

Sarah — Isaac, Christianity.

1. New Testament; 2. Gospel; 3. Spiritual Birth; 4. Mt. Sion above; 5. Heavenly Jerusalem; 6. Freedom; 7. Persecuted; 8. Heirs of the Inheritance.

BIBLE

Text — Isa. 28:10; 1 Pet. 4:11; 2 Tim. 3:16,17.

1. Define "Bible". It means "The Book".
2. Its Author. God is the Author, who inspired the writers to reveal His Will unto us. Forty persons had part in giving the Bible to us, and the time of writing covers a period of time of some 1500 years. Nearly all classes of people were represented among the writers.
3. The division of the Bible — Two grand divisions, Old and New; contains 66 books; 39 in the Old and 27 in the new. *Translators* — 47 scholars were 7 years translating the King James, 103 were 15 years giving the R.V.
4. The Bible contains history, prophecy, poetry, and law; facts to be believed, commands to be obeyed, threatenings to be avoided, and promises to be trusted and enjoyed.
5. Show how to study the Bible, and how to properly divide it in order to properly understand its pages. 2 Tim. 2:15.
6. No other book in the world like the Bible. Compare it with other books. Its brevity, plainness, and simplicity.
7. Reason for belief: (a) The only revelation from God to man; (b) The only book that gives a trustworthy account of the origin of the earth and its inhabitants. The Bible story the most reasonable to believe. It deals with us as a father with his son. Points out the evil as well as the good.

The Divinity of Christ.

Luke 24:44-1. Law (old) 17 books; 2. Psalms or poetry — 6 books; 3. Prophecy — 16 books.

CAUSES OF FAILURE
IN THE CHRISTIAN LIFE

((Rev. 2:10))

1. Because they are forgetful hearers — Jas. 1:25 “But whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed”. 1 Cor. 15:1,2 — “Moreover brethren, I declare unto you, the Gospel, which I preached unto you, which ye have received, wherein ye stand, by which also ye are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain”. Associates — 1 Cor. 15:33.
2. Because they will not consider — Isa. 1:3,4^{1c} “The Ox knoweth his owner, and the ass his master’s crib; but Israel doth not know, my people doth not consider”. Eph. 5:15,16 — “See then that ye walk circumspectly, not as the fool, but as the wise, because the days are evil”.
3. By yielding to the world — 1 Jno. 2:15,16 — “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life is not of the Father but is of the world”. See Rom. 12:1,2.
4. Because of temptations — Gal. 6:1 — “Brethren, if a man be overtaken in a fault ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted”. See Jas. 1:13,14.
5. By failing to watch and pray — Matt. 26:41 — “Watch

and pray that you enter not into temptations". See 1 Thess. 5:17,18; 1 Jno. 5:14.

6. By inattention — 2 Pet. 1:10 — "Wherefore the rather brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall". See Eph. 5:14.
7. By neglect of duty — Heb. 2:1,4. James 4:17 — "Therefore, to him that knoweth to do good, and doeth it not, to him it is sin". Show we may neglect our duty to meet on the first day of the week — Heb. 10:25.

II Peter 1:3-7(8-11)

CONVERSION

Ps. 19:7; Acts 3:19

Show that convert means to change from one state or condition to another. Illustrate by picture.

Show that it is the inner man or heart that is changed in conversion by the following: 1 Cor. 2:11,14. (a) Thinks — Matt. 9:4. (b) Reasons — Mk. 2:8. (c) Understands — Matt. 13:15. (d) Believes — Rom. 10:10. (e) Intend — Heb. 4:12. (f) Obey — Rom. 6:17,18.

Show what effect a falsehood had on man, when it was preached to him in Eden; it marred the image. Then show what effect the truth will have on man when preached to him, and he thinks, reasons, understands, etc.; it restored the image, or brings him back to God. But someone objects to the obedience, so we remove that through sympathy, but that still leaves the man intending to obey, and if he keeps intending to obey, he is liable to obey, so we will have to remove the intentions, and so on down the line until nothing is left. That leaves a blank, blank stands for all who can-

not think. All who can think must obey. Illustrate by going back down the line.

Show that one must be thoroughly converted, by faith, repentance, confession, baptism. Show that one must be converted on all of these if he is wrong on any of them. If one's faith is wrong he needs converting on his faith, and so with the others even to his baptism. Show that men have been converted even on their baptism as in the case of Acts 18:24,28; 19:1,7.

Show that it makes some difference what we are converted from or to. Illustrate by taking corn to the mill or a piece of cloth to the tailor. Show that we must be converted from every false way, not to the meeting house, not to the people in the Church, not to the preacher, but to Jesus Christ.

CHRISTIAN WARFARE

Eph. 6:10,18

1. Text — Eph. 6:11 — “Put on the whole armour of God, that ye may be able to stand against the wiles of the devil”.
2. The declaration of war — Matt. 28:18-20.
3. The cause of war — sin. “We wrestle against —” Eph. 6:12.
4. Opposing forces — The Lord and His people versus Satan and his hosts.
5. Our Captain — Jesus. Heb. 2:10.
6. Inlisting — Call for volunteers — Rev. 22:17 — “Who-soever will”.

7. Conditions — faith, repentance, confession, baptism. Putting on and off — Col. 3:8,9. Discipline — 2 Tim. 3:16, 17. Deserters.
8. Armour — Eph. 6:13,17.
 - (a) “Loins girt about with truth” — word of God.
 - (b) “Breast plate of righteousness” — Ps. 119:172 — “All commandments”.
 - (c) Feet shod — “Gospel of peace”.
 - (d) “Shield of Faith”.
 - (e) “Helmet of salvation”.
 - (f) “Sword of the Spirit” — Word of God. Our weapons not carnal. (2 Cor. 10:4).
9. Victory through Christ — 1 Cor. 15:57.
10. Reward — Phil. 3:13,14; Rev. 2:10; 22:12; 2 Tim. 4:6,8.
11. Finally, go home. “Learn war no more” (Isa. 2:4). “My kingdom not of this world” (Jno. 18:36). “Put up thy sword” (Matt. 26:52). Golden rule (Matt. 7:12). Love enemies (Matt. 5:43,44).

CONCLUSION OF THE WHOLE MATTER

Eccl. 12:13,14

1. Remarks concerning the Book:
2. God permits Solomon to have experience — Eccl. 2:3. What was good:
 - (a) Works of man’s hands. Eccl. 1:14 — “I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit”.
 - (b) Study, Wisdom, and Books. Eccl. 12:12 — “And

further, by these, my son, be ye admonished; of making many books there is no end; and much study is a weariness of the flesh". 1:17 — "And gave my heart to know wisdom and know madness and folly; I perceive this also is vexation of spirit".

- (c) Worldly pleasures, 2:1-7. Read.
- (d) Strong drink, Eccl. 2:3.
- (e) Riches — Eccl. 2:8-11. Read.
- (f) Sensuality — 1 Kings 11:1-6. All is vanity, Lk. 12:27. Eccl. 12:1. Not to make his mistake.
The conclusion of the whole matter — See Eccl. 12:13,14.

CHURCH DISCIPLINE

Job 36:10

1. Notice the arguments made by those who are opposed to discipline. Notice the parable of the tares as per Matt. 13:24-30; 36-40. This has no reference to the discipline in the church.
2. Discuss the object of discipline as per Heb. 12:9-15. This teaches that the object is to restore the disorderly member. See Gal. 6:1; Jas. 5:19,20. "Open rebuke is better than secret love" — Prov. 27:5. Another object of discipline is that others may fear. See 1 Tim. 5:20. If the disobedient is allowed to go on in sin, others will be misled, as is taught in 1 Cor. 5:6.
3. How to settle personal differences — Matt. 5:23,24; Matt. 18:15,17. What will be the result if these personal differences are allowed to continue? See Heb. 12:15. Forgiveness — Matt. 18:21,35; Col. 3:12,13.

4. What to do in case the one in fault will not repent and right the wrong. There is nothing left to do but withdraw fellowship. See 1 Cor. 5; 1 Tim. 1:19,20; 2 Thess. 3:4-15.
5. What to do with those who teach false doctrine. See Tit. 3:10; Rom. 16:17,18; 2 Cor. 6:17.

COMETH THE DEVIL

Lk. 8:12

1. Creation — Gen. 3:4.
2. Sons of Adam — Cain and Abel — Cometh the devil — Gen. 4.
3. World populated — Gen. 6:5.
4. Sons of God — Job 1:6-7 — “Now there was a day when the sons of God came to present themselves to the Lord, and Satan came also among them”.
5. Christ born — Matt. 2:13-16.
6. Christ baptized — devil cometh — Matt. 4.
7. Chose 12 Apostles — cometh the devil — Judas, Peter.
8. Builds the church — Matt. 16:18 — cometh Devil — Rev. 2:9 — Synagogue of Satan.
9. Many added — Acts 2:38-41 — Annias and Saphire.
10. Great falling away — Thess. 4.
11. Music, classes, women teachers, cups, etc., in the church.

DOING THE WILL OF GOD

Show what it is, as per Heb. 10:9,10; 9:16-17.

Show when His will became effective. Thief — Lk. 23:43; Saul — Acts 9.

Show the importance of doing His will — Matt. 7:21-25.

Our obedience must be complete — Lk. 22:42; Jas. 2:10; Jno. 8:29. “For I do always those things that please Him”. Jno. 8:28 — “I do nothing of myself but as my Father hath taught me”.

Must do it from the heart — Eph. 6:6 — “Not with eye-service as men pleasers, but as the servants of Christ, doing the will of God from the heart”. Rom. 6:17,18 — “But God be thanked that you were the servants of sin, but ye have obeyed from the heart that form of doctrine, which was delivered you, being then made free from sin ye became the servants of righteousness”.

Must be habitual — 1 Cor. 15:58 — “Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; for as much as ye know that your labor is not in vain in the Lord”. Rev. 22:14 — “Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city”. Results if we do not His will — 2 Thes. 1:7-9; Heb. 10:28,29.

DOES IT PAY TO BE A CHRISTIAN?

This is an age of commercialism, and when men contemplate a new enterprise, the first consideration is, does it

pay? Remember that reward of the Christian life is not a matter of dollars and cents, but it still pays.

The infidel's testimony is that it does not pay. Let us test it. See Ps. 14:1. Note the theory of the infidel concerning the existence of God, etc. The resurrection of Christ; Franklin's debate; A noted infidel's advice to his daughter. The safe side.

The hypocrite's testimony — See Tit. 1:16 — “They profess that they know God, but in works they deny Him”.

The backslider's testimony — 2 Pet. 2:21 — “For it had been better for them not to have known the way of righteousness, than after they had known it, to turn from the holy commandment delivered unto them”.

The Christian's testimony — Nothing else pays so well. Paul in Rom. 8:18 — “For I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed to us”. 2 Pet. 1:3,4 — “According as His divine power hath given unto us all things that pertain to life and godliness, through the knowledge of Him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises”. Mk. 10:29,30 — “And Jesus answered and said, Verily I say unto you, there is no man that hath left house or brethren, or sister, or father, or mother, or wife, or children, or lands, for my sake and the gospel, but he shall receive an hundred fold now in this time, houses, and brethren, children, lands, with persecutions; and in the world to come eternal life”. No Christian ever died regretting that he lived the Christian life, while many who have not lived the Christian life have gone down to their grave in fear and sorrow, regretting that they had not been Christians.

ELEMENTS NECESSARY TO THE KINGDOM

1. The law of the Spirit (not the law of Moses). The law of Moses was taken away at the cross, Col. 2:14; Eph. 2:14, 16; Heb. 10:9. The veil was rent in twain while Christ was on the cross, Matt. 27:51.
2. The change of the priesthood made a change of law necessary, Heb. 7:11,14. (a) Jesus could not be a priest while on earth, Heb. 8:4. (b) Wrong tribe, Heb. 7:13,14. (c) Made by an oath since the law, Heb. 7:21. (d) A priest after the power of an endless life, Heb. 7:16.
3. There could be no remission of sins without the shedding of blood and animal blood could not take away sins, Heb. 9:22; 10:1-4. Christ's blood was shed, Matt. 26:28; Jno. 19:34.
4. The conscience of the worshipers was not cleansed and could not be perfect under the law, Heb. 9:9; 10:3.
5. Jesus did not become head of the Church until He entered Heaven, Eph. 1:22,23; Dan. 7:13.
6. The Spirit was not given until Jesus was glorified, Jno. 7:39; 16:7-14; 15:26; Acts 2:33.
7. All must believe that Jesus has risen from the dead, 1 Cor. 15:1-4.
8. The throne of David had Jesus and sat on it after He arose from the dead. This throne was the throne of God in heaven, Lk. 1:32,33; 1 Kings 2:12; 1 Chron. 29:23; Psa. 89:35,37. Rule forever — Isa. 9:7; Acts 2:29, 31.
9. The Parts of the Kingdom that existed in the days of

the Apostles: (a) The seed — Lk. 8:11. (b) The Children of the Kingdom — Matt. 13:38. (c) The Keys — Matt. 16:18. (d) A Nation — 1 Pet. 2:9. (e) Citizens — Eph. 2:7. (f) King — Acts 17:7. (g) A crown — Heb. 2:7. (h) A scepter — Heb. 1:8.

ELDERSHIP

1. Note that the terms “elder”, “bishop”, “presbytery”, “shepherd”, and “pastor”, refer to the same office.
2. Give the qualifications as per 1 Tim. 3:1-13 and Tit. 1:5-11. (a) Must be blameless — free from reproach. (b) Husband of one wife — married and one wife. (c) Vigilant — watchful and alert. (d) Sober — Calm, cool, temperate. (e) Of good behavior — orderly. (f) Hospitable — Generous reception and entertainment of strangers or guests. (g) Apt to teach — Suited, fit, skilled, qualified. (h) Not given to wine — Not a drunkard. (i) No striker — Not easily angered, not impulsive, opposite of gentle. (j) Not greedy of filthy lucre — not greedy of gain. (k) Patient — undergoing pains, trials, etc., without complaint; lenient, forbearing. (l) Not a brawler — Quarrelsome, loud, boastful, boisterous; must be peaceable. (m) Not covetous — Very desirous, eager to obtain, especially money. (n) One that ruleth well his own house, having his children in subjection with all gravity. (o) Not a novice — one recently converted. (p) Must have good report — Good reputation of those without the Church. (q) Their wives — Must be grave, not slanderers, sober, faithful in all things.
3. Note also the work of the elders as per Acts 20:17-32. Also 1 Pet. 5:1,6,9; Heb. 13:17; Tit. 1:5.

4. Discuss the selection of elders and deacons. See Acts 6:1-6.
5. Faithful children — Tit. 1:6. Note — Faithful — Heb. — Amaic (Aw-maic). “Believe, faithful, sure”. Greek — Faithful — Pistos. Subject truthful, believing, sure, faithful, true — Strongs Com. Page 58 — Greek Dictionary. Thayers Lexicon — P. 514, 2nd col. (Pistis 16) N.T. (a believer) Acts 16:1; 2 Cor. 6:15; 1 Tim. 5:16.
6. Of the persons in whom faith or trust is reposed. Acts 16:15; Col. 1:2; 1 Tim. 4:10; 6:2; Tit. 1:6; Rev. 17:14. “If ye have judged me to be faithful to the Lord — ” Acts 16:15. “To the saints and faithful brethren in Christ — ” Col. 1:2. “God who is the Savior of all men, especially of those that believe” — 1 Tim. 4:10. “And they that have believing masters let them not despise them” — 1 Tim. 6:2. “Having faithful children — ” Tit. 1:6. (Beasts) “These shall make war with the Lamb and the Lamb shall overcome them, for He is Lord of lords and King of kings and they that are with Him are called, and chosen, and faithful” — Rev. 17:14.
7. Tit. 1:6 — Translations and a number of Greek scholars. (a) “Having faithful children” (King James — 47 scholars). (b) “Having children that believe” (R.V. — 103 scholars). (c) “Whose children are Christians” (20th Century — 20 scholars). (d) “Having believing children” (Wilson). (e) “Whose children are Christians” (Goodspeed). (f) “Having children who are believers” (Weymouth). (g) “With children who believe” (Moffatt). (h) “Whose children are believers” (R.S.V. — 35 scholars). (i) “Having believing children” (Wesley).

EVIDENCE OF PARDON

Rom. 8:16

1. The importance of having reliable evidence, lest we be in doubt and sink in despair.
2. Some things examined that are relied upon as evidence:
 - (a) Dreams — Ecc. 5:3 — “Dreams come through a multitude of business”. Dreams are to the Word of God as chaff is to wheat (Jer. 23:25,28). (b) Heavenly lights, instead of revealing to Paul that he was saved, it informed him that he was a blasphemer, persecuting Christ, and that he was chief among sinners (Acts 9:3, 5). (c) The appearing of an angel, when the angel appeared to Cornelius, he did not tell him that he was saved, but to send for Peter who would tell him what to do — (Acts 10:3,9). The angel could not have preached another gospel — (Gal. 1:8,9). (d) Feelings — Prov. 14:12; 28:26; Matt. 7:21. What a man thinks and believes to be true, whether it be the truth or falsehood. Paul thought he was doing the Lord’s service when he persecuted the Church — Acts 23:1; 1 Tim. 1:13,15. Jacob thought for 22 years that Joseph was dead — Gen. 27:31; 45:25,28.
3. What then, is the sure evidence of pardon? “The spirit itself (himself) bears witness with (not to) our spirit that we are the children of God”, Rom. 8:16. God has spoken to us by His Spirit and in that way the Spirit is one of the witnesses — Jno. 6:63; Jno. 16:13. Can our spirits understand? Yes, Job 32:8; 1 Cor. 2:11.

HOLY SPIRIT'S TESTIMONY
ON PLAN OF SALVATION
(2 Cor. 5:17; Eph. 5:23; 2 Cor. 1:20)

B. — Jno. 3:5	Rom. 8:16	Baptism
C. — Rom. 10:9,10	Both Spirits	Confession
R. — Acts 17:30	must agree, must	Repentance
F. — Heb. 11:6	not contradict	Faith
H. — Acts 15:7	each other	Hearing
Holy Spirit's testimony		Human spirit's testimony

EAGLE AND HER NEST

Deut. 32:11

1. Description:

- (a) Size — not quite as large as a turkey.
- (b) Wing spread — 7 to 8 feet.
- (c) Color — Bald, dark brown or black with white feathers on head and neck. Not really bald, golden color.
- (d) Sight — very keen eyesight — have been known to spot a small fish in the water when three miles high above.
- (e) Kinds — There are 8 kinds in the Holy land.
- (f) Flight — Noted for their swiftness — ability to fly without flapping their wings or pinions; beautiful sight to watch them sail and gain altitude. Solomon said: "The way of an eagle in the air is too wonderful for me", Prov. 30:19. Isaiah said in Chapter 40, verse 31: "They that wait upon the Lord shall

mount up with wings as of eagles". David said, Ps. 103: "Your youth is renewed like the eagle".

(g) The nest — usually in the top of a large tree, or high on a cliff of rocks. They measure as great as 12 ft. deep and 8½ feet wide. In Ohio an eagle returned to the same nest for 36 years. When it finally broke down the tree, it was estimated to weigh two tons. Rough sticks first, lined with lighter ones. They lay 2 eggs as a rule. Incubation — 4 to 6 weeks. The young remain in the nest about 2 months before they are ready for their solo flight. See text — Deut. 32:11.

2. Pulls the soft nest out from under — "Stirreth up her nest"; "Fluttereth over them"; "Spreadeth abroad her wings"; "Taketh them"; "Beareth them on her wings". History of Israel — Gen. chapters 37 through 50. Also Exodus. History of the church.

EXCUSES

Lk. 14:16,24

Show the difference between excuse and reason by 1 Sam. 8:5, and that the following are only excuses, not reasons:

1. Adam and Eve's excuses — Gen. 3:12,13.
2. Moses excuses: (a) They will not believe — Ex. 4:1-7.
(b) Slow of speech — not eloquent — Ex. 4:10-12.
3. King Saul's excuse — 1 Sam. 15:21.
4. Excuses for not going to the supper — Lk. 14:15-21.
(a) Bought land. (b) Bought five yoke of oxen. (c) Married a wife, therefore cannot go — Mk. 10:29,30; Matt. 10:37. Must forsake all.

5. Some present day excuses: (a) "Don't know which way is right" — Take the safe way. (b) "Waiting for the call" — Call has already come — 2 Thes. 2:14. (c) "Some in the Church won't treat me right" — Whose fault would that be? Are there not some in the world who do not treat you right? Not your fault if you do right. (d) "As good as some in the Church" — Hypocrites — Well, how good are they? Comparison not fair; not fair to hide behind some hypocrite; will have to spend eternity with all such unless you come into the Church. Which is best? (e) "Congregation in such bad shape" — better come in, and help straighten them out. If you know so much how Christians should live, you are the very one needed. (f) "Waiting for more light" — How much light did the Eunoch have? Acts 8:36-29. How much did the jailor have? Acts 16:30-34. (g) "Afraid cannot hold out." — Did you ever hold out at anything you never tried? Can't you hold out for one day? Just have to live it one day at a time. (h) "Not good enough yet" — How long will you have to serve the devil in order to get good enough? Compare to steam engine, waiting for enough steam to make the trip — might blow up. (i) "Waiting for a more convenient time". Refer to Felix of old, also to King Agrippa. It may never come; may wait too long. Today is the day of salvation. Parents — Matt. 10:37.

FUNERAL

1. This world is not our home; it is not suited for an eternal home for the following reasons:
- (a) *Here we sorrow* — Ps. 38:17 — "For I am ready to halt, and my sorrow is continually before me".

(b) *Pleasures are transient* — Eccl. 11:8 — “But if a man live many years, and rejoice in them all, yet let him remember the days of darkness; for they shall be many. All that cometh is vanity”.

(c) *Does not give rest* — Ps. 55:6 — “And I said, Oh that I had wings like a dove! For then would I fly away, and be at rest”. Paul had a desire to depart. Phil. 1:23 — “For I am in a strait betwixt two, having a desire to depart and be with Christ; which is far better”.

(e) *Here we die* — Heb. 9:27 — “And as it is appointed unto men once to die, but after this the judgment”.

2. *Heaven is our home* — Many mansions, Jno. 14:1,3.

(a) *Building of God* — 2 Cor. 5:1 — “For we know that if our earthly house of this tabernacle, were dissolved we have a building of God, an house not made with hands, eternal in the heavens”.

(b) *It will give us rest* — Rev. 14:13, “And I heard a voice from heaven saying unto me, Write, blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them”.

(c) *Precious in His sight* — Ps. 116:15.

(d) *It is free from sorrow* — Rev. 21:4 — “And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying neither shall there be anymore pain: for the former things are passed away”.

(e) *Suffer little children* — Mk. 10:14,16; Lk. 18:15.

3. *Hope* — 1 Thes. 4:13,18.

FOLLOWING PAUL AS HE FOLLOWED CHRIST

1 Cor. 11:1

1. We should follow no man save as he follows Christ. Jude 11; Gal. 1:6,9; Matt. 24:11; 23:29; Rom. 16:17; 2 Pet. 2:1,2; 1 Cor. 11:1; 1 Pet. 2:21; Matt. 16:24.
2. Christ's way the only way, Jno. 14:6; Matt. 7:13,14. Hence we should follow Him. Phil. 4:9.
3. If we follow Paul we must believe, Heb. 11:6; Acts 16:30.
4. Must repent — Acts 17:30.
5. Must confess — Rom. 10:9,10.
6. Must be baptized — Acts 22:16; Rom. 6:3,4; Matt. 3:16; Gal. 3:27; 1 Cor. 12:13; Heb. 10:22; Titus 3:5.
7. Must belong to the church of Christ, Rom. 16:16; 1 Cor. 1:1,2; Heb. 12:23.
8. Must go to prison if necessary, Acts 16:19,25.
9. Must be willing to suffer martyrdom if circumstances demand it — 2 Tim. 4:6.
10. Must meet for worship, for he met for worship, Acts 20:7; Paul taught it, 1 Cor. 16:1,2; Heb. 10:25; Must try to restore, Gal. 6:1.
11. Results of following Paul — 2 Tim. 4:6,8; verse 18.
12. Must not reject the gospel invitation, Heb. 4:7.

FAITH AND OPINION

1. Illustrate the difference in faith, opinion, and knowledge.
2. Give examples as per Jno. 3:1,2; Matt. 28:19,20. In

Matt. 28:19,20 — “Go” is a command, hence a matter of faith, but the how or mode is an opinion. “Baptize” is a command, hence of faith, but the “where” is opinion.
 Rom. 10:17 — “Faith comes by hearing”.

3. “Should earnestly contend for faith” — but should be willing to compromise on opinion or matters of indifference 1 Cor. 8:13; Rom. 14:14,23.

Singing — faith, books — opinion; Teaching — faith, hour — opinion; Giving — faith, how — opinion; Supper — faith, place, hour — opinion; Elements — (cup, bread) — faith, attitude — opinion; Prayer — faith, time — opinion.

GREAT THINGS

Acts 2

1. Day — Pentecost — feast of first fruits — Lev. 23; Ex. 34. Greek Pentecost — meaning 50th or 50 days after the 16th of Abib, or 50 days after the resurrection of Christ — first day of the week — Acts 2:1-4.
2. Holy Spirit given on that day — Acts 2:4.
3. Church set up that day — Acts 2:15,16; 11:15; 2:47.
4. Great preacher — Peter — Acts 2:14.
5. Great miracles — Acts 2:6.
6. Great sermon — Acts 2:14.
7. Great crowd — multitude — Acts 2:6.
8. Great question — What shall we do? — Acts 2:37.
9. Great answer — Acts 2:38.

10. Great effect of the gospel — pricked their hearts — Acts 2:37.
12. Great results — 3000 added — verse 41.
13. Great practice — Acts 2:42-47.
14. Generosity — Verse 45; Influence — verse 47.

GOODNESS vs. SEVERITY

Rom. 11:22

1. *Goodness*: (a) Creation — man — Gen. 1:27; (b) Dominion — Gen. 1:26. (c) Jesus promised — Gen. 3:15. (d) Gave His Son — Jno. 3:16. (e) Gospel to all — Mk. 16:15; Rom. 1:16. (f) Gave Bible — 2 Tim. 3:16,17. (g) Grace to all — Titus 2:11. (h) Pleads for all — Isa. 55:7. (i) Prodigal son — Lk. 15:11,24. (j) God's love — 1 Jno. 4:10. (k) Leads to repentance — Rom. 2:4. (l) Jesus pleads — Matt. 11:28-30.
2. *Severity* — (a) Drove Adam and Eve from the garden — Gen. 3:3,19. (b) Sent the flood — Gen. 6:5,17. (c) Sodom — Gomorrah — Gen. 19:24. (d) Lot's wife — Gen. 19:26. (e) Moses — Num. 20:7-12. (f) Nadab and Abihu — Lev. 10:1,2. (g) Ananias and Saphirra — Acts 5:1,11. (h) Herod — Acts 12:21,23. (i) Rich man — Lk. 16. (j) Judgment — Matt. 25:31-46; Rev. 20:12,15.

HOW GOD DRAWS SINNERS

Text: Jno. 6:44,45

1. Emphasize that none can come, except God draw him.
2. Reconciliation, 2 Cor. 5:19,20. Sinner reaches God, Jno.

6:45; Heb. 11:6. Faith "unto" — Rom. 10:10; Repentance, Acts 11:18; Confession, Rom. 10:10; Baptism "into", Gal. 3:27.

3. Total depravity. Discuss it.
4. God draws with His power — Rom. 1:16. Illustrate. This is accomplished through teaching, Jno. 6:45.
5. There are three avenues in Gospel, through which God draws sinners; viz., Persuasion, fear of punishment, hope of reward. *Love* — Jno. 4:10; Rom. 5:8.

(a) *Persuasion* — Gal. 1:10 — "Do I now persuade men or God?" Answer — "Knowing the terror of the Lord, we persuade men" 2 Cor. 5:11; Acts 26:28, "Almost thou persuadest me to be a Christian"; Lk. 13:34, "Oh Jerusalem, Jerusalem, which killeth the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!"; Matt. 11:28-30, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light". Acts 13:46, His streaming blood, agony in the garden, teaching, pleadings and prayers of parents and saints.

(b) *Fear of punishment* — Felix trembled, Acts 24:25; All must appear at the Judgment, 2 Cor. 5:10; Rev. 20:12,15. Will take vengeance, 2 Thess. 1:7,9; A lake of fire and brimstone, with every vile and vulgar character. Punishment eternal, Matt. 25:46.

(c) *Hope of reward* — Remission of sins, Acts 2:38;

Saved, Mk. 16:15,16; A rest, Heb. 4:9; Rev. 14:13; Home in heaven, 2 Cor. 5:1; No tears, sorrow, pain, crying or death, Rev. 21:4; A crown of life, Rev. 2:10; This home will be eternal, with God, Christ, and the angels. Sinless, redeemed, Heaven within your reach; Why not come?

HOW TO STUDY THE BIBLE

1. Show the importance of studying the Word. 2 Tim. 2:15; James 1:25; 2 Cor. 3:6; 2 Tim. 3:15-17.

The first division of the New Testament is Matt., Mk., Lk., and John. This division gives in the detail the life and works of Jesus Christ. Show what we learn by giving a synopsis of the life of Christ, beginning with Matt. 1: 18-25, and on until the ascension.

Now show the purpose of the writings of these books; thus, Jno. 20:30,31. Hence for the unbeliever, to make him a believer.

2. This department of the N.T. consists of Acts. Show what it teaches by the following: Acts 2:37,38; 9:6; 16:30. This gives the history of the question, "What must I do to be saved?" and its answer, hence to the believer.
3. This department of the N.T. consists of the letters, viz. Rom., 1st and 2nd Cor., Gal., Eph., Phil., Col., 1st and 2nd Thess., 1st and 2nd Tim., Titus, Phil., Heb., James, 1st and 2nd Pet., 1st, 2nd, and 3rd John, and Jude. The purpose of the above is summed up in 1 Tim. 3:14,15. Hence, to the obedient believer.
4. This division consists of the book of Rev. and is directed

to the faithful and unfaithful, church members, to give them a glimpse into the future and the reward that awaits. Rev. 2:10; 14:13; 21:4; 20:12-15; 22:14.

Therefore when you wish to know anything you must study the department that treats of that particular subject. Illustrate.

HELL

1. Show what the term implies in the King James Version. It is used to denote the place, or condition, of departed spirits between death and the resurrection. In the Greek, "Hades", both wicked and righteous go there: (a) Wicked nations, Ps. 9:17. (b) Christ went there, Ps. 16:10; Acts 2:27,31. (c) Delivered from hell, Ps. 86:13. (d) If David went, God was there, Ps. 139:8. (e) Rich man lifted up his eyes there, Lk. 16:23. (f) Lazarus went there, Lk. 16:22,24.
2. Hence there are two apartments in Hell (hades); viz. Abraham's bosom, or Paradise, and Tartarus; separated by a great gulf. The righteous spirits are carried by angels to Paradise, while the wicked are reserved in Tartarus, tormented, in a state of consciousness. Scriptural references to Hades: Matt. 11:25; 16:18; Lk. 10:15; 16:23; Acts 2:27,31; 1 Cor. 15:55; Rev. 1:18; 6:8; 20:13, 14. Further references to condition of those who occupy these apartments: Lk. 16:24,25; Rev. 14:13; Hades to be destroyed, Rev. 20:13,14; 1 Cor. 15:54,56. Reference to Tartarus: 2 Pet. 2:4; Lk. 16:23.
3. Gehenna (the lake of fire, or outer darkness, the place or condition, of the wicked after the resurrection. Scrip-

tural references: Matt. 5:22; 5:29; 10:28; 18:19; 23:15; Mk. 9:43; 9:45,47; Lk. 12:5; Jas. 3:6. A part of these references may be figurative. The following scriptures describe Gehenna: Rev. 20 and Rev. 1:7,9.

IS THERE A GOD?

Ps. 14:1

Some things "May be known of God" — Rom. 1:19,20.

1. Cause and effect — every effect must have an adequate cause. Camel and its *tracks*.
2. Design — Watch; visit a new country, ships, railways, cars, etc. — *must* be a *Designer* — Ps. 19:1. Dr. Franklin's debate. Alphabet, colors, a ship making a voyage, annually, never varying in time and course — What? Think of earth as such. Neptune's cup in Indian ocean, flowers, animals.
3. Man's aspiration to worshipping; singing of a bird; volcano. We cannot get away from God, Ps. 139:7-12. Pike's Peak above the surrounding country — So, with the thought of God — everywhere.

IT IS ENOUGH

Matt. 10:25

"Enough" (Noun) — a sufficiency; a quantity which satisfies desire, is adequate to the want, or is equal to the power or ability.

Many people fail in various undertakings of life, because they did not make enough preparation; do not have enough knowledge in their field; do not have enough enthusiasm;

do not have enough determination, the quality called “staying power”; the ability to see a thing through. Many have been near champions or truly great — in athletics, business, or profession. Yet lacked a spark somewhere or had not quite enough of what it takes.

The same is true in moral and spiritual realm. There are many unsaved persons who possess certain fine qualities, do some good here and there, have noble and righteous impulses, even members of the church. Yet have not enough of what it takes. Some are deceived, and will even argue with Jesus (Matt. 7:22).

Some things that are not enough:

1. To be moral, as the rich young man — Matt. 19.
2. To have a clear conscience, as Paul, Acts 24:16; 26:9-11.
3. To hear, as Herod, Mk. 6:20; Matt. 7:26; Jas. 1:22-24.
4. To tremble at word, as Felix, Acts 24:25.
5. To be almost persuaded, as Agrippa (Acts 26:28). Almost won a race, almost got a job, almost beat a train to a crossing, almost got married.
6. To start, as Lot's wife, Gen. 19:26; Lk. 17:32. (Israel, only 2).
7. To be God-fearing, as Cornelius — Acts 10.
8. To believe, as rulers — Jno. 12:42-43; 1:31,32; Jas. 2:14-20.
9. To give something, as Ananias — Acts 5:2.
10. To have some oil, as the foolish virgins — Matt. 25:1-13.

11. To be a member of church, as some Corinthians — Matt. 13:41. (Fornication, abuse of the Lord's Supper, etc.).
12. To go to church occasionally as some (Heb. 10:25; Acts 2:42).

Conclusion: We must stand firm with him for righteousness and against evil. We must obey from the heart the engrafted word and go "all out" for the cause of Christ. We must not allow any person or thing to stand between our love for Christ and service to Him who bought us and washed us in His blood.

What is enough?

1. Not enough to believe only, but to believe, repent, confess, and be baptized is enough to meet God's demands for remission of sins.
2. To meet for worship once a month etc., is not enough, but to meet for the Scriptural worship every Lord's day is enough on that point.
3. To be a good moral man alone is not enough, but to keep all of God's commandments is enough. Rev. 22:14.
4. To be unstable and wavering is not enough, but to be "steadfast, unmovable, always abounding in the work of the Lord" is enough. 1 Cor. 15:58.
5. To keep the faith for awhile is not enough, but to "keep the faith, fight the good fight, and to finish the course" is enough. 2 Tim. 4:7,8.
6. A home here is not enough, but when we shall have entered the home above, eternal in the heavens, that will be enough. 2 Cor. 5:1; Rev. 22:14.

JACOB'S LADDER

Discuss the dream and show that it pictured some future event. Show why it could not have existed in Jacob's day.

Discuss the nature of the "Ladder", what a beautiful sight it must have been to Jacob, the promise that God made to him.

Show the things to look for in order to find the ladder: heaven opened, the ladder, and the angels of God ascending and descending on it.

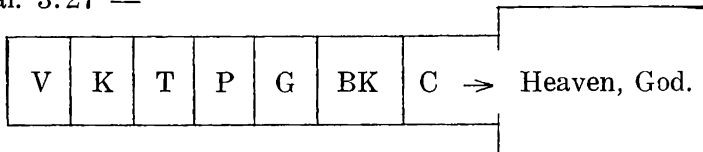
Show that it could not have existed in the day of John the baptist, by referring to Jno. 1:51. That it could not have existed until Christ died on the cross as per Heb. 9:8.

Show the need of a ladder or connecting link between God and man, and heaven and earth. Contrast God and man, but it seems that nothing will serve as a connecting link without a miracle, but a miracle is performed and Christ is born of the virgin Mary. Show that Christ is made fit for the ladder, for in Him is divinity and humanity, and that He reaches from God to man, and from man to God. Prove that Christ is the connecting link by Jno. 14:6; 2 Cor. 5:19; also Jno. 1:51.

But one must be on the ladder, or in the Way, and in what sense do we get in the way or into Christ? Must get into His body, but what body? Eph. 1:20,23. Hence, the Church must be the body that we get into, for to be in Christ is to be in His body, and to be in His body is to be in His Church. Hence the Church is the ladder in a figurative way.

What are the rounds of the ladder: Faith? No, but

we must have faith in order to come to the ladder, Heb. 11:6. Repentance? No, but must repent in order to come to the ladder, Lk. 13:3. Confession? No, but a step, Rom. 10:8,10. Baptism? No, but must be baptized to get in the Way, Gal. 3:27. But what are the rounds? 2 Pet. 1:5,9. Illustrate how we climb this ladder, not like climbing an ordinary ladder; take up the rounds as we climb for we need them along the way. How can we get down? Cannot climb down on these rounds. Just one way to get down, 2 Pet. 1:10,11. Fall. (House — Church, 1 Tim. 3:14,15). F. — Heb. 11:6; R — Lk. 13:3; C — Rom. 10:9,10; B — Gal. 3:27 —



LITTLE THINGS

Prov. 30:24-28

Introduction: Eternity alone can measure the influence of what we call “little things” in this life. A little word, or a simple deed, either kind or cruel, may live on and bear fruit. “Great oaks from little acorns grow”. “The pebble in the streamlet scant”. “Little grains of sand make the beautiful beach”. Poem: “It takes so little”. A doctor may become a Christian because his old colored washwoman seemed to get so much out of it.

1. *The Ant* (V. 30; Prov. 6:6-8). The ant is busy during the summer, preparing.

(a) The important lesson of the time “When” to do things. Many human beings need this lesson (Eccl. 11:6).

(b) As the frosty days of winter were coming. How important to learn this lesson of time "when" concerning one's eternal interests.

(c) "Now" is the voice of inspiration (Eccl. 12:1; 2 Cor. 6:2).

(d) There is no invitation tomorrow (Prov. 27:1; Jas. 4:13-14; Eccl. 9:10; John 9:4).

(e) "Now" is the time, sinner.

2. *The Cony* — (Prov. 30:26; Ps. 61:1-8; 62:1,2).

(a) The little cony, helpless and defenseless, is a prey.

(b) A wonderful lesson for the human family, the place "where". Most troubles of life caused by someone getting out of place.

(c) Temporal lessons pale into insignificance, compared to eternal interests.

(d) Safe place — Church. Temptations — 1 Cor. 10:13. Safe on Rock — Matt. 16:18; Isa. 28:16.

3. *The Locust* — (v. 27).

(a) It is significant — they have a work to do. The impelling force of a true heart is *willingness*. The child in the home that must be driven — the student that must be made to do — is undesirable. The locust brings us the important lesson of "How" willingly.

(b) The higher lesson in the spiritual realm. Every act of worship and service and obedience, must come from a willing heart (2 Cor. 9:7; 8:3; V. 12; 1 Cor. 9:17; Jno. 7:17; 1 Cor. 13:3).

(c) "Whosoever will" expresses the limit of God's power to save (Jno. 5:40).

4. *The Spider* — (v. 28).

(a) We may despise it, seek to kill it, but the spider will weave its home where kings dwell. It matters not, young man, where you came from. The pages of history are compelling — who does not love to look upon the picture — Moses came from the marshes of the Nile; David, the shepherd boy, became David the king of an immortal people. It does not matter so much as to where you stand as in what direction you are moving. “The heights by great men reached and kept.”

(b) The gospel is for all nations, every creature. Though homeless and friendless, outcast and downtrodden, in poverty and distress, in sickness and sin, its transforming power will lift up and lead to “heavenly places in Christ Jesus”.

“A Creed For All”

“If any little word of ours can make one life the brighter;
If any little song of ours can make one heart the lighter;
God help us speak that little word and take our bit of singing,
And drop it in some lonely vale to set the echoes ringing”

“Pretty Soon”

“I know a land where the streets are paved
with the things which we mean to achieve.
It is walled with the money we meant to have saved
and the pleasures for which we grieve.”

MAKE IT AS SURE AS YOU CAN

Matt. 27:63,66

1. Note the precautions of the Jews to make sure that the disciples could not come and steal His body away; viz., the stone, the seal and the watch. The lesson is to take no chances. Phil. 3:16; 1 Cor. 1:10.

2. We are warned to make sure of salvation, as in 2 Pet. 1:10; Jno. 2:28,29; Matt. 7:21; Lk. 22:42. Hence, we should always look for the safe side.
3. This reasoning applies to the conditions of admittance into the Kingdom, but it should not stop here. It applies equally as forcible and logically to the work and worship of the Church. 1 Pet. 4:11; 2 Jno. 9. If all would do this it would bring about unity, a thing to be desired, Ps. 133.
4. Apply the above rules and reasoning to mission work. Then in view of Eph. 3:21, what is the safe side? Make it as sure as you can.
5. Music in the church — apply the above reasoning to this question. Has God told us the kind of music to make, and if so what kind? The Lord has specified the kind he wants; viz., vocal, Eph. 5:19; Col. 3:16. “Make it as sure as you can”.
6. The teaching to be done — Has the Lord specified how the teaching should be done, and if so how? See the examples of the Savior and the apòstles, also the instructions in 1 Cor. 14; 1 Tim. 2:11,12. Apply the reasoning and the text to this.
7. Individual communion cups — Show what the Bible says, Matt. 26:27; Mk. 14:23; 1 Cor. 11:25; 10:16. Apply the reasoning of the text to this question. If the scriptures referred to do not specify the container, but refer only to the contents, then we may have as many containers as we please, from one to a thousand. Show what is safe. All could be united on one. Apply the

law of meats here; 1 Cor. 8:13. "Make it as sure as you can".

8. Secret Orders — 2 Cor. 6:14; Col. 3:17; Eph. 3:21. Apply the above reasoning to this. What is safe grounds for unity. "Make it as sure as you can".

MANY AND THE FEW

1. Are there few that be saved? Lk. 13:23.
2. Many called but few chosen. Matt. 20:16.
3. The flood — few saved. 1 Pet. 3:20.
4. Children of Israel — few entered promised land — two — Num. 32:11,12.
5. Gideon's army — Judges 7.
6. Harvest is white, laborers are few. Matt. 9:37.
7. Broad way — many; narrow way — few. Matt. 7:13,14.
8. Many disciples went back — few stayed with Jesus. Jno. 6:53,66.

PREPARE TO MEET GOD

Amos 4:12

1. Why?
 - (a) I will have to meet Him — 2 Cor. 5:10; Matt. 25:31, 32; Rev. 20:12.
 - (b) It pays. — Rom. 8:18; 2 Pet. 1:3,4; Mk. 10:29,20. Reward — Rev. 22:12.
 - (c) He loves me — Rom. 5:8; 1 Jno. 3:16.
 - (d) My duty — Eccl. 12:13,14.

2. How prepare? — Hear John 6:45; Acts 15:7
Believe — Jno. 6:45; Acts 15:7. *Repent* — Acts 3:19;
 Acts 17:30. *Confess* — Rom. 10:10. *Baptized* — Mk.
 16:15,16; Acts 2:38; 1 Pet. 3:21. *Live faithful unto
 death* — Rev. 2:10; 1 Cor. 15:58; Acts 2:42.
3. When prepare ? — *Now* — 2 Cor. 6:2; Matt. 25:13. *To-
 day* — Heb. 3:7,8.

PRAYER

Introduction by reciting the words of the song "Sweet Hour Of Prayer". Call attention to the importance of prayer and that no one will be able to enter Heaven at the end of a prayerless life. Show it is commanded by 1 Thess. 5:17,18. Show that the controversy over prayer is not whether we should pray but the use that is made of it, and that its perversion is what we oppose. Show from Prov. 28:9, that prayer may be an abomination.

Show from 1 Jno. 5:14, that all prayers must be in accordance with His Will, and this is not true of all religious people.

Object of prayer — 1. *Petition*, Matt. 6:9,10,11. 2. *Thanks* — 1 Thess. 5:17,18. 3. *Confession* — 1 Jno. 1:8,9.

Prayers for sinners legitimate — Rom. 10:1,3; Lk. 23:34. Hence, we as Christians do also. Show that Paul's prayer was answered indirectly as the Jews obeyed and Christ's chiefly on Pentecost. Show that the prayer of the unsaved is legitimate as in the case of Paul — Acts 9:11, and Cornelius — Acts 10. Contrast the difference in these cases with that of the modern misuse of prayer as it relates to sinner. Paul and Cornelius were not saved until obedience.

Paul and Cornelius were not commanded to pray, while others command the sinner to pray and that for pardon. Modern preachers call for prayers on arrival, while the gospel preachers had the prayers to cease. Show that the object of prayers of Cornelius and Paul could not be what is claimed by modern preachers for all they pray for is received in some other way.

Love — Jno. 3:15; Light — Ps. 119:130; Spirit — Jno. 14:16; Christ — Matt. 11:28; Reconciliation — 2 Cor. 5:19,20; Grace — Titus 2:11,12; Pardon — Isa. 55:7; Faith — Rom. 10:17; Salvation — Mk. 16:16; Birth — Jno. 3:5; Pure heart — 1 Pet. 1:22; Freedom — Rom. 6:17,18; Religion — Jas. 1:27; Remission of sins — Acts 2:38; Cleansing — Jno. 15:3.

For what then were Paul and Cornelius praying? For none of the above, since they are given through some other way. Were praying to know what to do. Paul answered — Acts 22:16; Cornelius — Acts 10; Jno. 9:31. Contemplates a rebellious sinner, but Paul or Cornelius were neither of this class, hence prayers answered. The heathen could pray for knowledge or what to do to be saved, we have the gospel. Prayer belongs to Christian pardon not alien sinners, Acts 8:22,24.

PURE RELIGION

Religion defined: from the Latin language, which means rebinding or binding anew, a system of piety and devotion.

Three religious ages: The first began to be given to Adam and Eve in the garden of Eden, and was more fully given

to their descendants in a later period of time. The second was given to the Jews through their leader, Moses, on Mount Sinai in Arabia. Third was given to the Jews, then to the Samaritan, and finally to the Gentiles through the Apostles.

The first age was continued in force about 2500 years and was a period of personal and family religion. Every man was a priest for himself and his family if he had one. He might build an altar and offer on it sacrifice to God. God required faith and obedience of faith; for example as in the case of Noah building the Ark, Gen. 6:22, and of Abraham, Gen. 22.

The second age was the age of national religion. Personal and family devotion was required but a change regarding priesthood was made in place of worship. Place was especially appointed of the Lord. This age continued in force for about 1400 years. God still requires faith and obedience of faith as in the case of the children of Israel, Ex. 12; also Nadab and Abihu, Lev. 10.

The third religious age was revealed in the New Testament and was different from both of the others and may be known as church or congregational religion. As in the first, all are required to be pious in their lives and family relations, but in addition they are required to unite with others in public worship and work, Heb. 10:25. They are required to do good to all the needy, as per Jas. 1:27; Gal. 6:10. All are to live godly lives, Titus 2:12. God has, in all ages, required faith and obedience to faith.

Show how we become unspotted from the world, Matt. 28:19,20; Mk. 16:15,16; Acts 2:38.

PAUL BEFORE FELIX

Acts 24:25

Discuss the history of Felix. "And he reasoned of righteousness, temperance, and judgment to come". Felix was a politician, and would not scruple to do anything to advance his cause. Step by step he had climbed the slimy ladder of fame until he had become governor of a province. He held Paul after his own office was taken away from him. He also hoped to receive money for releasing Paul. It was to this kind of a man that Paul reasoned of "righteousness, temperance and judgment to come".

1. *Notice righteousness* which means right doing, or right living; a thing that Felix had not been doing. In Ps. 119:172, David tells us what "righteousness" is — the commandments of God. In Rom. 1:16,17, we learn that the "righteousness" is revealed in the gospel, therefore Paul reasoned with Felix concerning the commands of the gospel, viz., faith, repentance, confession, and baptism, and of living the christian life, and especially as it relates toward our fellow man, as per Rom. 14:7. We are all related to each other here, and shall be when we come to die.

2. *Paul reasoned of "temperance"* — self control. A thing Felix had not been practicing. In Prov. 16:32, we read, "He that is slow to anger is greater than the mighty; and he that ruleth his spirit than he that taketh a city". Passion let loose has been the cause of nearly all the crime, pain, sorrow of the world. Temper is not a bad thing if we control it; it is a very good servant, but a poor master, as with fire, water, etc. We must not only control our

tempers, but we must control the whole body. See 1 Cor. 9:27 — “I keep under my body —”. If we would just practice self control we would have peace in the home, church, neighborhood at large.

3. *But he reasoned of judgment to come* — Reasoned of right living and self control in view of the final judgment to come, and Felix trembled. But why not tremble when we think of the judgment to come unprepared to meet it? See 2 Cor. 5:10; Heb. 10:28-31; 2 Thess. 1:7,9; Rev. 20:12, 15.

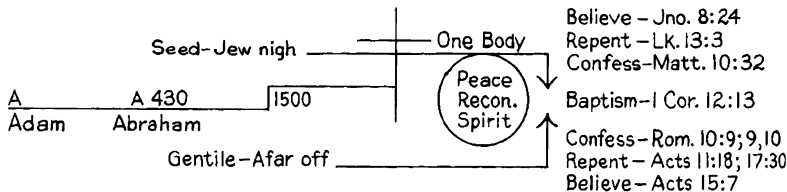
4. *But what did Felix do?* — He trembled, but said, “Go thy way for this time when I have a more convenient time, I will call for thee”. Thus he put it off and died unprepared to meet his god.

RECONCILIATION

1. Define “reconciliation” — to cause to be friendly again; Conciliation means settling of differences, making peace. Show that those who believe that man is born totally depraved cannot preach “reconciliation”, for if they be right, man was never at peace with God.
2. Read Gal. 3:13-29, and show why the law of Moses was added, and how it separated Jew and Gentile. Refer to the diagram to show this. Read also, Eph. 2:11,22, to show the separation, and God’s plan and purpose to make both Jew (nigh) and Gentile (afar off), of one body by taking the Law out of the way. This is further confirmed by Col. 2:14.
3. Reconciliation is accomplished by God giving His Son

to die for all, and thus, we make peace over the death of His Son, Rom. 5:10. Illustrate.

4. Show by diagram that both Jew and Gentile are reconciled just alike, by doing the same things. Show that peace and reconciliation are in the "one body", and when they all get into the "one body" they are reconciled.



REMEDIAL SYSTEM

Jesus Christ

Matt. 1:21; John 3:16

God — Rom. 6:23; 1 Tim. 2:3,4.

Preaching — 1 Cor. 1:21; Jno. 6:45; Apostles — Acts 26:18; Mk. 11; Gospel — Rom. 1:16; 1 Cor. 15:1,2; Spirit — 1 Pet. 1:12; Jno. 16:13; Grace — Eph. 2:8; Titus 2:11, 12; Blood — Rom. 5:9; 1 Jno. 1:7.

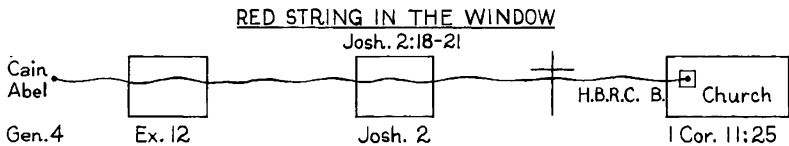
Jesus — Jno. 14:6; 2 Cor. 5:19; Mediator — 1 Tim. 2:5.

Hope — Rom. 8:24; Heb. 6:19; Works — Phil. 25:12; Jas. 21:24; Call — Rom. 10:13; Baptism — Mk. 16:16; 1 Pet. 3:21; Confession — Matt. 10:32; Rom. 10:9; Repentance — Acts 17:30; Lk. 13:3; Faith — Jno. 8:24; Rom. 5:1; Others — 1 Tim. 4:16.

Man — Ourselves — Acts 2:40.

RED STRING IN THE WINDOW

Josh. 2:18-21



1. Rahab puts red line in the window — Josh. 2:18,21.
Israel — Ex. 12. We — Gal. 3:27; Rom. 6:4.
2. House — Israel (Ex. 12:13); We — 1 Tim. 3:14,15;
Acts 20:28.
3. Keep in window (Israel). We — Rev. 2:10.

REBUILDING THE WALLS OF JERUSALEM

Neh. — Chap. 1-8

Chapter 1—Nehemiah's repentance, confession. He goes to God for permission to rebuild the walls.

Chapter 2—He goes to the king to get his permission. Goes out at night and views the gates and walls; finds them in bad condition. Gates burned and walls in heaps.

Chapter 3—Gates are built.

Chapter 4, 5—Sanballat, Tobiah, and Geshem (Arabian) were wroth and mocked the Jews. Secondly, they made light of the walls. Thirdly, they stirred up the people against them and fought against Nehemiah, after failing otherwise to stop the work. The Jews worked with one

hand and carried a spear in the other. Fourthly, they sent out false reports that the Jews were rebelling against the king.

Chapter 6—Sanballat, Tobiah, and Geshem want to compromise; come down into the plain. When the walls were being built people were few and they would sound the trumpet at the approach of the enemy and people would assemble at that point.

Chapter 8—When the people became confused they would read the Law.

“SALVATION ON A POLE”

Jno. 3:14

Text — “And as Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up”. Show that the serpent lifted up was a type of Christ, who was to be lifted up upon the cross, Num. 21:8,9, “And the Lord said unto Moses, make thee a fiery serpent, and set it upon a pole; and it shall come to pass, that everyone that is bitten, when he looketh upon it shall live, and Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived”.

Jno. 8:28 — “Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He”.

Jno. 12:32,33 — “And I, if I be lifted up, from the earth shall draw all men unto me. Thus He said, signifying what death he should die”.

Show that the children of Israel were healed on condi-

tions; viz., hear — resolve or turn, and come to the pole and look. But Christ is our salvation, and we must hear, believe, turn or repent, confess, and be baptized in order to be healed of the bites of the serpent of sin; that we will not be healed if we ignore God's means.

SINKING IN FAMILIAR WATERS

Matt. 14:30

1. Peter's temperament puts him in danger — Matt. 16:16; 21:23; Matt. 17:1-5. Rushed into the tomb — Jno. 20:1-6. Drew his sword — Matt. 26:51.
2. Relate story of Peter's sinking in Matt. 14:23,26. (a) He took his eyes off Jesus, looked the wrong way, lost faith, etc.
3. Another time Peter began to sink in the high priest's palace — Matt. 26:69,75. Here he was a stranger, perhaps.
4. Judas went down in familiar water — Matt. 26:15.
5. Eve — Gen. 3:6.
6. Lot — Gen. 13:10; his wife — Gen. 19:26.
7. Demas — 2 Tim. 4:10.
8. Peter asked the Lord to save him, recognized His power.

SIXTEEN TO ONE

Not a political subject. Refers to things by which we are said to be saved. Not sixteen ways to be saved, but one. Only two ways in the Bible — narrow and broad,

Matt. 7:13,14. A way that seemeth right, Prov. 14:12. Only one church when the apostles were on earth. We should speak the same things, 1 Cor. 1:10.

The system of salvation has a divine and a human side.

Divine side — 1. *God saves*, Rom. 6:23, "The wages of sin are death". All agree, Bible says so. 2. *Christ* — Matt. 1:21. All agree. 3. *Spirit*, 1 Pet. 1:12; Rom. 1:16. 4. *Apostles*, Acts 26:18. 5. *Grace*, Eph. 2:8. Could not be saved without favor. 6. *Blood*, Rom. 5:9, blood cleanses from sin. 7. *Gospel*, 1 Cor. 15:1,2. Reveals God's plan. 8. *Preaching*, 1 Cor. 1:21. God's means of revelation.

Without the above, our case would be hopeless, for we would be unable to do the above for ourselves.

Human side — 1. *Save ourselves*, Acts 2:40. Someone disagrees. 2. *Others* — 1 Tim. 4:16. Some cannot see how. 3. *By Faith*, Mk. 16:15,16. This suits some. Heb. 11:4. 4. *By Repentance*, Acts 3:19; Lk. 13:3. 5. *By Confession*, Matt. 10:32; Rom. 10:9,10. 6. *By Baptism*, Mk. 16:15,16; 1 Pet. 3:21. Some disagree. 7. *Works*, Phil. 2:12; Jas. 2:24. 8. *Hope*, Rom. 8:24; Heb. 6:19.

Why not agree on all, inasmuch as the same Bible teaches all. The Bible nowhere says we are saved by anyone alone. We cannot afford to take the position that we are saved by anyone alone, as that would exclude everything else. The man who accepts all has sixteen chances to one to the one who accepts only one.

But how can we be saved by all? It is a system, God has seen fit to place in the plan, and we dare not leave out anything. Illustrate by a system of time keeping, a

watch; a system of catching fish, such as a line, pole, hook, and bait; nature's way of supplying our daily bread, God supplies the means, and we use them. God has done for us that which we could not do for ourselves.

THE CHURCH

Matt. 16:18

1. *The foundation* — 1 Cor. 3:10,11, shows that Christ is the foundation. Hence, the phrase, "upon this rock" must have reference to Christ.
2. The expression, "*will build*", shows that the Church had not yet been built, but that it was in the near future at the time Christ made this statement, and this was spoken in the year A.D. 32. John was in his grave. Verse 20 shows it to be in the future, also 17:9.
3. The expression "*My church*", shows whose church it was. Was not a denomination; not a man made church as they were unknown for a number of centuries after. But someone is ready to say that it doesn't make any difference about the church. This may be true of denominations. But someone says you can be saved outside just as well as on the inside. Illustrate by a house. This cannot be true of Christ's Church.
4. Discuss, "*The gates of hell shall not prevail against it*". Show that it can not mean that no one can ever be lost in hell, as some teach, but that "hell" here refers to "hades", or the intermediate state, that the gate into hades would be death, but the gate out would be the resurrection. Christ went through the gates and will

bring His Church through the gates safely — they shall not prevail against it. Rev. 1:18; Acts 2:27,31.

5. Discuss *the creed*. Not a man made creed; just the Bible alone. See 1 Pet. 4:11; Ps. 19:7; 2 Tim. 3:16,17. What is to be done with the man made creeds? Acts 19:19,20.
6. Show how we become members of the church. Do not join it like you do the denominations. Illustrate how absurd it is to talk about becoming a child of God and joining the Church, by a child having to join the family after it is born. Jno. 3:1,5, shows we are born into the family of God. Show how born: (a) By faith — 1 Jno. 5:1. (b) By love — 1 Jno. 4:7. (c) By doing righteousness — 1 Jno. 2:29; Ps. 119:172. Hence, the man born again has all the above qualifications.
7. Show how long this Church will stand. The institutions of men can only sail with you in this life, but the Church of Christ will sail with you in this life, in death, in the resurrection, and in the vast eternity. See Dan 2:44; 7:13.

THE HONEST GENTILE

Present the lesson in the form of a drama, using three characters, viz., Minister, Gentile, and one styled the "third party".

The minister sets out to find someone to read the Bible through, who is honest, to see what his conclusions will be. Some are suggested, but objections are filed on account of their parental training. So, the minister goes to a foreign country for a man; finds one who does not know anything of the different denominations, of heaven or hell;

just knows that he is a Gentile; brings him here to read the Bible.

Has the Bible divided into four volumes — Vol. 1, Old Testament first; Vol. 2, Matt., Mk., Lk., and John; Vol. 3, Acts; Vol. 4, Letters and Rev.

The minister hands him Vol. 1, and says, “Sir, I have a book for you to read; when you have read it come and tell what you think of it; mark all the passages you do not understand, and maybe, I can assist you”. “I’ll be glad to read the book”, the Gentile replies and goes his way. After a time he returns to tell what he thinks, viz., finest book he ever read, learns so many things, such as the creation, flood, and many other things. Reads some Scriptures and wants to know about them. Here they are: Gen. 49:10, “Shiloh”; Deut. 18:15 “Prophet”; Isa. 9:6 “Child born”; Isa. 53. Has read of the meekness of Moses, faith of Abraham, wisdom of Solomon, strength of Sampson, and patience of Job, but this is grandest personage of all. Is to be called “Wonderful”, “Counsellor”, “The mighty God”, “the everlasting Father”, “the Prince of peace”.

He is worried, learns of Gentiles without God, and Israel without God, but finds a ray of hope; Isa. 2:2 — Lord’s house to be established; all nations to flow into it. Isa. 62:2 — Gentiles to see righteousness; new name. Verse 5 — be married to this personage.

In Mal., last chapter, Elijah must come before the great and notable day of the lord. Has He come? Preacher glad to see him interested. Gives him Vol. 2. Glad to get it; return and relates. Elijah is John the Baptist, other grand personage is Jesus, relates the birth and life of Jesus. Selects His Apostles, but not to go to the Gentiles; Lord’s

house not established; is crucified, buried, rises the third day, remains forty days, leaves His final benediction; Matt. 28:19,20; Mk. 16:15,16; Lk. 24:46,47; and in verse 49 tells them to tarry in Jerusalem for the power. Has the power ever come?

Gives him Vol. 3, Acts. He reads, learns the power came on Pentecost, house established, learns what to do to be saved, by Acts 2:38; Acts 8; Acts 16. Puts the Vol. down and asks the preacher to baptize him, and is baptized like the Eunuch. Goes to town and meets third party of this lesson. Is asked what he did that he is so happy, what church he joined, is called Campbellite; goes back to preacher to find out the new name.

Preacher hands him Vol. 4. Is eager to read it; learns his new name is Christian; learns his duty in leading an honest and upright life; must not add to nor take from the Bible; is satisfied with Bible way of serving God. Learns duty to meet on first day of week; learns of home in heaven, and wants to go there. Did he do right?

THE CHANGE OF HEART

James 1:26,27

Show the difference in "change of heart" and "heart-felt religion".

Show that there is nothing in that "pure and undefiled religion" that one *gets* as per James 1:27. Show what is meant by the Bible heart. Does it belong to the inner or outer man? If outer, then why not animals be converted, seeing their heart performs the same functions as that of a man's. Show that the outer or fleshly man is not subject to conversion, 1 Cor. 2:14.

Examples of where the heart has been changed: Dan. 4 — Nebuchadnezzar; 2 Sam. 15: 5,6 — Absalom stole the hearts of the men of Israel; Acts 2:36,38 — Jews pierced in the heart.

Now show what the heart does; what it is; and how it is changed by the following: Matt. 9:4 — Thinks; Mk. 2:8 — Reasons; Matt. 13:15 — Understands; Rom. 10:10 — Believes; Heb. 4:12 — Intends.

Show that it is the intellect that does the above. Illustrate how that this part of the heart is changed by saying that suppose I believe that a little child is born totally depraved. What do I need? Is it not a change of heart in that respect? This is brought about by evidence. Bring up the statements of Jesus. This produces the change. The central things to believe is that Jesus Christ is the Son of God. All who believe this have had a partial change, but the heart loves, Matt. 22:37.

Discuss this part of the change, and show how it is brought about. Illustrate by a young man winning his bride. Picture the love of God and Christ.

Now discuss how that the change thus far is brought about. We begin by preaching the Gospel to the man in sin. He is made to believe in Christ as the Son of God. He begins to love God, Christ, and His Church. But he thinks if he accepts Him, he will have to give up his earthly friends and evil habits. He considers; his sins haunt him, and finally he decides to surrender. Right here relief comes, and some are deceived, and think they have received pardon. But not so. But if all this takes place before baptism, what is it for? Illustrate by man's life in sin, merchant. Discuss conscience, 1 John 3:20; 1 Pet. 3:21.

THE PARABLE OF THE SOWER

Lk. 8:5-15

Discuss the Savior's method of teaching; its simplicity and adaptation to all classes.

Show that the method of sowing must have been the old time method of broadcasting.

The three main points of the lesson are: "The Seed", "The Sower", and "The Field", or kinds of soil.

1. Discuss the "*Seed*". Jesus says that the "seed" is the word of God. Show the importance of good and pure seed in the production of a crop of any kind. God's divine law that everything shall bring forth after its kind, and that "Whatsoever a man soweth that shall he also reap". If we sow wheat we expect wheat, and so on. Show the result of mixing the seed; get a mixture in the harvest. Every institution and denomination has its seed, or doctrine, and if you wish to reproduce that institution you must sow that particular kind of seed. Refer to some of the orders. But the Lord has His seed or doctrine, and if you wish to reap Christians, Children of God, and reproduce the Church of Christ, you must sow the pure word of God. If anything else is produced other seed must have been sown. Satan sows the tares.
2. Discuss the "*Sower*". Jesus, Matt. 13; Apostles, Mk. 16:15; Faithful men, Paul to Timothy.
3. Discuss the "*Field*". (a) "Wayside", those by the way-side are those that hear then cometh the Devil and taketh away the word out of their hearts; thus the unconverted. (b) "Stony ground". Discuss them. (c) "Among the thorns", note the three thorns, viz.; "cares of this life",

“riches”, and “the love of pleasures”. Notice how these things are choking out the word of God. Refer to Mary and Martha. See Lk. 10:38-42. These three classes of soil are lost to the Kingdom of God. (d) “The good ground”. These are they that hear the word of God and keep it; receive it into an honest and good heart, and bring forth fruit. These are the faithful.

THE LIGHT

Matt. 5:13-16

1. *What it signifies* — opposed to darkness, literal, moral, or spiritual.
2. *The Lord is my light and my salvation.* Ps. 27:1; Word — Ps. 119:105; Jesus — Jno. 8:12.
3. *Ye are the light* — Matt. 5:14.
4. Lights are for others and for our own safety.
5. Many kinds of lights — illustrate by comparing one candle or match with many.
6. Discuss kinds of lights: (a) Candle — not much light. (b) Kerosene — lamp and lantern. (c) Gasoline — good but dangerous and troublesome. (d) Spot light. (e) Flashlight. (f) Electric — best except Sun.

THE END OF THE WORLD AND JUDGMENT

Rev. 10:1-6

1. Time shall be no longer — Rev. 10:6.
2. The end — 1 Cor. 15:24-26; Matt. 24:3.
3. Called — “The day of God” — 2 Pet. 3:12; “Day of the

Lord", 1 Thes. 3:12; "Day of Jesus" — 1 Cor. 1:8; "That day" — 2 Thes. 2:3; "The last day". Jno. 6:39-54; "The great day" — Acts 2:20; "Day of redemption" — Eph. 4:30; "Day of Judgment" — 2 Pet. 2:9; "Great day of wrath" — Rev. 6:17.

4. What shall happen? Jesus will come — Rev. 1:7; Matt. 24:30 — "And they shall see the Son of man coming in the clouds of heaven with power and great glory".
5. Resurrection — Jno. 5:28,29. Both good and bad — Dan. 12:2; 1 Cor. 15:22,23 — "As in Adam all die; so in Christ all shall be made alive, but every man in his own order". Martha — Jno. 11:24 — Rise at the last day.
6. Judgment — All will be there — Matt. 25:31,32; 2 Cor. 5:10 — "For we must all..." Begin at House of God — 1 Pet. 4:17,18 — "For the time is come that judgment must begin at the House of God, and if it first begin at us, what shall be the end of them that obey not the gospel of God?"
The Answer — 2 Thes. 1:7-9 — "And to you who are troubled..."
7. Peter describes the end — 2 Pet. 3:10.
8. John saw it — Rev. 20:12-15.
9. Where will the righteous be? 1 Thes. 4:14-18.

THE PARABLE OF THE VINEYARD

Matt. 20:1,16

Discuss the nature of the Kingdom as per verse 1.

Show that there was mutual agreement or contract, and that there were terms to it.

Show the likeness of the Kingdom in this case, viz., faith, repentance, confession, and baptism. Emphasize the necessity of taking the proper steps to get into the Kingdom or vineyard.

Show that one must enter the right vineyard in order to be entitled to the reward, and he is expected to work faithfully when he enters.

Discuss the different periods of time that the laborers entered the vineyard, showing that they represent different periods of life. Illustrate by daughter, mother, and grandmother.

Show what is meant by "the first shall be last and the last shall be first", by grandmother, mother, and daughter.

Show that everyone who received the reward, had entered the vineyard and had worked at least one hour, hence no consolation for death-bed repentance.

Discuss the reward; all seem to get the same reward, and while it is true, yet we will not all get the same good out of it. Illustrate by money, services in the Church, etc.

THE GREAT PHYSICIAN

Lk. 4:23

"Ye will surely say unto me this proverb, 'Physician, heal thyself.'" Lk. 5:31,32, "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance".

1. Jesus is that Physician; able to save or heal all who will come to Him.
2. Sin is the disease — Rom. 6:23; Gen. 2:17; 1 Cor. 11:30.

Incurable, except by the Great Physician. He came to "seek and save". "Save from sin", Matt. 1:21.

3. Show the need of faith in Him and His remedy. Illustrate. If we refuse His remedy, do we have faith?
4. Remedy — Prescription — (a) faith tablet — Jno. 8:24; Heb. 11:6. (b) Repentance t. — Lk. 13:3; Acts 11:18. (c) Confession t. — Matt. 10:32; Rom. 10:9,10. (d) Bath (baptism) — Acts 22:16; Acts 8; Mk. 16,15,16; Acts 2:38.
5. How to keep well — 1 Pet. 2:2; Jno. 6:53,58 — Feast on Jesus and His Word. Must keep appetite. Tonic — 2 Pet. 1:5,11.

THE LOST CHRIST

Lk. 2:40,52

1. Discuss word, "lost". See Lk. 15:1,24. Lost sheep; lost piece of silver; lost son. Show that that which was lost is of value, and grounds for concern.
2. Discuss the reason for Christ being lost; the disposition of the parents and their neglect or negligence; how long was the child lost; who was to blame; not concerned in day, but at night; where they sought him — company, kinsfolks, acquaintances. Not among these then goes to Jerusalem. Child all right, doing His Father's business. Just where we must go to find Him. Reformers.

THE SHORT BED AND NARROW COVER

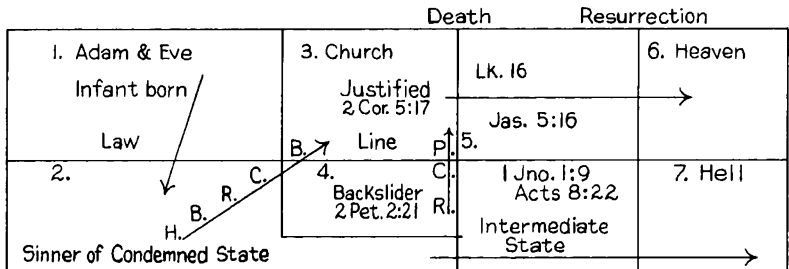
Isa. 28:20

1. Christ is promised in this chapter, and any religion without Him would be about as inadequate as the bed and cover — Christ is our "all in all", Jno. 14:6.

2. A church not built by Christ — a denomination — Matt. 16:18. Human names, etc. Matt. 15:13, “Every plant which my heavenly Father has not planted . . .”.
3. Salvation by “Grace *alone*” — excludes everything else — Titus 2:11,12.
4. Salvation by “faith *only*” — Jas. 2:14,24.
5. A system of salvation without baptism — Mk. 16:15,16; Acts 2:36,38; 1 Pet. 3:21. Lk. 7:30, “Pharisees and lawyers rejected”.
6. A life that does not “Put off and put on”, Col. 3:1,8,9.
7. A system of worship not according to the Bible.

THE SEVEN STATES OF MAN

Text — Lk. 11:24,26. Show the different states of man as per the diagram below. Discuss each state. Notice hereditary total depravity in first state.



THE SABBATH QUESTION

What day of the week is it? 7th. See Ex. 20:10. It is first mentioned in Ex. 16.

When was it given? See Neh. 9:13,14.

To whom was it given? See Deut. 5:1,14. It was a sign between the Lord and Israel; See Ex. 31:17.

Why was it given? See Deut. 5:15.

The Ten Commandments are called the Covenant; See Ex. 34:28; Deut. 9:9,11.

But the Covenant was made when brought out of Egypt. 1 Kings 8:9,21.

The Covenant was to be taken away; Jer. 31:31,34.

This New Covenant; See Heb. 8:6,13; 2 Cor. 3:6,14.

The Hand Writing of Ordinances taken away; Col. 2:14. But the Ten Commandments were written with the finger of God, Ex. 31:18.

The Law of Moses includes the Sabbath, Jno. 7:22,23. This shows that if the Law of Moses was taken away so was the Sabbath. The Law of Moses includes the Ten Com.; Jno. 7:19. This is the sixth Com. See Mk. 7:10. This states the fifth Commandment.

The Law of Moses is the Law of God, Neh. 8:1,8. But some contend that the Law of God and the Law of Moses are different. This would do away with the greatest Com., Matt. 22:36,40. Num. 28:9,10 — teaches that there must be sheep killing on the Sabbath. If there is a sabbath now it must be one of "every sabbath".

A Gentile as such was never commanded to keep the sabbath, for the law was not given to him. Paul said that the gentiles had not the law, Rom. 2:14; 3:19. Rom. 4:13, 14 teaches that the promise was not by the law, but by faith. See Gal. 2:16; 3:11,12,23.

The weak brother was not to be judged because he observed certain days, sabbath, etc. (Col. 2:16; Rom. 14:4,6); but when he made it a matter of law (Gal. 4:10), Paul was afraid he had bestowed labor in vain on him (Gal. 4:11).

THE POWER OF GOD'S WORD

Rom. 1:16

God's word is in what He said, Gen. 1:3; Heb. 11:3. Jesus, during His personal ministry often exerted His power through His word. Examples: (a) Over vegetable life — barren fig tree, Matt. 21:19. (b) Over physical man — Matt. 9:6,7. (c) Over demons — Lk. 4:33,35. (d) Over the material things of earth — Mk. 4:35,41. (e) Over all the dead — Jno. 5:28,30.

He not only exerted His power through His word then, but now all things are upheld by the word of His power — Heb. 1:1,3. *What is this Word that is so powerful?* God's word is truth — John 17:17. The word of truth is the Gospel — Eph. 1:13. The gospel is the power of God unto salvation — Rom. 1:16. *Is it powerful?* Jer. 23:29; Isa. 55:10,11; Deut. 32:2. *Does it have power over the heart?* Heb. 4:12; Acts 2:36,38.

The devil, himself, knows that the gospel is powerful — Lk. 8:5,12. Show that the devil is doing all that he can

to take the word out of the heart. Show that the word of the Lord endures forever — Matt. 24:35. Written word — Jno. 20:30,31; 2 Pet. 1:18. *The word will judge* — Rev. 20:12,15.

THE CHRISTIAN RACE

Heb. 12:1,2

Paul must have had in mind the Roman races by which he illustrated the Christian race in the text: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God".

(a) The Roman enclosure in which the race was run — Church. (b) The proclamation of the race — proclaiming of the gospel. (c) Hearing the proclamation — hearing the gospel. (d) Believing the proclamation — believing gospel. (e) Resolving to accept the proclamation — repentance of sins. (f) Acknowledging authorities — confession. (g) Entering enclosure — baptism. (h) Putting off weights — All that hinders. (i) Running lawfully — 2 Tim. 2:5. (j) The crown or prize — Rev. 2:10; Phil. 3:13,14. Conditions of admittance into race — Jno. 6:45.

THE GREAT SALVATION

Heb. 2:1,4

1. *Show who the Hebrews were* — They were Jews who had obeyed the gospel, but were on the verge of leaving

Christ and going back to the Law of Moses. This is the reason for this letter, and the language of the text.

2. *Show what it involved* — (a) They would leave a living law, containing the terms of salvation from sin and of eternal life. (b) They would return to a law that was dead, having no remission of sins, much less the terms of eternal life; would be compelled to offer animal sacrifices, thus denying Christ had come and made the final atonement. Hence, they would involve themselves in eternal loss; “Therefore, they should give the more earnest heed”.
3. But hear the majestic language of Paul in the beginning of this letter, Heb. 1:1,3, “God who at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by the Lord”. For near two thousand years, God had been speaking to His ancient people by the prophets, but now one greater than the prophets had begun to speak — Jesus Christ. Hence, we should give the more earnest heed.
4. Note what Christ has done to bring about this “great salvation”, viz., came into the world in poverty, gave His life on Calvary for the sins of the people, shed His blood, arose the third day from the dead, remained with His disciples forty days, and left His final benediction, Mk. 16:15,16; Lk. 24:46,47,49. Apostles carried this out on Pentecost, Acts 2. Three thousand souls heard, believed, obeyed, and were added to the church of Christ. Hebrews obeyed same gospel but were on the verge of turning back. Hence, they should give the more earnest heed.

5. "How shall we escape?" What did he mean? Did he mean the disappointments, persecutions, death, resurrection, judgment? No, none of this. It must have been the eternal vengeance of God. Is not that most fearful! There is no affirmative answer to this question, but a negative one, 2 Thess. 1:7,9. No escape.
6. But on what grounds was the eternal vengeance of God to fall upon them? Upon the grounds that they go into open sinning, such as drunkenness, gambling, profanity, lying, the secret sins of the body, etc.? No. While these will lead us down to a devil's hell, yet it was not on these grounds, but on the grounds that we *neglect* our duty. Can it be possible? Not only possible, but absolutely certain! For it was every transgression and dis-obedience that received its just recompense of reward under the old law and if God had dealt justly, and not too harshly in destroying His ancient people in floods, pestilences, famines, wars, etc., what will be the punishment of those who trod under foot the Son of God? See Heb. 10.
7. See how easy it is to neglect our Christian duty. Illustrate by neglecting to reply to a letter, a run down fence, a crew going on a trip across the ocean and neglecting to mend their vessel. Then show how some Christians are neglecting their duty in the following things: to help the poor, to give as they have been prospered, to read the Bible, to pray to God, and thank Him for His blessings, to bring their children up in the nurture and admonition of the Lord, and to meet on the first day of the week.

THE DIVIDED FAMILY

Family consisting of father, mother, and four children.

The Divided Family

Family consisting of father, mother, and four children.

Father _____ Grace-Eph. 2:8; Titus 2:11, 12; 1 Cor. 15:10.

Mother _____ Blood-Rom. 5:9; 1 Jno. 1:7; Eph. 1:7; Heb. 9.

John Salvation Faith-Rom. 5:1; Acts 16:31; Jno. 3:16.

Ann _____ Repentance-Acts 11:18; 17:30; Lk. 13:3 (Alone).

Tom _____ Confession-Matt. 10:32; Rom. 10:9, 10.

Mary _____ Baptism-Acts 10:48; Mk. 16:16; 1 Pet. 3:21.

Each preacher comes into the community, or a certain town, and preaches on "Salvation" the first night; invites his audience to hear him the next night on "How to obtain salvation". Preacher No. 1 says that it is by Grace, proves it by the text above, but concludes that it is by "grace alone". He succeeds in converting the father of this family and nine more, to his theory. He organized a church, hires a pastor to look after the flock, and goes his way. Preacher No. 2 begins a meeting; preaches the first time on "Salvation"; invites his audience to hear him the next night on "How to obtain salvation". He says that it is by blood; proves his point, but before he gets through, concludes that it is by "blood alone". He converts the mother and ten more, organizes a church, hires a pastor, and goes his way.

This continues until all the family are converted, thus divided. Each member of the family goes to his respective place of worship. They see the sad plight of this divided state of affairs and wonder if the Bible is responsible for it. They try to get together, and begin reading the Bible for more light. They find that the Bible teaches that we

are saved by each of these things, but nowhere teaches we are saved by any one "alone".

A man comes into the community, and presents the Bible plan, showing that we are saved by all of these. They unite on the Bible and become members of the Church of the Bible. Thus they see the prayer of the Savior answered. 1 Jno. 17:21.

THE ESTABLISHMENT OF THE KINGDOM

Theories concerning the establishment of the Kingdom: before the foundation of the world; House of Abraham; days of John the baptist, or personal ministry of Christ; Pentecost; from the cross to 70 A.D.; at Christ's second coming. At what time in the world's history was the Church established?

Dan. 2:44 — In the time of the Roman Empire, thus after Daniels day.

Announcement of the Kingdom by John, Matt. 3:2; by Jesus, Matt. 4:17, A.D. 27; prayed for Kingdom, Matt. 6:10; Seek, Matt. 6:33; will build Church, Matt. 16:18; Apostles would live to see it, Mk. 9:1; expected it to immediately appear, Lk. 19:11; Kingdom in the future at the supper, Lk. 22:18; also at the crucification, Lk. 23:51; Disciples expected it at the ascension, Acts 1:6,9.

The Kingdom now in existence, A.D. 96, Rev. 1:9; A.D. 64, Col. 1:13; A.D. 54, 1 Thes. 2:12.

The Kingdom to come, Mk. 9:1, in the lifetime of some of the Apostles; in the time of the Romanic reign, Dan. 2:44. Paul lived at this time, Acts 25:11.

Jesus went to receive His Kingdom, Lk. 19:11,15. He ascended in the clouds, Acts 1:9. Daniel saw Him coming in the clouds, Dan. 7:13,14.

Kingdom and power to come together, Mk. 9:1.

Power to come when the Spirit came, Lk. 24:49; Acts 1:8.

Spirit came on Pentecost, A.D. 33, Acts 2:1,4. Therefore, the spirit, power, and kingdom came on the day of Pentecost.

Scholars tell us that Pentecost came on the 12th day of the 3rd month. Peter tells us that it was the 3rd hour of the day, Acts 2:15.

THE CHURCH OF CHRIST IDENTIFIED

Ps. 48:12,13

“Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces: that ye may tell it to the generations following.”

Is there a way to identify the Church of Christ now? Yes, it is clearly pictured in the New Testament. Notice its marks:

1. *The Foundation* — Christ, Himself, not human creeds or confessions of faith. (Matt. 16:13,18; 1 Cor. 3:11; Eph. 2:20,22; Isa. 28:16). The founder is Christ, not man.
2. *The beginning place* — Jerusalem. See Lk. 24:46,47; Acts 1:4; Isa. 2:3. Any church that had its beginning elsewhere cannot be the Church of Christ.
3. *Time* — First Pentecost after the resurrection of Christ,

Acts 2:1,4. It could not have been before this time for Christ, its foundation, had not died. Acts 11:15.

4. *The Laws of Admission* — Faith, repentance, confession, and baptism. (Acts 2:36,38; Acts 8:36,38; 16:31). A church which requires something more or less or different from this, is not according to the pattern.
5. *The Name* — As individuals — Christians, saints, disciples, brethren, believers, etc. (Acts 11:26; 26:28, 1 Pet. 4:16). Collectively — as a body — Church of Christ, Church of God, etc. (Rom. 16:16; 1 Cor. 1:2). All the members should be known by these New Testament names, alone.
6. *Discipline* — The apostles doctrine, or scripture (Acts 2:42; 2 Tim. 3:16,17). A church which requires more or less is not after the pattern.
7. *Worship* — The worship of the early church consisted of: (a) teaching, (b) fellowship, (c) breaking bread, Lord's Supper, (d) prayers. That singing was a part of the worship, no one denies. Col. 3:16; Eph. 5:19. The Lord has given instructions how to carry out the work. See Acts 20:7.

THE FORM OF DOCTRINE

Rom. 6:17,18

Discuss the expression "from the heart". Show that one must obey intelligently understandingly.

Discuss the word, "form", from Greek word which means mold, likeness, shadow. Notice each word. Show that you cannot change shadows without changing the substance.

Take up the lesson under No. 3 as follows;	1 - 2 - 3
1 Cor. 15:3,4 — Death burial, and resurrection	... D-B-R.
Ex. 14; 1 Cor. 10:1,2 — Cloud, Sea, Delivery C-S-D.
1 Jno. 5:8 — Spirit, Water, Blood S-W-B.
Mk. 16:16 — Believe, baptism, saved B-B-S.
Acts 2:38 — Repent, baptism, remission R-B-R.
Acts 22:16 — Arise, Baptism, wash sins A-B-W.

But someone objects to putting baptism before salvation and remission of sins, so we change the order in the diagram to suit that theory, but remember we cannot change the shadow unless we change the substance. Begin at bottom of diagram and change the order, placing 3 in the place of 2, and so on up the line, until the substance is reached, reversing it to show the absurdity of such theories.

THE COAT WITHOUT SEAM

Jno. 19:23

Perhaps this was only incidental, but it may represent:

1. The perfect character of Christ, Himself, as per Isa. 53:9; 1 Pet. 2:22; Heb. 5:8,9; Jno. 19:4.
2. The perfect and unique character of Christ's teaching and doctrine; as per Ps. 19:7; Jas. 1:25; Jno. 14:6; Matt. 7:28. And His sermon on the mount.
3. His perfect system of worship — Jno. 4:22,24; Jas. 2:10.
4. His perfect plan of salvation from sin to the alien sinner, of faith, of repentance, confession and baptism.
5. His perfect church — Eph. 5:27.
6. Let us not rend it. Jno. 19:24. This we may do by

living ungodly lives, and bring reproach upon the cause of Christ. Let us live in such a way as to hold up that perfect garment to the world by following in His footsteps. Eph. 5:29,30.

THE MARRIAGE OF THE LAMB

Is the Lamb married yet? Compare with first and second Adams. In Gen. 2:18,24, the first Adam is described. He was a type of Christ. See Rom. 5:14; also 1 Cor. 15:45,47. The first was the first man in the flesh, the second was the "First begotten of the Father". The first was pronounced "good"; the second was said to be "full of grace and truth". The first had no helpmeet; neither did the second. God caused a deep sleep to come over the first, took out the element that was used to make his bride. The second being true to the type was done likewise. Blood and water were taken out of His side. See Jno. 19:34.

Has Christ a wife now? Let the Bible answer. Rev. 21:9,10, teaches that the bride is a city or holy Jerusalem. In Matt. 5:14, Jesus teaches that the disciples were a city set on a hill. In Heb. 12:22,23, we are told plainly that the city and Jerusalem are the Church. Thus the church is that bride, but remember that the first man Adam had no wife until he passed through the deep sleep, and just so with Christ. After Christ arose from the dead the angel and Paul say that He had a wife. See Rom. 7:4; 2 Cor. 11:2. He was speaking to the church. See 1 Cor. 1:1. Thayer defines "espoused", "given in marriage".

The church is composed of those who have come in contact with the elements taken from Christ's side. See Jno. 3:5; Mk. 16:15,16; Acts 2:38; 41:47. Blood — Rom.

5:9; 1 Jno. 1:7. We must come to the blood. See Rom. 6:4. Thus, when one is baptized in water for remission of sins, he is married to Christ, becoming a part of that bride.

After the first Adam awoke out of the sleep, God gave the bride to him, and called her by the name of her husband, Gen. 5:2. Adam called her Eve because she was the mother of all living, Gen. 3:20. Jerusalem is the mother of us all, Gal. 4:26. Hence we should take the name of the husband, Christ.

Married to Christ. See Isa. 62:5; Eph. 1:20,23; 5:23; 5:30,32.

THE CHRISTIAN'S PLATFORM

Eph. 4:4,6

Seven is a complete and sacred number in the Bible. Discuss unity.

1. One God — Eph. 4. Gods many — 1 Cor. 8:5. That is, to the heathen, there are many gods, but to the Christian one true God; but by the heathen we do not mean, necessarily, the illiterate. Show that we must convince the heathen of the one true God of the Bible.
2. One Lord — Jesus Christ; but to the heathen there are lords many. 1 Cor. 8:6. But they think just as much of old Buddah or Mohammad as we do of Christ. But we must convince them of the one true Lord.
3. One Spirit — One true Holy Spirit — 1 Cor. 12:13.
4. One Baptism — Eph. 4:5; but in Acts 10, we had two baptisms, Holy Ghost and water. How shall we harmo-

nize the two statements? Difference in time and language spoken. About the year A.D. 40 in Acts 10, while in Eph. 4, it was about 64. But in Col. 2:12, the same year we have water baptism, hence the Holy Spirit baptism had passed out.

5. One Body — Body is the Church — Eph. 1:20,23. Hence, one true Church. But someone is ready to object saying that there are many churches; but just so are there many gods and lords, and if we preach many churches we must preach many lords.
6. One Faith — Faith is belief — Heb. 11:6. Must all be of the same mind. 1 Cor. 1:10. Must all preach this same gospel. Gal. 1:8,9.
7. One Hope — Rom. 8:24. But if only one Church and one faith, we would all have the same hope.

THE NEW BIRTH

Jno. 3:1,8

Discuss the mystical idea of the “new birth”. Relate the story concerning the man who was very thirsty, and his inquiry for a drink.

Show that Nicodemus did not understand Jesus, and that Jesus did not intend for him to understand for He used parabolic language, Matt. 13:34, “All these things spake Jesus unto the multitudes in parables; and without a parable spake He not unto them”. Again in Mk. 4:34, “But without a parable spake He not unto them: and when they were alone, He expounded all things to His disciples”.

Was Nicodemus a disciple or one of the multitude? One

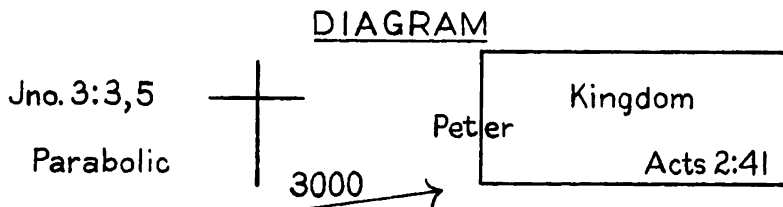
of the multitude, hence not expounded to him. Why? See Mk. 4:11, "And He said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables: That seeing they may see and not perceive; and hearing they may hear yet not understand".

The time had not arrived for Him to make known the plan of salvation, but would soon come. Jno. 16:25, "These things have I spoken in proverbs: but the time cometh, when I shall not more speak unto you in proverbs, but I shall show you plainly of the Father". Hence, we should go to where He has spoken plainly to find out the meaning. Heb. 9:8.

Jesus used plain language when He gave the commission; as in Matt. 28:19,20; Mk. 16:15,16; Lk. 24:46,47. Jesus gives Peter the keys of the kingdom, or the means of admitting people into the kingdom, and Peter knows that one cannot get into the kingdom without being born again. Matt. 16:18,19.

Peter used the keys on the day of Pentecost, Acts 2:36, 38, and let about 3000 people into the kingdom, Acts 2:41. Illustrate by diagram.

But, someone objects that the Bible does not say they were born again, in doing this. Show that it teaches it by reading Acts 2:5,11, and 1 Pet. 1:11; 1 Pet. 1:22,23; 1 Pet. 2:2. Mention rule in Geometry, viz., "Things that are equal to the same thing, are equal to each other". Apply it to "New Birth". Discuss mother and father, Gal. 4:22,26.



THE TABERNACLE SERVICE

Heb. 9; Ex. 25:31

Show that the tabernacle was a type of the Church. Discuss its similarity. Not the very image, Heb. 10:1,2.

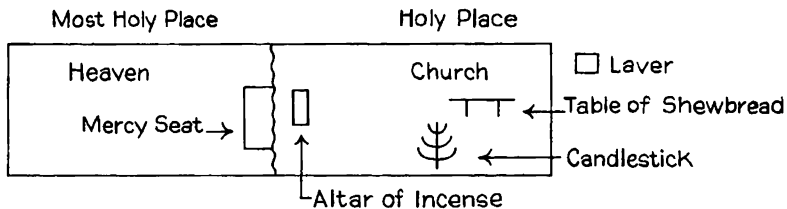
Show that all things of the tabernacle were dedicated by the blood of animals but of the Church, dedicated by the blood of Christ. This should cause us to reverence His service, and fill us with awe as we engage in it. Heb. 9:18,26.

Show that no one could corrupt or change the service in the tabernacle, for if attempted the transgressor was stricken dead; as in the case of Nadab and Abihu, as recorded in Lev. 10:1,2. Also in the case of Achan in Josh. 7.

Show that we may expect to be punished even more severely if we transgress the New Covenant, as per Heb. 10:28,30. But our punishment is deferred until the judgment day, and for this reason, men will presume to add to or take from the services of the Lord today. We should be very careful about corrupting the services.

Discuss the manner of teaching the law in the day of Moses and Joshua as per John 8:34,35; Heb. 9:19. This shows that all may be taught in an undivided assembly and that it was the practice in that day. Deut. 31:11,13.

Show what light was in the tabernacle. This corresponds to the source of light in the Church. Show that we cannot afford to put up creeds for that light neither the Sunday school literature; but the Bible alone.



UNITY OF BELIEVERS

Jno. 17:20,21

1. Show that the world is badly divided, and the harm the division is doing to the Cause of Christ. It is keeping thousands away from Christ. All the conflicting doctrines cannot be right; something must be wrong with the preachers. Illustrate by the various claims of the preachers, and by the teacher and her arithmetic class. But if one should present a plan by which we could all unite without anyone sacrificing a principle of right or conscience, he is to be commended. 1 Pet. 4:11 gives the solution.
2. *The Creed* — If we are to be united, there must be a creed, perhaps first of all. What shall our creed be? One presents the Philadelphia Confession. Others object, and present their own claims for the Westminster Confession. Hence, we cannot be united upon the man-made creeds, but we can upon the Bible, and it contains

all the truth of all the creeds and then some. Reason from the point of "safety first". Ps. 19:7, 2 Tim. 3:16, 17.

3. *The Doctrine of Election* — Some claim it is by election; others just as learned deny, and say we must obey. Bible teaches we must obey — Isa. 55:7; Matt. 7. But let it be right or wrong, it is safe to do what is right and cannot be wrong to do what God says; safety first applied.
4. *Faith Only* — Show what is taught on this point by denominations, and what the Bible teaches, Jas. 2:19,24. Safety first to obey. Obedience will not lessen chances of salvation.
5. *Operation of the Spirit* — Show what the denominations teach, then what the Bible teaches, 1 Pet. 1:12; Jno. 6:63. A direct operation would make God responsible for all the condemned. Certainly, God will not pass by those who obey for those who do not. Safety first is to obey.
6. *Action of Baptism* — What is taught by world, then what the Bible teaches, Acts 8:36,29; Rom. 6:4. Show what is safe, hence, why not be one.
7. *The Name* — Show what is taught, then what Bible teaches, Acts 11:26; 1 Pet. 4:16; Matt. 16:18; 1 Pet. 4:11. Show what is safe here.
8. *The Lord's Supper* — What is taught, and what the Bible teaches, Acts 20:7; Heb. 10:25. All agree this cannot be wrong. Safety first. This applies to all differences, why not this one?

UNITY
Ps. 133:1

Show the difference in *Unity* and *Union*.

1. Endeavour to keep it — Eph. 4:3.
2. How long — Till we all come into it — Eph. 4:13. Early Church of one mind, Phil. 3:16.
3. Importance of it — Amos 3:3, “Can two walk together, except they be agreed?” Jno. 17:20,21; 1 Cor. 1:10. Because of the enemy — Gen. 13:7,8. Abram and Lot and herdsmen of each.
4. Canaanite and Perizzite dwelled in land.
5. Unity in things of Faith — Eph. 4:13. Faith by hearing — Rom. 10:17.
6. Show difference in things of Faith and opinion. Expediency. Rom. 14:1-23; 1 Cor. 6:12. (a) Things lawful. (b) Not expedient. Commanded or forbidden — Faith. Permissible — Opinion. Give examples of each — Jno. 3. Baptism — place; Sing — book. How then? 1 Pet. 4:11; Jno. 5:28,29. .

UNIFORMITY OF THE LAW OF PARDON

Text — Rom. 8:2; Jas. 1:25

1. See Matt. 28:19,20; Mk. 16:15,16; Lk. 24:46,47.
2. See examples of conversion under this commission:

UNIFORMITY OF THE LAW OF PARDON

Text: Rom. 8:2; Jas. 1:25

1. See Matt. 28:19,20; Mk. 16:15,16; Lk. 24:46,47.
2. See examples of conversion under this commission:
 - Acts 2:38 _____ P H X R X B _____ Unto remission.
 - Acts 8:12 _____ P X F X X B _____ When they believed Phillip
 - Acts 8:35,38 _____ P X F X C B _____ Eunoch.
 - Acts 9:1,18 _____ P H X X X B _____ Paul.
 - Acts 10 _____ P H _____ Cornelius.
 - Acts 16:14,15 _____ P H X X X B _____ Lydia.
 - Acts 16:22,34 _____ P H F X X B _____ Jailor.
 - Acts 18:8 _____ P X F X X _____ Crispus.
 - Acts 18:8 _____ P H F X X B _____ Many of the Corinthians.
 - Acts 19:1,5 _____ P H X X X B _____ John's disciples.
 - Adding _____ P H F R C B
3. Show that while all the above things are not expressly mentioned, they are implied.
4. Show that what one did, they all did, and that all the blanks can be filled out, as in the case of the gentile, Cornelius. Faith of Gentiles, Acts 15:7,9; Repentance of Gentiles, Acts 11:18; Confession of Gentiles, Rom. 10:8,10. What is done in this case can be done with all the others.
5. But, someone says, there is Crispus; if he could be saved without baptism, why not I? This might be true if he were not baptized. But, was he? See 1 Cor. 1:14,15.
6. What the apostles preached one place, they preached everywhere, 1 Cor. 4:17. Show what would have been the results if they had not done so, Gal. 1:8,9.

WHO THEN CAN BE SAVED?

Matt. 19:23

1. *The Setting* — An interesting story of the rich young ruler — Matt. 19:16-19; Mk. 10:21. Jesus touches the

fault — “love of money”. When the Ruler turned away, Jesus said: “Verily, I say unto you, that a rich man shall hardly enter into the Kingdom of Heaven. Again, I say unto you it is easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God. When His disciples heard it, they were amazed exceedingly, saying, Who then can be saved?” A very searching question today.

2. *Can the covetous man?* — He cannot, as has just been shown. This was the *master* that drove him from the “*Good Master*”. Also, by Paul in 1 Tim. 6:9,10. This is one of the crying sins of the Church today.
3. *Can the unbeliever?* — He cannot — John 8:24; Heb. 11:6.
4. *Can the impenitent?* — He cannot — Lk. 13:3; Acts 17:30; Acts 3:19; Acts 2:38.
5. *Can one who refuses to confess?* — He cannot — Matt. 10:32; Rom. 10:9,10.
6. *Can one who refuses to be baptized?* — Must do the Father’s will, Matt. 7:21; 28:19,20. Shows it is a part of the Father’s will. One must do that — Lk. 6:46. And Jesus says for us to “be baptized”, Mk. 16:16; Jno. 3:5. Baptism a part of the Gospel, and one must obey the Gospel. 2 Thes. 1:8,9.
7. *Can the negligent?* — He cannot — Heb. 2:1,3. The negligent servant. Matt. 25:26,30 — He neglected, and was called “wicked”, “slothful”, “unprofitable”. Also Jas. 4:17. All one has to do to be lost is to offer some good excuses for not attending the worship, read the Bible, to pray, to give, to do good to the needy.

8. *Who then can be saved?* — Must obey His will — Matt. 7:21; Heb. 5:8,9; Rev. 22:14.
9. *When?* — Now.

WHAT SHALL I DO WITH JESUS?

Matt. 27:22

1. Note the setting — who was there? Pilate, Caiaphas, high priest, Pharisees, mob, Roman soldiers. Christ — the central figure — seamless robe.
2. Pilate tried to be neutral — Christ was at his bar. Later, Pilate will be at the bar of King Jesus. There is no neutral ground. Today with Christ or eternity without Him. It is a personal matter. Jesus knocks at your door and asks to be admitted. What will your answer be? It is a troublesome question. Pilate tried to dodge it — “Take ye Him and judge Him according to your law”.
3. “I find no fault in Him”. Sent Him to Herod, he returned Him. “Whom shall I release, Barabbas or Christ?”
4. Pilates wife sends letter — “have nothing to do with this just man”. The mob said “Barabbas”. The multitude demanded the crucifixion. Pilate — shall I crucify your king? No king but Caesar. Pilate washed his hands, it could not clear a guilty conscience.
5. Note the Christ — why He came, testimony of Him — prophets, heavens, John the Baptist, Peter. Matt. 16:13. Paul — I count all but dross if I may win Christ. Pilate — I find no fault in Him. His wife — a just man.

Centurion — Son of God. Thomas — My God and Savior. The mob — Crucify Him. Infidels, agnostics, doubters, some tried to be indifferent as now. But all such reject Him. "He that is not with me...".

6. Some there who had accepted Jesus and followed Him — some now.
7. Would you have peace of conscience? Must accept Jesus. How? *Must hear* — Jno. 6:45; *Must believe* — Heb. 11:6; *Must repent* — Lk. 13:3; *Confess* — Matt. 10:32; *Baptized* — Mk. 16:16.
8. What will *you* do with Him?

WHAT THINK YE OF CHRIST?

Matt. 22:42

Show the importance of the question. Upon it depends the verity of Christianity.

1. He was a good man, but only a man.
2. He was an imposter.
3. He is the promised son of Eve, He is the Son of Abraham, the Son of Mary, is both human and divine, and is the Son of God, what He claimed to be.

If theories 1 and 2 are correct, all is vain. How dark the picture! But they cannot be true.

Show why the last estimate is correct by (a) what He said, (b) What He did, (c) What influence He left.

Proposition No. 1 — *By what He said*. Jno. 14:6; Matt. 11:28 — "Come unto me"; Jno. 8:24 — "If you believe not

that I am He, ye shall die in your sins"; Jno. 2:19 — "Destroy this temple, and in three days I will raise it up". How could a mere man make such claims as the above? He could not do so without being the biggest kind of a fake.

Proposition No. 2 — *What He did* — He came as a fulfillment of prophecy; true to the prophecy in every detail. His birth, His environment in youth; His education; His reasoning at the age of 12; His personal work; how He began it; His miracles, which were unquestionable: Mk. 5, Jairus daughter raised from the dead. Lazarus being raised from the dead, Jno. 11.

Proposition No. 3 — *His influence* — The effect of His resurrection on the world. These being proofs of His resurrection. Work of the Apostles; what they accomplished in 31 years. Would God allow an imposter to deceive so many, and to set aside the Law of Moses? Show the influence of baptizing an individual, of the many who meet on the first day of the week, instead of the Sabbath; every instrument of writing must acknowledge His divinity.

WORSHIP GOD

Rev. 22:8,9

1. Define "Worship" — Reverence, humility, bowing down, etc. Man's nature to worship something, inherent.
2. What is the object of worship? In order to have acceptable worship, we must have the right object — God, as well as other requirements. Strange that John with all his experience and knowledge should attempt to worship an angel, but men have been disposed to worship other than the true God, all along, even now. Viz., the goddess of pleasure, goddess of fashion; god of mammon

— What sacrifice! “Worship God”! We may worship the right object, and still the worship be in vain, Matt. 15:9.

3. May ignorantly worship — Acts 17:22,23. May be much learned in worldly wisdom, but be in this class. Some may be living yet.
4. Here is another kind — Jno. 4:23,24 — true worship, the kind we all should want. “God is a Spirit: and all that worship Him must worship Him in Spirit and in Truth”. Must come up to the right standard. Illustrate.
5. What constitutes true worship? (a) Must be directed toward right object — God, (b) Must be done in spirit, right motive, actuated by right purpose, (c) Must be in truth — according to God’s Word — Jno. 17:17. Takes all, otherwise vain. Illustrate. 1 Pet. 4:11.
6. Must be willing to submit to God’s demands. Should ask, “What will you have, Lord?” Must read it in God’s Word. Jno. 8:28,29; 2 Tim. 3:16,17; 2 Jno. 9.
7. Show acts of worship. Must be in spirit and truth. Five items of worship — Singing, Eph. 5:19; Col. 3:16; Praying, Acts 2:42; Teaching, 1 Cor. 14:29-35; 1 Tim. 2:11,12; Communion, Matt. 26:26-29, Mk. 14:22,25, Lk. 22:17,20, 1 Cor. 10:16,17, 1 Cor. 11:23,29; Giving — 1 Cor. 16:1,2.

“WHAT IS THAT IN THINE HAND?”

Ex. 4:2

1. Moses — “A rod” — not much but he used it.
2. Shamgar — “an oxgoad” — Judges 3:31 — Slew 600 Philistines.

3. Lad — “Five loaves and two fishes” — Jno. 6:5-14 — Became great in God’s hands.
4. Poor widow — “Two mites” — Mk. 12:41-44 — Became a great example.
5. Dorcas — “A needle” — Acts 9:36-39 — Many good works, a testimony to alms deeds after her death.
6. David — “A sling” — 1 Sam. 17 — David small — God used him. A sling killed the giant. Gives God the glory.
7. The Bible — an individual — a life — a soul — eternity.

WHY I AM A CHRISTIAN

1. Discuss first the negative side of the question, showing some of the things that should not enter into the consideration of becoming a Christian; viz.:
 - (a) Parents — Matt. 10:37. I am a Christian not because of my parents. No one should be a Christian just to please their parents, neither should they allow their parents to hinder. Illustration: the story of John Smith and his mother.
 - (b) Friends — Jas. 4:4. Reason as above.
 - (c) Popularity — 1 Jno. 3:13. Same reasons.
 - (d) Wealth — Mk. 8:36,37. Wealth must not be considered.
 - (e) Coercion — Josh. 24:15; Rom. 6:16. We are free moral agents in the matter, and must make up our minds freely to serve God.

The Affirmative side —

- (a) Need of a Leader — Christ the leader, Isa. 55:4;

Matt. 16:24. Being unable to direct my own steps, I need a leader, hence I took Christ as that leader.

(b) Need of a Savior — Matt. 1:21. Who is that Savior? Jesus Christ. So, I took Him.

(c) Need of a Comforter — Isa. 61:1,2; Matt. 5:4. In our troubles and trials, we feel the need of a comforter, so I took Jesus.

(d) Need a resurrection — Jno. 11:25,44. We realize that we must go down into the tomb and that we need a resurrection — Jesus.

(e) Need a Rewarder — Matt. 16:27; Rev. 22:12. When we shall have finished our course in this vale of sin, we realize that we need a Rewarder, so we look for Jesus to reward us. These are the reasons why I am a Christian. Sinner, do you not realize that you need a Leader, a Savior, a Comforter, a Resurrection, and a Rewarder? If so, look to Jesus, and be a Christian.

“WHY I AM NOT A CAMPBELLITE”

Why preach against the name, “Campbellite”? Is there such a thing as “Campbellite Church”? The name “Campbellite” is as good as any other human name.

What others say of the name and why.

But what would they say if we should call them such names as “Fido” and others? Hence, something in a name. But someone says a rose smells just as sweet by one name as another, but what of it? That only proves that you may misrepresent me and call me a Campbellite but that doesn't make me one.

Give the significance of names, “Adam” — Gen. 5:2;

“Noah” — What we think when that name is spoken; “Abram” — Why changed to Abraham, if nothing in a name? “Jacob” — Changed to “Israel”, Gen. 32:28; In wearing the name Israel they wore the name of the Lord — See Deut. 28:10; were married to the Lord — See Jer. 3:14. But no one but the descendants of Jacob wore the name “Israel”. What about the gentiles? See Isa. 62:2. What is to be done with the old name? See — Isa. 65:15; 56:5. How long will the new name last? See Isa. 66:22.

When did the kings see glory? Pentecost.

When did the gentiles see righteousness? Acts 10.

Who was to give the name? Paul — Acts 9:11,15. Read Acts 11:18-26. Show that every thing is now ready for the new name to be given, but must have Paul there. Now show that in as much we are married to Christ, He becomes our husband, and we His wife, we should honor Him by wearing His name, and that a wife who will not wear her husband’s name is not loyal to him. John is the bridegroom, Jno. 3:29. Whole family named after Christ — Eph. 3:15. Must do all in His name — Col. 3:17. Salvation in no other — Acts 4:10,12.

Paul persuaded a king to be a Christian — Acts 26:28. Peter said we should all suffer as Christians — 1 Pet. 4:16.

Show why not a Campbellite — 1 Cor. 1:12,13.

WHOLE HEARTEDNESS

Matt. 22:37; 6:33

Show that God has always required a whole hearted service of His people. See Deut. 6:5. God has never consented to divide honors with any man as per Isa. 42:8.

Hence, we do not use titles that belong to God Jehovah; as "Rev." Ps. 111:9. Acts 12 shows what happened to an old king for receiving honor due only to God. David regarded himself as being under obligation to be whole hearted in serving God, how about we who live under the Gospel dispensation? For in David's day the following revelations had not been made:

1. 1 Jno. 2:5 — "But whoso keepeth His word, in him verily is the love of God perfected."
2. Jno. 3:16 — "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him, should not perish, but have everlasting life".
3. Rom. 5:8 — "God commendeth His love, towards us, in that while we were yet sinners, Christ died for us".
4. 1 Jno. 4:10 — "Herein is love; not that we loved God but that He loved us, and sent His Son to be the propitiation for our sins".

But instead of being wholehearted, like we should be; it seems that we want to serve God on a compromised line; as in the case of Naaman the leper. See 2 Kings—5. Discuss the case of Naaman. Show that we must constantly be on our guard if we succeed in the christian life. This life has been likened to ascending a steep hill. But shall we become discouraged and give up? Then what? The only way for one to be happy is to be whole hearted, all others cannot be happy.

Show how often we put aside the important matter of becoming wholehearted as in the case of the young man who entered college and when the Prof. asked him what

he wanted to do, he answered in detail, with the Prof. asking, "What then?". Also in the case of the young lady who wrote a stanza of her favorite poem: "When all that can die shall be dead, That I shall die no more". She was interrupted and when she returned the following had been added: "Oh where will then my portion be, Where shall I spend eternity"?

Which is the most important of all.

WHAT CHRIST IS TO WORSHIP

Col. 3:11

"But Christ is all and in all"

1. Christ is our Passover — 1 Cor. 5:7; Ex. 12.
2. Christ in songs — Col. 3:16; Eph. 5:19.
3. In prayer — Col. 3:17; Jno. 14:6.
4. Preaching and teaching — Acts 8; Acts 10; Acts 2; Jno. 17.
5. Communion — Matt. 26:29.
6. Giving — 1 Cor. 16:1,2.

WHAT IS MAN?

Heb. 2:6; Ps. 8:4

Ps. 8:3 — "When I consider the heavens, the works of thy fingers, the moon and the stars which thou hast ordained". Also Ps. 19:1.

Matt. 10:29-31 — Sparrows, and the hairs of your head numbered.

1. Man in the flesh:

(a) More than animal — 1 Thes. 5:23; Gen. 2:7; Matt. 10:28; Lk. 22:37; 2 Cor. 12:2-4; 2 Cor. 4:16; 2 Cor. 5:1-8.

Transfiguration — Matt. 17:2; Mk. 9:1.

Rich man — Lk. 16.

Paradise — Lk. 23:42,43.

Jas. 2:26; Job 32:8; 1 Cor. 2:11.

WHO IS JESUS?

Matt. 16:13-16

1. The Son — Mk. 1:1; Matt. 16:16; 27:24.
2. Savior — Lk. 2:11; Matt. 1:21.
3. Way — Jno. 14:6.
4. Light — Jno. 8:12.
5. Truth — Jno. 14:6.
6. Great Physician — Mk. 2:17.
7. Prophet — Deut. 18:15; Heb. 1:1.
8. High Priest — Heb. 3:1; 4:14,15.
9. King — Rev. 17:14; 19:16.
10. Prince of Peace — Isa. 9:6.
11. Counselor — Isa. 9:6.
12. Rose of Sharon — Song of Solomon.
13. Lily of the Valley — Song of Solomon.
14. Good Shepherd — Jno. 10:14.
15. Captain — Heb. 2:10.

WALKING BY THE SAME RULE

Phil. 3:16

“Nevertheless, whereunto we have already attained let us walk by the same rule, let us mind the same things”.

We have obeyed the gospel, hence have “attained” unto the condition of “new creatures” in Christ. Therefore as Christians we are to walk — progress in the divine life, and be guided by “the same rule”.

What is a *rule*? “A guide to conduct”, “law”, “precept or regulation”. See 1 Tim. 3:14,15. Hence, the law or rule, is simply the New Testament.

Again, “We arise to walk in newness of life,” “walk by the spirit”; “walk in the steps of that faith” of Abraham; “walk by faith”; “How ye ought to walk and to please God”, et al.

The worship of the church comes under that “walking by the same rule”, or “Walking in the light”, and must be “walked” in “spirit and in truth”, to be accepted and would embrace each item of worship; viz.: Singing (Eph. 5:19; Col. 3:16). We are to sing what? Hymns, psalms, and spiritual songs. Would it be orderly for some to sing hymns while others sang psalms? No, since that would violate another injunction: “Let all things be done decently and in order” 1 Cor. 14:40. Shall some play while some sing? Would all walk by the same rule?

The prayers; Acts 2:42; 1 Tim. 2:1,8. Rules guiding prayers: 1. “In the name of Jesus” (Col. 3:17). 2. “According to the will of God” (1 Jno. 5:15,15). 3. With “earnestness and humility” (Lk. 18:1-8; 18:13,14). 4. With

spirit of forgiveness (Matt. 6:12,14; 18:35). 5. "In faith" (Jas. 1:5).

What posture? Jesus kneeled (Lk. 22:41); Stephen kneeled (Acts 7:30); Peter kneeled (Acts 9:40); Paul kneeled (Acts 20:30; 21:5); Paul said: "For this cause I bow my knees unto the Father of our Lord Jesus Christ" (Eph. 3:14). This must be the rule but there may be exceptions. Exceptions should not be adopted as the rule.

The Teaching: The examples of the Savior and Apostles, also Paul in 1 Cor. 14:31-35; 1 Tim. 2:11,12.

The Communion: The examples of the Savior — Matt. 26:26-29, etc. and the *rule* by Paul in 1 Cor. 11.

Giving: 1 Cor. 16:1,2.

Sermons

MARRIAGE AND DIVORCE

Patriarchal Dispensation:

1. One Flesh — Gen. 2:24 — Same in all ages.
2. Yet God legislated concerning two wives — Deut. 21:15-17. Examples: Abraham — Jacob.

Moses:

1. Divorce — (a) Deut. 24:1 — Uncleanness, not “fornication” before marriage. Deut. 22:13-21. Not “Adultery” — Deut. 22:22; Lev. 20:10. (b) Other reasons for divorce in Law of Moses: *Hebrew Servant* — He shall go out free if wife given by Master — Ex. 21:2-4; *Second wife* — wife may go out free if he take another wife and provide not for her — Ex. 21:7-11; *Captive wife* — Deut. 21:10-14 — no delight in her; *Unclean wife* — Deut. 24:1,2 — no favor in his eyes; *If second man hate her* — Deut. 24:3 — cannot return to first husband; *Heathen Wife* — Ezra 10:1-11 — not “fornication”, not “adultery”.

God hates putting away — Malachi 2:16. Divorced Israel (Jer. 3:6-8) for adultery (Isa. 50:1).

Was Moses inspired? God said, “I will teach thee what thou shall say” — Ex. 4:10. “Instead of God” — Ex. 6:13; Second law — Deut. 1:3; “That ye may live” — Deut. 4:1; 4:40; “Lord commanded us do these statutes” — Deut. 6:24; “Blessing and a curse” — Deut. 11:26-28; “Thou shalt not add — “Deut. 12:32; Law to continue to the cross — Col. 2:14; All fulfilled — Matt. 5:11; Jno. 5:45-47.

What Christ Taught: Matt. 5:31 — Deut. 24:1. Matt. 5:32 contradicts the Law of Moses. *Three dispensations* — Matt. 19:3-9; Gal. 3:19; Gal. 3:10-11; Gal. 3:24 — “The law was our schoolmaster...”.

Fornication — (Porneia) — General term, Mk. 10:2-9, 11-12; Lk. 16:18. Greater statement always embraces the lesser without contradicting it. Under the Mosaical law they were stoned to death for fornication — Deut. 22:22-27. Matt. was written 50 to 60 A.D.

Did Christ preach the gospel? Mk. 1:14,15; Authority — Matt. 7:29; “Hear Him” — Matt. 17:4-5. *Three branches of law* — (a) Legislative (b) Executive (c) Judicial — Matt. 9:35; 4:23; Jno. 6:63; Matt. 24:35; Jno. 6:68; Heb. 2:3; Jno. 1:17; 1 Tim. 6:3. When effective — Heb. 9:16, 17.

Marriage — Rom. 7:1-3. Comparison never true in every respect. Reasons from the rule and not the exception. Modified in Matt. 19:9; 5:32. Example: Rule — (Ordinance of man to be obeyed) — 1 Pet. 2:13. Limited: Acts 5:29. Rule — (Children obey parents) — Col. 3:20. Limited — Eph. 6:1. Rule — (Wives be subject to husbands) — Eph. 5:24. Limited — Col. 3:18. Rule (not to be put asunder) — Matt. 19:6. Limited — Rom. 7:2. Rule — (Bound until death) — Rom. 7:2. Limited — Matt. 19:9.

1 Cor. 7:27-28 — Bound, seek not to be loosed. (Lusis) Divorce — Thayer P. 384. Noun form used once. “Loosed from” a wife — P. 384 — Thayer. “Luo-vi” to loose any person or thing tied or fastened — husband and wife joined together by the bond of matrimony. Robinson — P. 438 — “Luo” used in antithesis — dedesai — loosed and bound

“apo-Luo” — “Put away” — Matt. 19:9. “Loosed from” — Thayer — The compound from of Luo and Apo. Loosed — Matt. 21:2; Lk. 13:15,16; Jno. 11:44; Acts 2:24; 13:25; 22:30; 24:26; Rev. 5:2-5; 9:14-15; 20:2,3. 1 *Cor.* 7:28 — “But and if thou marry thou hast not sinned.” If loosed only by death then seek not the death of your wife. If loosed is unlimited, then it teaches promiscuous divorce and remarriage — 1 *Cor.* 6:15-18; 1 *Cor.* 7:2.

The four Gospels do not belong under the Law of Moses, as they contradict it. They were written after Pentecost, and Matt. wrote by inspiration, just as Paul.

“TO WHOM SHALL WE GO?”

“Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life” — Jno. 6:68.

“But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear” — 1 *Pet.* 3:15. To whom shall we go to get this answer of the reason of the hope we have?

The Answer To This Question. We cannot go to self and elicit from the labyrinth of our own conscience or feelings the answer to this all important question, for “It is not in man that walketh to direct his steps” — Jer. 10:23, and, “There is a way that seemeth right unto a man, but the end thereof are the ways of death” — Prov. 14:12. Do not risk it, neighbor! Nor, can we go to the educated in the wisdom of the world; “For after that in the wisdom of God, the world by wisdom knew not God, it pleased God

by the foolishness of preaching to save them who believe” — 1 Cor. 1:21.

Now, if we could go directly to God, Christ, The Holy Spirit, or angels, and have them speak down through the rifted heavens, it would satisfy every sinners soul, but we cannot do that since they are not so speaking in this age. If we could go directly to the prophets and apostles and receive a direct answer from them, it would suffice; but their bodies have been dust for ages, and their spirits have long since passed into the spirit realm, and we cannot go there and question them. Then, “to whom shall we go?”

While we cannot go directly to any of the above and receive a direct answer by word of mouth, yet we can go to all of them indirectly and receive the answer, which is just as reliable and sure as if we could sit at His feet, look into the face of Jesus, as Mary did of old, and hear the answer in His own voice and words, voice and words sweeter than any song by angels sung! Here is the how:

“And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written that ye might believe that Jesus is the Christ; and that believing ye might have life through His name” — Jno. 20:30,31. Note something was “written that ye might believe and that ye might have life”. Yes, thank God, the word of God, Christ, the Holy Spirit, prophets, and apostles was “written in this book”, that we might have life.

Hear Peter as he contrasts the written with the spoken: “And this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy; where unto ye do well that

ye take heed as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts; — For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost” — 2 Pet. 1:19,21. The same was true of the apostles. The Holy Spirit spoke through them — “They spake as the Spirit gave them utterance”, and their words have been written in the New Testament. Therefore, we may go to this Book with implicit confidence, and there read the inspired word of God, from Christ, Holy Spirit, and the apostles, the answer to the question, “What must I do to be saved?”, which is even better than an oral answer, for when we read it, the answer is ever just the same. “Lord to whom shall we go? Thou hast the words of eternal life” — Jno. 6:68, and Jesus said, “It is written in the prophets, And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father cometh unto me” — Jno. 6:45. Yes, and when you find the answer to this all important question written in the book, it will not be said that it is “something better felt than told”, or that “I cannot tell you how, but I can tell you the place and the time”. Jesus said “they shall be taught of God. Every man therefore that hath heard and learned of the Father cometh unto me”. It is an intelligent question and you are given an intelligent answer. Remember, too, that all are to be judged by the things which are “written in the books, according to their works” — Rev. 20:12. Do you think a merciful God would give us an answer in this Book so mystical and complicated that we cannot understand it, yet in the final Day judge us by the things written in this Book?

The Power Of That Word. Jesus said, “The words that

I speak unto you, they are spirit and they are life" — Jno. 6:63. Peter said the apostles "preached the gospel with the Holy Spirit sent down from Heaven" — 1 Pet. 1:12. Paul said, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth" — Rom. 1:16. This gospel when heard by the sinner will produce faith in his heart — hear Paul: "So then faith cometh by hearing, and hearing by the word of God" — Rom. 10:17, and again, "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation" — Eph. 1:13. No wonder Jesus told His apostles to preach this gospel to "all nations", to "every creature" — Matt. 28:19; Mk. 16:15. But why preach it, if men cannot understand it? When Peter, having been filled with the Holy Spirit, preached this word of the Lord to the multitude of Jews who had slain the Son of God, they were pricked in their hearts and cried out, asking what they should do (Acts 2:38). Peter gave the answer, and the record says, "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls" (verse 41) and in verse 47 we are told the Lord added them to the church. God is no respecter of persons (Acts 10:34), hence when you go to the written word of God in the New Testament, find the answer to your question in the same language given by the apostles of Christ on Pentecost and thereafter in the book of Acts, you should "gladly receive the word" or answer, that you may be made free from sin, and let the Lord add you to His church, the one you read about in the New Testament.

Do We Still Have The Lord's Word? Let the Bible answer: "Seeing ye have purified your souls in obeying the

truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently; Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. — But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you” — 1 Pet. 1:22-25. Note, the word endures how long? The Holy Spirit through Peter said, it “endureth forever”. Jesus said, “Heaven and earth shall pass away, but my words shall not pass away” — Matt. 24:35. When the world is one fire and time shall be no more, still His words will stand! His words are to judge us in the last day, and John saw it doing just that in Rev. 20:12,15.

THE THREE WITNESSES

1 Jno. 5:8,9

“And there are three that bear witness in the earth, the Spirit, and the water, and the blood: and these three agree in one. If we receive the witness of men, the witness of God is greater for this is the witness of God which He hath testified of His Son.”

1. Note these three witnesses — Spirit, water, and blood agree in one person.
2. That this is the witness God has testified of His Son; viz., Spirit, water, and blood. Now, let it be remembered that God promised Abraham to bless all nations through his seed — blood line (Gen. 12:3; Gal. 3:16). Hence, the Messiah must come through that blood line. Some tried it — Jno. 10:8.
3. John the baptist, baptized only descendants of Abraham,

but was to find the Messiah in this baptizing, Jno. 1:29, 34. In this John states that he was sent to baptize that "Christ might be made manifest to Israel". John says, "I knew Him not" (as Messiah, evidently, and not in the flesh, as he knew him in the flesh, being his cousin).

4. After Christ's baptism, the third witness, the Spirit, testified that He was the Son (Matt. 3:13,17), and John confirms this (Jno. 1:34). Hence, Christ was baptized that He might be your Savior and mine. He could no more have been the Messiah without baptism than without the blood line of the Spirit's testimony. In baptism He was to be found.

The door and the friend of the bridegroom — Jno. 10:1, 16; 3:28,30. The door in John 10:1,2, has direct reference to the door through which Christ entered His public ministry — one shepherd and one door — no other one is allowed to come through it — it being encircled by Abraham's blood, for Christ had to come through that blood-line and of David's flesh (Rom. 1:3), and He had to meet God in the act of baptism, though no sins to be remitted. It was the place where God was to point Him out to John, when the third witness spoke — the Holy Spirit. John baptized thousands who were of the flesh of David, Abraham's blood-line, but only one did the third witness testify. No other one ever passed through this door into the public work, hence but one door in John 10:1,2. Jesus entered through this door to the Jews. He went in to bring His sheep out of the sheep-fold that then existed — the old covenant — and to bring them into the new covenant that He established later, and of which sheep-fold He became the door. The other sheep, not of this fold, were the Gentiles (v. 16). This new sheep-fold is the Church of our

Lord. The Jews were called out of the old into it, there meeting the Gentiles in the one fold with the one shepherd. (See Eph. 2:11,16; 3:1,6).

But who is the "porter"? Read John 10:2,3. This was John the baptist, who administered baptism to Christ, letting Him through the door. John is also called the "Friend of the bridegroom" (Jno. 3:29,30). John's work was to continue until he baptized Christ, pointing out the Messiah to the Jews, after which his work began to decrease and Christ's to increase (Jno. 4:1,2). Is it not strange that people will wear the name of John (the friend) instead of Christ (the bridegroom)? We are married to Christ, Rom. 7:4, baptized into His name, Rom. 6:4; Acts 2; 10:48. We would think it foolish for a woman to take the name of the "best man" rather than her husband. And just as foolish to think that God is to fulfill His promise to David by putting Christ on David's throne when he comes again, when all these promises were fulfilled in His first advent. (Read Acts 2:30,31). We are not to know Christ from His fleshly relationship to David anymore (2 Cor. 5:16). Many ridiculous things are done in the name of religion.

THE CUP QUESTION

1. *"The Cup of the Lord"* — 1 Cor. 10:21; 11:27. It takes both a drinking cup and "the fruit of the vine" to constitute "the Cup of the Lord".
2. *"Poterion, a cup, a drinking vessel"* — Thayer, page 533.
3. *Literal* — "The vessel out of which one drinks" — Thayer, page 510. Matt. 26:27; Mk. 14:23; Lk. 22:17; 22:20; 1 Cor. 10:16; 1 Cor. 11:25; 1 Cor. 11:28. *Note* — "a"

and “b” after a reference denotes the first and second usages of the term, namely, the literal use and by Metonymy.

4. *Metonymy* — Metonymy is a figure of speech in which an object is presented to the mind, not by naming it, but by naming something else that readily suggests it — Williams “Composition and Rhetoric”, page 220.

Kinds of Metonymy — (he mentions 10 kinds): Container and the thing contained, as “The kettle boils” — Ibid. Lk. 22:20 (b); 1 Cor. 10:21; 11:25,26,27 — Thayer pages 533.

A Syllogism — (a) “The cup of the Lord” as used in the New Testament is a Metonymy. 1 Cor. 11:21;11:27. (b) It takes the drinking cup and “the fruit of the vine” to constitute a *Metonymy*. (c) Therefore, it takes a drinking cup and “the fruit of the vine” to constitute “the cup of the Lord”.

Proof of the first premise: “Drink the cup of the Lord”. Thus it is taught that the use of “cup” here is a metonymy, for “Metonymy is a figure of speech in which an object is presented to the mind, not by naming it but by naming something else that readily suggests it” — Williams Rhetoric, page 221. Hence, “cup”, the drinking vessel is here named to suggest to the mind the contents to be drunk. And if the contents are named, no metonymy exists.

Proof of the second premise: Williams says, in treating this kind of metonymy (there are 10 kinds that he treats), “Container and the thing contained”. Here “and” connects co-ordinate elements; and no metonymy can exist without

“Container and the thing contained”. No man can use a liquid apart from a container by metonymy; and no man can use a container, a cup, for example, apart from the contents, by metonymy.

And hence, “The scriptures teach that it takes both the vessel, or cup, and the fruit of the vine, to constitute the cup of the Lord”.

“*The cup*” — *Pino ek* (drink out of) with a genitive of the vessel out of which one drinks, *ek tou poterion* (out of the cup), Matt. 26:27 — Thayer, Lexicon, page 510. And on page 533, he says cup is used properly or literally, in this verse. And he is backed by the scholarship of the world, Harvard, Yale, Bethany College, Chicago Univ., etc.

F. R. Gay, Prof. of Greek, Bethany College (since 1910) says “cup” in Matt. 26:27, is used literally.

“And I (Phillips) wrote him, Dec. 5, 1928, asking, ‘In Matt. 26:28, what is the antecedent of the word, “this”? He replied, the word translated, ‘this’ has as its antecedent, poterion (cup). And again I asked, ‘If a noun in the Greek were supplied, what Greek noun would be used?’ He answered, “It would be the Greek noun, poterion.” Again, ‘And would that Greek noun, when supplied be used literally, i.e., e.g., if *poterion* (cup) is supplied, would it be used literally or by metonymy?’ He answered, “By metonymy”. Again, ‘In Lk. 22:20, is the word translated cup (*poterion*), used literally in both instances? (I understand Thayer to say in his lexicon, that the second use here is by metonymy, am I right?’ He answered, “In the second instance, it is used by metonymy (as Thayer says).”

Mr. Robert Musgrave,
Elk City, Okla.

My dear Mr. Musgrave:

Your letter dated Feb. 23, addressed to the Dept. of English, University of Okla., was placed in my box today. I get a number of letters ostensibly intended for the Dept. of English at the State Univ., probably because many persons think that the State Univ. is at Okla. City. I am glad to be of any possible help to you in settling what appears to be a doubt as to the use of the word *cup*.

The word *cup* primarily means a small drinking vessel which is used chiefly to drink from. It may or may not have a handle. In Webster's New International Dictionary, page 549 we find as a possible use of the word its employment to represent the combined idea of the vessel itself and the contents of the vessel, but it is intimated that in this use the word *cup* is an abbreviated form of the word *cupfull*. You ask as your first question, *Can a liquid apart from a cup that contains it, be called a cup?* I should say that it cannot be so called. The Dictionary seems to answer your second question (as I have already said) that the word *cup* may represent the combined ideas of the vessel itself and its contents, but in this sense the word *cupfull* would be a better term. Your third question reads, *In case of the container and the thing contained, is not the contents merely suggested to the mind by giving the name of the container that holds it?* If you will change this so to read, "Is not the measure or amount of the contents merely . . .", then I would answer in the affirmative. Your fourth question deserves a paragraph of its own in reply.

It reads, *Is the cup, under any circumstances, the name of a liquid? If so, what liquid?* The answer is the famous "yes and no" answer, depending upon what the questioner means. The word once in a while used to indicate a beverage made of liquor, sweetened and flavored with various fruits, herbs, etc. and usually iced. But even when used in this unusual denotation the word *cup* is but a shortened form of

such words as Claret Cup, Cider Cup, etc., as stated above. So if you wish me to state Yes or No in answer to your fourth question the answer would have to be No.

Please feel free and clear to write again if I have not made myself clear and if you have any other questions upon which we can shed light, send them along.

Sincerely yours,

C. W. Shumway, Head of Dept. of Eng.
Okla. City University

Questions by G. A. Trott:

1. How many cups were used in the institutions of Supper?
2. What constitutes a cup of anything?
3. In giving thanks for "this cup" of coffee, could the coffee be in the pot at the time such thanks are offered, or in a cup?
4. Would it be truthful to speak of a cup of any liquid until it is in a cup?
5. If in a cup, from which all are to drink, where is the scripture that authorizes us to pour into another cup or cups before the communicants drink?
6. If we are to divide it among ourselves, how can we do that if it is divided for us by someone else?
7. The scriptures teach that the multitudes were in and about the temple daily, but is there even a hint that they met there to break bread?
8. Does not every reference we can find indicate that the churches were small enough to meet in private houses?
9. Is there any evidences except someone's assertion that

the multitude met anywhere in one large congregation for worship, or is it not merely an assertion of someone who would like to be able to prove that it was that way?

10. Is there any law of language by which we can translate a cup, the cup, or this cup, into cups?

Large congregations — Matthew Henry's Commentary:

“They did not think fit to celebrate the eucharist in the temple, for that was peculiar to the Christian institutes, and therefore they administered that ordinance in private houses of the converted Christians as were convenient, to which the neighbors resorted; and they went from one to another of these little synagogues or domestic chapels, houses that had churches in them, and there celebrated the eucharist with those that usually met there to worship God.”

Again v. 44:

“They had frequent meetings for Christian converse. *All that believed were together*; not all those thousands in one place (this was impracticable) but as Dr. Lightfoot explains it, they kept together in several companies or congregations, according as their languages, nations, or other associations, brought them and kept them together.”

UNITY

Unity — “Behold how good and how pleasant it is for brethren to dwell together in unity” (Ps. 133:1). I fear that some do not realize just “*how good and how pleasant*” it is, for unless we have experienced division, we do not seem to realize the sorrow of division nor the pleasure of *unity*. We do not seem to appreciate blessings until we experience the loss of them. Often the young and inex-

perienced, not knowing the cup of sorrow which accompanies division in the church and the harm it does by placing a stumbling block in the way of a weak brother or an unsaved sinner, will act and talk in a way to kindle the fire of division among brethren. Let us be careful that our zeal ambition, or desire to make a name, does not ruin our knowledge and wisdom, nor our love for the Lord and His cause. "Let us walk worthy of the vocation wherewith we are called, with all lowliness and meekness, with longsuffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3). Yes, "with all *lowliness* and *meekness*" we *must* be "*longsuffering, forbearing one another in love,*" and we must "*endeavor to keep the unity of the Spirit in the bond of peace*". We must sow *unity* not discord. We must preach *unity*, instead of agitating and advocating discord and division. We must be careful that we do not allow ourselves to become selfish and factious, having a desire to *gather around us a following* for a selfish purpose. We must build up the people around *Christ* instead of the preacher. Preachers should respect and appreciate the judgment and advice of experienced leadership in the church, instead of trying to run roughshod over such leadership. In a word as Paul says: "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves" (2 Tim. 2:24,25).

There are many reasons why the people of God should be *one*, but I must give the splendid example of Abraham. When there arose a strife between the herdsmen of Abraham's cattle and the herdsmen of Lot's cattle, Abraham said to Lot: "Let there be no strife, I pray thee, between

me and thee, and my herdsmen and thy herdsmen; for we be brethren" (Gen. 13:8). Note: "*For we be brethren!*" Yes, for *this reason*, "let there be no *strife* between me and thee". May we all ever say that! But another reason for the need of unity in verse 7: "And the Canaanite and Perizzite dwelled in the land" — the enemy was in the land — the stranger would make a note of their strife. Yes, and the enemy now dwells in the land around and among us, so "let there be no strife, I pray thee, between me and thee". May we all exclaim from our inmost souls, and then work and talk and preach to that end.

What would be the result if we would start advocating division and disfellowship in every case of a difference between brethren on one or more points? There would be as many factions as we have preachers, or nearly so. Consider: do you know of another preacher who sees eye to eye with you on every question? Of course, we must be united upon such essential questions of how to become a Christian, the worship, possibly others; but on many others we may differ widely due to degrees of knowledge, etc.; yet we can and should work together in loving fellowship.

WHY OPPOSE INNOVATIONS IN RELIGION

Many people do not understand why we approve of innovations in things of human origin, but oppose innovations in religion or things of divine origin. If you will follow me closely in this investigation, I think, you will be able to see why we oppose innovations in religion:

Definition: "Innovation, something new; in religion, a change in ritual organization, etc. Basic idea, something new" — Webster.

Hence, that which is not as old as the New Testament is "something new", an innovation in religion. There are two kinds of innovations: 1. Those involving only man's arrangements: 2. Those involving divine arrangements. The former are entirely harmless, and may be positively beneficial. Man has the right to change his own work or plans according to his own discretion, since God has not legislated as to how man is to work his farm, factory, or vineyard. Hence, our objections lie entirely against the latter kind. Let us not confuse our right to change our plans with things that have to do with divine prerogative. Herein lies the trouble.

But, "to the law and the testimony"; "What hath the Lord spoken"? Hear Him: "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). May we do just as the Lord has commanded Israel above. May we really "Stand in the ways, see and ask for the Old Paths, where is the good way, and walk therein," that we may "find rest for our souls". Again: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways, and my thoughts than your thoughts" (Isa. 55:8,9). This shows that the finite mind is so inferior to the Infinite, that the Lord contrasts them by the contrasts of heaven and earth.

Religion is either divine in origin or human. If human, there is no harm in change. Divine things are products of divine wisdom, hence cannot be improved by man. There are some apparent exceptions: The development of plant

and animal forms by cultivation. In this case, man only places the form in such environment as to develop what was already there. There are two sides to nature — God's and man's. Science is but the discovery of God's side. No scientist has ever invented a new law of nature or created an atom of matter. His entire work is to discover, not to invent. This principle applies with equal force to religion. It is God's province to create and reveal; man's to discover, interpret, and enjoy. The scientist, as a rule, know this, theologians do not. Hence, they leave their province to invade the province of God, by adding to God's arrangements or changing God's arrangements. True progress is in the direction of learning more and more of God's plans but never in trying to add to those plans. Let us recall the text: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55:8). The Lord has told us that man's ways and thoughts are not God's ways and thoughts. Furthermore: "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). Just because a thing seems right, does not make it right in the sight of God. Shall we not learn a lesson by the mistakes of Saul? When the Lord sent him to destroy the Amalekites and all they possessed, you remember he spared old King Agag and the best of the sheep and oxen, and of the fatlings, and the lambs. Although Saul made excuse that the people wanted them, and they intended to offer them as a sacrifice unto the Lord, yet the Lord through Samuel rendered to him a stinging rebuke: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold to obey is better than sacrifice, and to harken than the fat of rams" (1 Sam. 15:1-22). No

matter if Saul did mean to serve God with these changes in God's orders, it did not please God, and Saul lost his throne as king. "The things that were written afore time, were written for our learning and our admonition". Things that are divine must be respected and left free from any changes by man.

The church is a divine institution — Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). Paul said, "God gave Christ to be head over all things to the church which is his body; the fullness of him that filleth all in all" (Eph. 1:20-23). This church was built by the Lord, and it is his church, not man's, nor was it built by man. Denominational churches were established by man, therefore human, but not so with the divine institution of the Lord. Hence, since the church here mentioned, originated in the mind of the Lord, it is divine, infinitely greater than any or all human organizations, we dare not add to its divine structure, nor try to change a feature of it. Hence, there is no room nor place for any human institution or organization, for as Paul says, the "church is the fulness of Him that filleth all in all" (Eph. 1:23). Furthermore, since Paul says by inspiration, that the church is the fullness of him, where is there any room for a "future kingdom" as some would have us believe?

From the above deductions, I submit the following conclusions: The church of our Lord, being a divine institution, man is prohibited from adding to or taking from, or changing any feature of that divine structure. Therefore, only the divine names of the church and of its members must be adopted or used; nor are we allowed to alter the

divine organization of the church; nor can we change, add to, or take from the ordinances of this body; nor, must we add to, take from, or change the worship of this divine institution. For all were given by the Lord. It is man's province to discover and learn all he can about these things, but he cannot improve them by changing them. Now, hear our Lord, the head of his church as he warns: "Every plant which my heavenly Father has not planted shall be rooted up" (Matt. 15:13), and "But in vain do they worship me, teaching for doctrines the commandments of men" (Matt. 15:9). Now, since the Jews rendered their worship vain, by teaching for doctrines the commandments of men, and since God is no respecter of persons (Acts 10:34), do we think that we are at liberty to change, add to, or take from the divine arrangements? Certainly, we render the worship vain when we introduce an innovation, something new, into the work and worship of the church of Christ. You must be able to understand by now, why it is that we are afraid to introduce into the work and worship of the church, that for which we do not have precept, approved example, or necessary inference. We should ever heed the words of Jehovah to Israel: "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).

I repeat that many people do not understand why we oppose innovations in religion, a thing of divine origin and divinely governed, yet approve of innovations in things of human origin. God has not legislated as to how we are to work our farms, factories, kitchens, but has left such matters to our own discretion, hence we may change our plans, methods, arrangements, etc., with profit. But it must

be remembered that the church is a *divine institution*, purchased by the precious blood of Jesus, Who is the foundation and the builder, and let it be remembered that the Lord gave us the New Testament to show us "*how we ought to behave ourselves in the house of God, which is the church of the living God, the pillar and ground of the truth*"; that we are to "keep the ordinances as they were delivered"; "speak as the oracles of God"; without adding to or taking from the word of God.

We do not need change in the divine plan — The divine arrangement is fully adapted to man as he is everywhere found in every age. God's plan worked well under the most trying circumstances during the first century. There were only a few disciples qualified to carry the gospel to the whole world, as they began at Pentecost, yet the church has never made the progress since, in the same length of time, as it made in the apostolic age. Why then should anyone think that we need a new gospel, another church, a different worship, human creeds, human names, new ordinances, other organizations, etc? History in the Bible demonstrates that God's plan is the best, having worked well under all circumstances, in any age, any place in the world. Why not then adopt it and practice it? Modern human plans in religion are failures. Look at Rome, with all her abominable idolatry, innovations, and many departures from the divine pattern; then remember that she once was part of the divine institution before she apostatized by making changes in the divine plan, and you can see how far she has drifted. Then, take a look at the so-called Christian Church of today with all her man-made arrangements, societies, human institutions, instruments of music, shows, suppers, etc., yet remembering that she once

took the first step by adopting that which seemed to be an innocent and harmless innovation, but the first led to the second, and on and on, until today she stands simply another denomination, co-operating to the fullest extent in all the denominational inventions, and human arrangements. In the face of the foregoing, how can my brethren of the church of Christ follow in the steps of the above apostatized churches by introducing into the work and worship of the church such innovations and departures from the divine pattern? I appeal to all honest hearts to look to Jesus for our example of these things. Hear Him: "I do nothing of myself, but as my Father has taught me, I speak these things — I do always those things that please him" (Jno. 8:28,29). I insist that we should do only those things we can read from the Word of God in the New Testament. I want to be able to say, "I do always those things that please Him", but how may I be able? When "I do nothing of myself; but as the Father has taught me, I speak these things". Furthermore, Jesus said, "I came not to do my own will but the will of Him that sent me", and "Not my will but thine be done". This was the spirit that ever animated the Son of God, and remember brethren, "If any man hath not the spirit of Christ he is none of His". We need faith in the Lord and reverence for His blessed word, that will enable us to say: "Not my will but Thine be done", "Speak, Lord, thy servant heareth command and I will obey".

The results of Innovations — Every change of a feature of the New Testament church is the removal of a pillar that supports the divine structure. Such changes tear down the divine structure, while they build up a human structure. Such changes will ultimately exalt the human and make

lower the divine in the minds of the people. It seems natural that man is prone to change anything he can — it has always been his way. To permit changes in religion by man would lead to its ultimate perversion and subversion. It has been demonstrated by the history of the Jews. Hear Jesus, “Howbeit in vain do they worship me, teaching for doctrine the commandments of men. For laying aside the commandments of God, ye hold the traditions of men, such as the washing of pots and cups: and many other such like things ye do. Fullwell ye rejected the commandment of God, that ye may keep your own tradition” (Mk. 7:7-9). Human nature remains the same. The people of God (Israel) added many traditions and customs to the law of God, but the same is, and has been, true in the church of Christ. Early Christians perverted ordinances, established customs, appointed seasons, changed government, which finally brought on the papacy, dark ages, etc. While the Campbells and others labored to lead honest hearts back to God, back to the New Testament, order of things, and they succeeded to a great degree, but since their day the Christians have in a measure repeated the mistakes of the early Christians, by adding many unauthorized customs and practices, yea, and have made changes in ordinances, government, offices, worship, etc., such as instrumental music, Sunday schools, Bible colleges, cups and loaves in the Communion, etc. Hence, the urgent need for a *return to the old paths, back to the Bible!*

Dangers of Innovations — Let us consider the danger of innovations in religion, that we may escape the wrath of Jehovah, and that we may be saved from a devil’s hell. The introduction and practice of innovations in religion will cause the loss of respect for God and reverence for His

word, which encourages the carnal mind, instead of causing one to become spiritually minded. Innovations in religion increase human authority, thus exalting the human over the divine arrangement. Innovations mean "departure from God" when adopted and practiced. This has ever been the inevitable result with all who have followed after innovations, from Israel on down to the present time. Furthermore, the introduction of innovations and contention for them has divided the divine institution, the church of our Lord. This sad state of affairs has been one of the outstanding hindrances of the progress of the gospel and efforts to convert the world to Christ.

We continue our reasons for opposing innovations in religion, although we may practice advantageously innovations in things of human origin, since the Lord has not legislated how we are to carry on our work in the realm of human origin. We are often reminded by those who practice innovations in religion that Christ and the apostles did not travel in automobiles and other modern means, thus confusing the divine with the human things.

Among the dangers of innovations in religion we offer a few of them here. The adoption of innovations leads to a loss of respect for God, irreverence for God's word, exalts the human above the divine arrangement, exalts the carnal above the spiritual; means departure from God; increases human authority; adds to and takes from the Word of God. Therefore, to permit such changes in religion, by man must lead to its ultimate perversion and subversion. Furthermore, wherever innovations are introduced into the worship of the church of Christ, contention, alienation of fellowship, and ultimately open division in the body of Christ

is the awful result and the terrible price to be paid. Paul speaks of those who do such things in Rom. 16:17,18, and he tells what should be done with those who will not repent. Can it be possible that some brethren love their human inventions better than they love the unity for which our Savior so earnestly prayed? (Jno. 17). *Remove the innovations and the contention* for them, and the body of Christ will again stand before the world and the Lord united, strong, an influential institution with power to again take the world for Christ. Brother, will you not join us in this much needed crusade to rid the church of humanisms, thus restoring the apostolic teaching and practice?

The law of limitation prohibits innovations. The introduction of innovations is not something that we may or may not do, and still please God — not something permissible, but the Word of God prohibits the use of them. See here: “Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son” (2 Jno. 9). It is apparent to every honest heart that according to the above, the “doctrine of Christ” is our limitation, or our confines. If we are to “Abide in the doctrine of Christ”, we cannot go beyond or outside of the doctrine (teaching) of Christ for our teaching or practice. This will force us to abide by the things we can read in the New Testament for the work and worship of the church. All of the innovations are outside the doctrine of Christ, hence if we practice them, we shall have to go outside the doctrine of Christ to get them, and John says, “He that transgresseth and abideth not in the doctrine of Christ, hath not God”. Can we afford to do it?

Again: "All Scripture, given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16,17). Here it is plainly stated that the Holy Scriptures thoroughly furnish the man of God unto all good works, but they do not furnish the innovations, for they are not mentioned in the Scriptures; therefore, they cannot be good works in the sight of God. Brother, if the Scriptures do not furnish the work you are doing, you had better give it up. Can you read your practice in the New Testament Scriptures? Are you engaging in "something new" — newer than the New Testament? If so, it must be an innovation, and is therefore condemned.

Hear the apostle Peter: "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). That is, if any man speak, let him speak as the Scriptures speak, but where do the Scriptures speak of any of the innovations troubling the church? Echo answers, "Where"? The innovations are not in the "oracles of God" hence, when any man contends for them he is not "speaking as the oracles of God". If all would speak as the oracles of God, we could have unity.

The above Scriptures and many others forbid any changes in matters of divine arrangement. The law of limitation disregarded by Christians, puts them beyond the pale of true Christianity. When we think we can disregard the Scriptures we are deceiving ourselves, and we shall have to give an account of such disobedience, when we stand before the Great Judge in judgment. If we conform to the above law of limitation, we know that we shall have

to abandon any claim to human creeds, human names for the church or its members, denominational churches, human organizations or societies to do the work of the church, sprinkling for baptism, religious observance of seasons, instrumental music in the worship, Sunday schools, cups in the Communion, the modern pastor system, wherein the evangelist is taken out of his sphere to do the work of the elders, while the elders become mere figureheads, etc. All informed Bible readers know the above mentioned things are not to be found in the New Testament. Hence, we cannot remain or abide in the "doctrine of Christ" (2 Jno. 9), while contending for them. They are not in the Scripture which "furnish the man of God unto all good works" (2 Tim. 3:16,17), hence not a good work. Furthermore, they are not in the sacred "oracles of God" (1 Pet. 4:11), therefore, we cannot "speak as the oracles of God" while contending for them.

In view of the above truths, I appeal to my brethren in the spirit of love and meekness to abandon all innovations and to come back to the Bible in teaching and practice, that we may, indeed and in truth enjoy the tranquil harmony and unity of the transcendent blood bought church of our Lord! for "behold how good and how pleasant it is for brethren to dwell together in unity" — David. May we heed the pleading of Jehovah of Israel as he said, "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). Realizing, too, that the Lord has said, "For my thoughts are not your thoughts neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa.

55:8,9), and “There is a way that seemeth right unto a man but the end thereof are the ways of death” (Prov. 14:12). Finally, for all cannot be written, in the language of the poet, may we meditate and heed:

“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”.

“WHEN THOU WAST LITTLE”

“Then Samuel said unto Saul, Stay, and I will tell thee what the Lord hath said to me this night, and he said unto him, Say on. And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel” (1 Sam. 15:16,17).

The above memorable words were spoken to King Saul by the Lord through the man of God, Samuel, about 2900 years ago, yet these words are as appropriate and forceful today as when spoken. We need to consider them very carefully and heed the warning. Remember that King Saul had been sent on a mission by the Lord, but he failed to carry out the instructions of the Lord, disregarding the word of the Lord in order to please the people. The Lord through Samuel, ask him:

“Wherefore then didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?” (vs. 19). Saul replies, “The people took of the spoil, etc”. Samuel answers:

“Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold,

to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idoltry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king" (Verses 22,23).

The above is a solemn warning to all who would take matters into their own hands to deviate from the "Old Paths", the way of the Lord, as revealed in His Word: but I wish at this time to deal especially with the question that Samuel put to Saul, viz.: "*When thou wast little in thine own sight*, wast thou not made head of the tribes of Israel, and the Lord anointed thee king over Israel?" (Vs. 17). Oh, what a searching question! "When thou wast *little*" — not just merely *little*, but "*little in thine own sight*". Yes, while he was "little", while he was humble, while he was meek, while he was "poor in spirit", God exalted him, making him head over the tribes and king of Israel. This ought to be a lesson to every preacher, to every leader, and every teacher in the church, yea, and a lesson to every Christian from the least to the greatest that as has been said in a paradoxical manner, "The way up is down, and the way down is up". When Saul was humble, "*little in his own sight*", God lifted him up, but when he became *big in his own sight*, God *humbled* him. Take warning brother!

Humility, "*little in thine own sight*", is no doubt one of the greatest, the most admirable, beautiful, and Christ-like of all virtues, yet the one least practiced. The New Testament clearly teaches that we cannot be full of self-seeking, "vain glory", and conceit, and be His disciples. The ungodly greed for money, lust for power, popularity,

“uppermost seats in the synagogue”, etc. in the world and in the church, is a shame and disgrace to the religion of the meek and lowly Jesus. The *haughty spirit* is a stench in the nostrils of Jehovah! No selfishness, no worldly pride, and no sense of superiority ever marred the character, nor darkened the brilliant and humble life of the lowly Master. There is simply no place for the “big headed” in the kingdom of Christ. To whom does God look for leadership in His work? “To this man will I look, even to him that is poor and of a contrite spirit, and that trembleth at my word” (Isa. 66:2). “Blessed are the poor in spirit; for theirs is the kingdom of heaven” (Matt. 5:3), and “Blessed are the meek; for they shall inherit the earth” (Matt. 5:5). What a promise to the meek!

After all, the apostles of our Lord were just men, subject to mistakes, the same as we. In the very shadow of the cross, they had disputed about who should be greatest in the kingdom. Hence, Christ taught them thus:

“If any man desires to be first, the same shall be last of all, and servant of all” (Mk. 9:35). “And whosoever shall exalt himself shall be abased and he that shall humble himself shall be exalted” (Matt. 23:12). In writing to the Roman brethren, Paul said: “Be kindly affectioned one to another with brotherly love; in honor preferring one another” (Rom. 12:10). This advice and instruction heeded by the preachers would often save the church from factions and division. It is a fearful and disgraceful thing for one to be for Paul, one for Cephus, and another for Apollos. When such happened at Corinth, Paul said: “Are ye not carnal, and walk as men?” (1 Cor. 3:3,4), yes, and to be carnally minded is death. So long as some think of them-

selves more highly than they ought to think; so long as some are selfish and lustful, and so long as some feel that they are superior to others intellectually and otherwise, having overconfidence in their own strength and ability, we may look for a factious spirit manifested among brethren.

May we as brethren do as James says: "Humble yourselves in the sight of the Lord, and He shall lift you up" (James 4:10), and as Paul says: "Wherefore let him that thinketh he standeth, take heed lest he fall" (1 Cor. 10:12). With hearts filled with pride and conceit, it is impossible to serve the Lord in an acceptable manner.

Knowing our own weakness and imperfections, let us all "put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye" (Col. 3:12,13).

One has said: "Position hunters and place seekers are weights in the church and retard the growth and development of the kingdom of Christ. We need men as humble as children, and with the characteristics of a guileless child, free from malice, to build up the church of God. Such will never have to seek a position; the position will seek them". How often have we seen young men climb rapidly into useful, able, gospel preachers, and so soon as they become efficient and really great in their field of work, the praise of men, lust for money, power, position, etc., cause them to be lifted up with pride and conceit, and down they go, for "pride goeth before a fall", as the wise man said.

May the God of all grace help us all to really see ourselves as He sees us. I pray the Lord that He will help me to really become and remain "little in my own sight", humble, meek, gentle, kind and longsuffering toward all of my fellow laborers in the gospel; for I know that if we be lifted up with pride and conceit, we cease to be of use and service to the Lord and the church.

"If one should break the letter,
Yea, spirit of command.
Think not that thou art better;
Thou may'st not always stand".

Now, keep us, Dear Lord, humbly and meekly at the feet of Jesus, and may we always sincerely endeavor to emulate the humility, meekness, love and longsuffering of the meek and lowly Jesus. Help us all to ever remember what Abraham of old said to Lot: "Let there be no strife between me and thee — for we be brethren"; I do earnestly and humbly pray.

Essays

“CAN'T WE AGREE ON SOMETHING?”

For the past few months much has been written under the above caption in the “Apostolic Review” and other religious journals, in a proposed effort to bring about unity among the warring factions of the Christian people. Plans and proposals have been discussed pro and con, but it seems that not much headway has been accomplished thus far.

A sincere endeavor to bring about *unity* of God's people is commendable, no matter who attempts it, and as for me, I feel just as David who said, “Behold, how good and how pleasant it is, for brethren to dwell together in unity”. What a blessing if this could be accomplished according to the will of the Lord! But, unless this could be accomplished on the New Testament basis — by all bringing their wills into subjection to the will of the Lord, it would tend to make matters worse, by corrupting those who are now in favor of God. If we must sacrifice truth — matters of faith — in order to have unity, we are the losers. A human basis for unity, if accepted, would make all who accepted it wrong. Union without *unity* must be avoided. The Bible teaches “*Unity*”, or oneness; not union.

It would be a difficult task to itemize all the things, over which we may disagree, hence I will not attempt it. First of all, there must be a love for truth, Christ, the brethren, and unity, in the hearts of the Christian people, before we can have that “*Unity*” for which the Savior prayed (Jno. 17). Let the peoples' hearts be filled with a sincere desire to please the Lord — let them say, “Not my will

but thine, be done”, “Lord, speak thy servant heareth; command, and I will obey”. Let them ask, how may I please God, that I may finally reach Heaven? With these motives in view and self and the desire to be popular, and may I add, the love of money, out of the way; the things that are standing in the way of unity will vanish like a cloud. We can then have that unity taught by Paul — “no divisions among you, perfectly joined together in the same mind and the same judgment” (1 Cor. 1:10).

Brethren, how much do you want unity? Are you willing to pay the price? It would be far better to pay the price of unity than shoulder the responsibility of division. Let it be remembered that someone will have to compromise in order to bring about that much talked of unity. On what then may we compromise? Not on matters of faith, for we are exhorted to “earnestly contend for the faith which was once delivered unto the saints” (Jude 3). There is but to contend for matters of faith, even if it should divide the church. Hence, there can be no compromise where the Lord has spoken. There is only one thing to do with any passage of Scripture, and that is to *believe it with all the power that we have*, and should it be a command or example, *do our utmost* (Abrahamic like) *to obey it*. Seeing we cannot compromise on matters of faith we must look elsewhere, and that is to things, which are matters of *opinion*, things that are matters of indifference, or permissible. On these we can and must be willing to compromise or sacrifice.

To illustrate the difference between things of faith and things of opinion, I give the following:

In Jno. 3:2, it is said that Nicodemus came to Jesus by

night. That he *came by night*, is a matter of faith, because the Bible so states. But, *why* did he come by night? The *why* is a matter of opinion, or indifference. We are commanded to *sing* (matter of faith), but the selections or number of selections are matters of permission. On the latter we must be willing to compromise. On the former we must contend. On the things which are matters of permission, we must let 1 Cor. 8:13, and Rom. 14:19-23 govern. Are you willing to do that? The conscience of others must be respected, if we are to have and maintain unity. I am sorry to state that the disposition of brethren, who have introduced innovations into the church, has been contrary to that commanded by Paul. Generally, they have said or implied, "we want it, and we are going to have it. If you don't like it, you can get out." How sad!

There is but one solution to this vital question, as I see it, and that is to get back to the New Testament order of work and worship. Let us go back to the first century, while the church was still under the direction of the Holy Spirit, and there ascertain how the early church carried on the work and worship. Certainly that will please every lover of truth. Those who are not willing to pattern after the primitive order in order to have unity, certainly do not have uppermost the desire to please the Master. "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). If all would bind themselves by this rule, would it not solve the problem?

Is it not a fact that we are pretty well agreed on the things taught in the New Testament, but divided over the things not taught therein? Where in the New Testament do we read about the Bible college, instrumental music in

the worship, the Sunday school with its human literature, division into classes and women teachers over those classes, the modern pastorate, the multiplied societies to do the work of the church, and a plurality of drinking cups for each congregation? Are not these the major things over which we are divided? Did the church in the first century have these things? Was there ever a period of time in the history of the church, that greater progress was made? The following quotation from the pen of that gifted writer, Gilbert O. Nations, in C.L. for Sept. 6, is in order just here:

“The New Testament knows no ladies aid, no Sunday school, no Bible colleges to educate parish priests, no missionary societies, no ‘self-supporting’ churches, no ordination of the Christian ministry, no ministry as a class, no financial program except to care for the poor, no church suppers, no bazaars or other world traps to catch money for a venal priesthood.” Again, “We must truly return to Jerusalem. We must restore the simple congregational life. We must abandon unauthorized congregational practices for the carrying on of which a trained parish priest is required”.

Yes, “Abandon” the “Unauthorized” things, and our Savior’s prayer can be answered right now. Brethren, do you love the “unauthorized” things better than you do this unity? Why not give them up that we may be one?

—(From Old Paths Advocate, December, 1932).

“AVOID THEM”

“Now I beseech you brethren, mark them who cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such

serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17,18). "And we beseech you brethren, to know them who labor among you, and are over you in the Lord, and admonish you" (1 Thes. 5:12). "But there were false prophets also among the people, even as there shall be false teachers among you, who privily (privately) shall bring in damnable heresies — And many shall follow in their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Pet. 2:1,2).

From the above and such like quotations, it is plain to be seen that the Lord foreknew the danger of unfaithful, disloyal, unsound teachers, hence gave us plenty of warning, that we might avoid many troubles and divisions. However, in the face of all these plain and solemn warnings — yea commands, many of the so-called loyal churches are continuing to encourage, sanction, receive and employ unsound and disloyal teachers and preachers. This has been and still is one of the greatest handicaps, with which the sound brethren have to contend, in restoring and maintaining the Apostolic Order in the work and worship of the church. If the so-called churches, especially the leaders and elders of those churches, would cooperate with the sound preachers as they should, much of the trouble could be eliminated. Thus making it possible for the evangelists to devote all their time to the noble work of restoring the Ancient Order and of sowing the "seed of the kingdom" into new fields.

One of the most discouraging and vexing experiences of my evangelistic work, has been, after I have warned the brethren of the danger of using and allowing unsound men

to take an active part in the work and worship of the church, to be called upon to come to their rescue to, if possible, settle and straighten out the troubles, divisions, and difficulties as a result of allowing unsound men to teach in said church. "Experience is a dear teacher, but some will learn by no other", it seems. Surely, these words are in order here: "My people are destroyed for lack of knowledge" (Hosea 4:6). "Where there is no vision the people perish; but he that keepeth the law, happy is he" (Prov. 29:18). Are we "ever learning and never able to come to a knowledge of the truth"? If there ever was a time that we need men to take the "oversight of the church" who have "vision" (foresight, judgment), and knowledge of God, it is now. My heart has been sickened a number of times, when I have observed that the leaders of the church would allow or call upon just anyone, who may pose as a preacher or teacher, to teach the congregation or to serve at the Lord's table. This, too, without any knowledge of whether the man was sound or unsound, clean or unclean.

So long as the brethren will take no more interest in the welfare of the congregation than to do as the above described, the congregations, over which they have the oversight (?) will never make much progress. For such practice will keep them always torn into contending factions and fighting among themselves. Do you want the congregation to become and to remain sound, brethren? Then, remember that the stream does not rise above its source, nor the congregation above its teachers and leaders. As your leaders, teachers, and preachers are, so will your congregation be.

“What shall I do”, someone inquires, “when we have a preacher or teacher present, who is not quite sound?” Let him be a good listener, until, if ever, he declares his loyalty. The same is true of those, whom you do not know. “They will not say anything about our differences in their teaching,” says one. How do you know? If not publicly, they will privately, and besides you are not obeying the command given by Paul, viz., “mark them” (Rom. 16:17,18).

—(From Old Paths Advocate, September 1936)

INGRATITUDE

By *ingratitude* we mean “unthankfulness”, “ungratefulness”, (2 Tim. 3:2); inappreciation (Webster).

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

I believe it is possible to begin with the dawn of creation for examples of this characteristic, which is so prevalent in the human family, but it will suffice now to begin with the advent of the Son of God into this world. Was He *appreciated* by the human family? Was He *appreciated* by the people of God? Nay, verily . . . “He came unto His own, and His own received Him not” (Jno. 1:11). As we consider the wonderful blessings of God bestowed upon the human family in the sending of His Son into this sin-

cursed earth, we are astounded at the *ingratitude* apparent. This, however, was foretold by the Savior, in a parable (Lk. 20:9-17), concerning "A certain man planted a vineyard, and let it forth to husbandmen", sending his "servants" to gather the fruits, but they were beaten. Finally, he sends his "beloved son", but they "killed him", casting him out. Jesus informed them that the lord of the vineyard would destroy such wicked and ungrateful husbandmen and give the vineyard to others. He concluded, "The stone which the builders rejected, the same is become the head of the corner". Their ingratitude could not make the purpose of God of none effect. What love! What loving kindness! What blessings, both temporal and spiritual! Finally, what sacrifice by the Son of God! Then, behold how *unthankful, ungrateful; yea what ingratitude!* So apparent to the Son of God was this ingratitude, that He was heard to say, "The foxes have holes and the birds have nests, but the Son of man hath not where to lay His head". Although He "came to minister unto", which He did profusely, finally dying for all, yet in His dying hour, he was refused even a drink of water.

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

Next, before my mind passes the life and example of one of the most outstanding Bible characters, the Apostle

Paul. If I should be allowed to be partial or to love and admire one apostle more than another, it would be Paul. So close did he follow the Savior that he could say: "Be ye followers of me even as I also am of Christ" (1 Cor. 11:1). His entire life after his conversion was one of service and sacrifice, but he met with the same ingratitude as others. He said: "For I suppose I am not a whit behind the very chiefest apostles. But though I be rude in speech, yet not in knowledge; but we have been thoroughly made manifest among you in all things" (2 Cor. 11:5,6); "Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often in hunger and thirst, in fastings often, in cold and nakedness. Besides these things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? Who is offended and I burn not?" (2 Cor. 23-29). Was this outpouring of service and sacrifice appreciated by his brethren or did he feel, as possibly every gospel preacher feels at times, that his efforts were not appreciated, receiving from his own brethren that same thing — *ingratitude*? Hear him: "And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved" (2 Cor. 12:15). "Am I therefore become

your enemy because I tell you the truth?" (Gal. 4:16). And, it is the same inappreciation experienced by our Lord, et al.

The Campbells, Stone, Smith, et al, of the Reformers, were not appreciated in life as they should have been and as they deserved. They are, no doubt, appreciated more now than while living. They rendered a service so vital, that it seems they would have been appreciated, but alas!

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

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

QUESTIONS

(By R.L.C.)

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

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

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

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

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

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

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

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

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

Ans. — The Scriptures do not designate "tea-cup, or

glass". The "Book" says "cup" (singular every time mentioned), "a cup" (How many is "a" cup), and "cup" is defined as "a drinking vessel".

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

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

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

Ans. — The answer to number six, answers this question. In "drink the cup" we have a figure of speech, called a metonymy, and the kind here is one that involves the container and the thing contained, as I illustrated above. Cup is put for its contents, but if no cup involved, then no figure, or if no contents involved, then no figure, but literal. Remember, the very term "contents", "thing contained", suggests to the mind a "container", for how could there be contents without a "container"?

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

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

—(From Old Paths Advocate June 1937)

GO FORWARD

“Speak to the children of Israel, that they go forward (Ex. 14:15).

I find so much inactivity and negligence in the church of Christ, that the above text suggests to my mind a basis for a lesson to, if possible, arouse some from their slumber and to greater activity and usefulness in the cause of the Master. The text and the setting surrounding it is suggestive of a “forward” movement and action. Back of it is the bondage of weary years; the wonderful manifestation of the power of God; the journeying from place of their captivity; the relentless pursuit by the Egyptian host; the fear of Israel; and the charge of Moses — “Stand still and see the salvation of your God”.

Did he mean that they were to be saved in inactivity? Certainly not, for in inactivity men are never saved. A do-nothing policy neither brings deliverance nor commands

success. They had reached the end of the command, and now they must wait for further orders from God. May we not also learn that important lesson — to stop when we get to the end of the command from Jehovah and patiently and reverently wait for orders from above. The orders came — “Speak to the children, that they *go forward*”. Hence, they were to be saved in *going forward!*

To advance was not an easy task. A sea lay before them; unfamiliar paths lay before them; and progress was a test of faith and a challenge and obedience. Only in “going forward” could Israel prove their faith and the Power of their God. The parted waves before them, the cloud, were symbols of the Divine Presence over and about them; the definite union with their leader in baptism in the cloud and in the sea; the destruction of the enemies; and the song of deliverance.

The New Year is a challenge to us to *advance*. “Hitherto hath the Lord helped us”. And the pathway of the past has been strewn with the fragrant flowers of His gracious Providence and illumined by the brightness of our Redeemer’s Presence. The past year has had its blessings and triumphs. But we dare not rest satisfied there. As our bodies are replenished by the fresh food of each new day, even so must our spiritual life be renewed by further gifts of grace and continued consecrated service.

In every walk of life we have to beware of stagnation, to guard against the danger of being satisfied with present progress and attainment. “In the last days, your old men shall dream dreams.” And dreams usually link with the past, and we are glad for those whose days of enforced inactivity are enriched by the memory of glad experiences

and glorious victories in the days which have been. "And your young men shall see visions" is a promise that there would be those among the people of God whose incentive would be toward the future and the newer challenge of life.

There is the important and essential question of our individual progress in the divine life. Are we stationary Christians? Or are we growing in grace and in knowledge of our Lord Jesus Christ? Are we resting in the past, or reaching forth to the prize of our high calling of God in Christ Jesus? As we measure our height or test our weight physically, so should we make a record of our spiritual advancement, and where there is deficiency remove the cause and accept the challenge of this New Year.

There is the further important question of the progress of the Church. It is not a static body. It must *advance*, or it will retreat. When it ceases to grow it begins to die! It cannot rest in the progress of past days. It must be inspired to fresh endeavor, challenged to new tasks and new triumphs.

There must be increasing delight in the worship service of the Church. That of the family under the direction of the Great Head of the body. "Forsake not the assembling of yourselves together" is an exhortation to which church members must give more heed. Where "two or three are gathered in His name" there will He be in their midst. That, surely, is encouragement for those who are scattered abroad, away from the congregations of larger numbers, to meet and remember Him. The devil scores a great victory when he causes church members to neglect the worship of the Lord's Day. Faithfulness in this sacred

privilege will strengthen for every other phase of the Christian life.

There must be a *going forward* in more willing sacrifice for the support of the Lord. He loves the cheerful giver! But how few give in that spirit. Financially, church members possess the means to carry on the work of the Church in the most efficient manner, with the assurance of glorious triumphs. But because of the failure to give proportionally, systematically, and regularly, the work is hindered. Let the New Year bring with it to us a great purpose to make our giving a definite transaction with the Lord. "Let every one of you lay by him in store, as the Lord has prospered him" is the divine instruction given by Paul (1 Cor. 16:2). The "fields are white to harvest" the golden grain of precious souls. Shall we "*go forward*" here or shall we "stand still" as we have generally done in the past. Let me urge that every church plan now to carry the glad message to "regions beyond" in 1938. Have you planned for at least one mission meeting this year? If not, do so at once! The church is ordained to be the "pillar and ground (support) of the truth". How about it, brother?

We need to make *advances* in definitely seeking after others for the Lord. We want the family to grow! We are all in contact with those who need the Savior. Loved ones, friends, companions, neighbors, present to us opportunity of personal service. We are responsible for our influence telling on their lives for Christ. Public preaching may not move them. Personal prayerful interest and effort are much harder to resist.

The New Year demands of us a fuller consecration of life to the Savior who redeemed us. He seeks our best. Less than that is unworthy of us and unfair to Him. We

may not be able to bring some costly gift, some talent which, out in the world would bring us fame and favor. But we can give ourselves to Him. And He can take the humblest life and fill it with the Divine Spirit, and make it a mighty instrument for His own purpose and glory. But we are to "present ourselves unto God". We are exhorted to "present your bodies a living sacrifice". Have we done that?

In conclusion, for all cannot be written or said on a subject so vital, may we "put on the whole armor of God", and go out to do battle for and under the leadership of our Lord Jehovah. May we set our hearts like steel, turning neither to the right nor left, nor looking back, but pressing onward to the goal. Our task is great, but the endeavor is worthy of our very best efforts; the accomplishment so full of reward, as to merit the sacrifice and service of every soul. In view of this shall we not exclaim with the Apostle of old: "Forgetting those things which are behind, and reaching forth unto the things that are before, I press toward the mark, for the prize of the high calling of God in Christ Jesus" (Phil. 3:13,14). Let us "work for the night cometh when no man can work". "Let us run with patience the race set before us." "Be strong in the Lord and the power of His might". "Awake thou that sleepest and arise from the dead, and Christ shall give thee light". May we ever hear the Eternal Voice say: "Speak — that they *go forward*"!

If by these feeble efforts, some soul or church have been moved to a greater sense of duty, and activity in the service of our dear Master, then I shall have accomplished my purpose.

QUESTIONS

Brother King, answer through the OPA, please:

1. Is baptism in the name of the Father, Son, and Holy Ghost, the one baptism: If so, where do we get remission of sins?

Ans. — Yes, baptism “into” (R.V.) the name of the Father, Son, and Holy Spirit (Matt. 28:19). in “water for the remission of sins” (Acts 2:38) administered to penitent believers, upon a confession of the Christ (Rom. 10:9,10), is the one baptism, and the Lord pardons the individual, when he submits to this act (Rom. 6:17,18).

2. Did the apostles baptize right? If not, what did they lack?

Ans. — Yes, the apostles baptized correctly, lacking nothing, in baptizing as the Master instructed them to do in Matt. 28:19.

3. Can a man enter into the sheepfold except by Jesus *Alone*? In other words, would baptism in the name of the Father, Son, and Holy Ghost, put him into the sheepfold?

Ans. — Baptism according to Matt. 28:19 and Acts 2:38, administered to a proper subject will put that subject into Christ, the “Door” (Gal. 3:27; Rom. 6:3,4).

4. When Christ gave commandments to the apostles in Matt. 28:19; Mark 16:15, 16:20, did He mean us, also, or the apostles only?

Ans. — The direct command was, of course, to the apostles, but His telling them how to do the baptizing is an example for all others, who are to administer baptism under the New Covenant, since the command in Matt. 28:19

was never abrogated, and was not obeyed until on Pentecost, as recorded in Acts 2:38, when many souls were added to the church. Remember Matt. 28:19 was directed to the ones who were to do the baptizing, while Acts 2:38 was directed to the ones to be baptized — no use telling the ones to be baptized how to administer the baptism.

5. Was the Godhead bodily in Christ, when the Holy Ghost came down on the day of Pentecost in His name?

Ans. — Yes, but this did not change, nor abrogate, the command given by the Lord, in Matt. 28:19; which command was given by the Lord in Matt. 28:19; which command was not to be put into effect until Pentecost (Lk. 24:46,49). Remember that Matt. 28:19 was not and could not be put into effect until Pentecost, and Acts 2 gives the account of its first inauguration. If the apostles did not baptize according to the command given in Matt. 28:19, they disobeyed the Lord. Remember, too, that Matt. 28:19 was given to the administrator, telling them how to do the act, while Acts 2:38 was to the ones who were to receive the act. This remembered, and your confusion should vanish.

(From Old Paths Advocate June 1939)

RETROSPECTIVE AND PROSPECTIVE

Concerning the above subject — things past and things future — I am reminded of this Scripture: “I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness” (2 Tim. 4:7,8) — Paul. Again: “This one thing I do, forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the

mark for the prize of the high calling of God in Christ Jesus" (Phil. 4:13,14).

As we look back over the past eight years of the life of "Old Paths Advocate", we have a feeling mixed with joy and sorrow, tears and gladness, regrets and rejoicing. We remember that some of our brave and loyal soldiers have fallen martyrs in battle. How we miss them! A few have thrown up the white flag and surrendered to the enemy, or turned traitors to the cause we have espoused. What a pity! Then, we have made mistakes in word and action which brings us regrets and sadness, and we wonder how far reaching those mistakes may be. Will their influence for wrong ever cease? For all such mistakes we are penitent, and earnestly pray the Master to forgive; but will our brethren, our friends, and our enemies, forgive? Of much of the past we want to say with Paul: "Forgetting the things which are behind". Yet there are many pleasant and profitable things of the past, for which we are made to rejoice. Just here I think of the fact that we have seen a steady growth in the circulation of the OPA. We have now eight times the number of subs, that were turned to us by Bro. Harper in the close of 1931. The paper has become such a factor for truth that the enemy can no longer ignore us, and they are beginning to "sit up and take notice". We have, at least, ten times as many churches, worshipping God the Bible way, as were known to us eight years ago. Hundreds of souls have been added by being baptized into Christ — yea thousands! Why not rejoice and be glad?

But to the "things before", this issue, January, 1940, marks the beginning of the ninth year for the OPA, and

what will it bring? No doubt there will be obstacles in the way, enemies to conquer, territories to invade, many new conquests; and if I had to encounter them alone, unaided, I might hesitate. But "thanks be to our Lord Jesus Christ, who giveth us the victory", He has said "I will never leave thee nor forsake thee"; "Follow Me". Then, too, I have true and tried comrade, true yoke-fellows, my brethren in Christ, on whom I can depend to stand loyally and faithfully by me, in all endeavors that are right. Therefore, "we thank God and take courage", facing the future and whatever lies before, unafraid and with a determination to "press toward the mark for the prize of the high calling of God in Christ Jesus".

Let every preacher of the gospel, who is satisfied with the Bible way in the work and worship of the church, resolve, with the help of the Lord, to do more in 1940 for the Lord than in any previous year. Let us strive to study the Bible more that we may be able to "break the bread of life" to the world. Let us be "willing to endure hardness as a good soldier for Jesus Christ", knowing there awaits us a "crown that fadeth not away".

Let every congregation resolve to do more to build up the cause in your immediate community and to send out the gospel in "regions beyond". Arrange now to support at least one mission meeting. You must be interested in those lost in other communities. Resolve to get out of that slack, do-nothing, dragging, catch-as-catch-can way, and "be not solthful in business" (habitual indolence). Pray earnestly for the "Lord to send forth laborers into the vineyard", then work for it. See to it that the "laborer who is worthy of his hire" is supported, financially, and that *adequately*.

“Finally, my brethren, be strong in the Lord and the power of His might,” knowing that “our adversary the devil, is seeking whom he may devour”. “Put on the whole armour of God, that ye may be able to withstand the wiles of the devil”. “Let us run with patience the race that is set before us, looking to Jesus the author and finisher of our faith”. May we look to the “city, whose builder and maker is God”. Amen.

—(From Old Paths Advocate January 1940)

“THE LATTER END WORSE THAN BEGINNING”

“For if after they escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning” (2 Pet. 2:20). I have just learned through the columns of the Church Messenger, and also, the Firm Foundation, that Brethren D. J. Whitten, Deming, N. Mex., and Murphy D. Phillips, Bogue Chitto, Miss., have *returned* to their former position and practice, concerning the Sunday school, with its classes and women teachers. I was not aware of the fact that Bro. Whitten had once been connected with the practice of S.S. until I read his own statement in the above journals. Here is his own statement:

“Twenty-six years ago, last July, I obeyed the gospel at Stockdale, Tex., under the preaching of Bro. A. E. Wood, of Sabinal, Tex. The congregation there used the class system of teaching. There were about five or six classes all being taught at the same time in the same room, and some of the teachers were women.” The above statement

among others, appeared in the April 1 issue of the Church Messenger, under the caption, "My Attitude Has Changed". He further states that he soon began to oppose this method of teaching. Among other things he has this to say about his recent change:

"After much and careful study, I have come to the conclusion that we have been wrong in opposing the class system of teaching, and that we have been wrong in making the question a test of fellowship. However, there are a number of abuses connected with class teaching, as practiced in some congregations, that I still oppose, but class teaching itself, I have come to believe, is one of the most effective ways to teach. I am sorry I have encouraged the strife that has been over this question, and I take this opportunity to ask the forgiveness of all whom I have offended, and ask all such to pray for me". He further states that it was after his written debate with Roy H. Lanier, that he had been wrong in opposing the class system of teaching.

Not one passage of Scripture did either of these brethren give to show the rest of us who oppose the S.S. system of teaching, that such system is Scriptural. And, since we are commanded to "Prove all things and hold fast to that which is good"; "Proving what is that good and acceptable, and perfect will of God", we must confess that we are unable to find such proof, hence must continue to oppose the man-made, unscriptural, class system of teaching, along with all other unauthorized practices, which have disturbed the peace of God's people. If these brethren could give us just one statement from God's good Book, authorizing their class system of teaching with its women

teachers, it would suffice. There are still a number who insist on a "Thus saith the Lord" and they want to "Speak where the Bible speaks, and be silent there the Bible is silent".

I believe it was in 1937, in Deming, N. Mex., that I engaged Bro. Whitten in oral debate on the Communion question as pertains to the number of cups (drinking vessels) and the manner of breaking the loaf. I was fully convinced by that experience, that one is very inconsistent, who tries to defend his unscriptural practice of cups, and yet oppose the S.S. and other innovations. While I believe these brethren have gone deeper into innovations and have farther departed from the Bible plan, yet they are more consistent than their brethren who oppose the classes, but advocate loaves and cups for one assembly. Bro. Whitten has just gone back into the entanglements of his early life, hence the above scripture: "The latter end is worse with them than the beginning".

We should not be surprised, when brethren depart from the faith, for so we have been warned. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch and remember, that by the space of three years I ceased not to warn everyone night and day with tears" (Acts 20: 30,31). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron" (1 Tim. 4:1,2). These are perilous times, when men and nations are breaking away from their anchors, and *we must be on our guard, watch and pray!*

—(From Old Paths Advocate, May 1942)

THE BIBLE SCHOOL

In the Macedonian Call, issue of November 1946, are some very interesting things to me, and I trust will be to all of my readers. We appreciate the trend in the article away from the Sunday school with its classes, women teachers, human literature, organizations, etc., back to the Bible way of conducting the teaching of the word. Bro. Sommer and other writers for his paper are to be commended for these steps in the right direction, and we pray that many others will see the light and do likewise.

I note with special interest these words by Bro. Sommer: "Brethren have asked, 'Is there a church that practices this mutual edification, even in part?' Let me describe the worship at 1349 Blaine Ave., Indianapolis, where this publisher attends. The church is composed of common people. It does not have Bible classes before the hour of worship; and though I have attended there off and on for fifty years, I would not for anything advocate such. The apostolic church did not have Bible classes; and while I think that when not organized, they are not contrary to the Word, yet they are not necessary; and fear that too many people use such as a *substitute* for their own home training which they ought to give their children, but which they don't".

Here are some truths stated by Bro. Sommer, which I hope our Sunday school advocates will consider: 1. "The apostolic church did not have Bible classes". That is right, and I fail to see how any honest truth seeker can read the New Testament and reach any other conclusion; yet many of the ablest preachers in the ranks of the class brethren, have been contending that the New Testament

authorized Bible classes, and that the apostolic church had them. We are glad to note that Bro. Sommer and others with him are not among that number. 2. "They are not necessary". But if the Bible authorized them and if the apostolic church had them, they would be *necessary*. Since, as Bro. Sommer says, "The apostolic church did not have Bible classes", we can therefore, be *apostolic* and *Scriptural* in the teaching service *without them*. Furthermore, the so-called "Bible classes" or Sunday school, has been the grounds for much contention and open division in the body of Christ, and now since they are not *necessary*, and "the apostolic church did not have them", can we afford to have them (a non-essential) or advocate them? 3. "I fear that too many people use such as a *substitute* for their home training, which they ought to give to their children but which they don't". That has been our claim all along as we have opposed the classes, etc., and we are very thankful that others are seeing this mistake, and we say with Bro. H. M. Phillips in Gospel Advocate, and reprinted in the Macedonian Call, "*We Have Borrowed Too Much*" (the caption of his article), and this "Sunday school", "Bible classes", or whatever you choose to call it, is just another of the things "we borrowed" from the denominational world, which ought to be given back to them. 4. "Is there a church that practices this mutual edification, even in part?" We are glad to be able to inform the brethren who ask this question, that hundreds of such churches exist in America, and we are informed that many such churches may be found in England and Scotland.

Power to you, Brethren Sommer, Malcomson, et al., in your efforts to restore the apostolic system of teaching the Bible in the churches.

—(From The Old Paths Advocate, Januaray 1947)

SOMETHING TO THINK ABOUT

In one of the leading daily news papers, "The Globe Democrat", of St. Louis, Mo., for Jan. 4, 1947, covering an entire page in large print, were the words announcing the coming and speaking, of a noted conscientious objector, "Pastor" Martin Niemoeller, from Germany, who spent eight years in a Nazi Concentration Camp for his opposition to activities of Adolph Hitler, until rescued and released by the American Army. His coming to America is sponsored by the Conference of Church Federations. He was to be the principal speaker at the annual meeting of the Metropolitan Church Federation of St. Louis, Jan. 8, in the Kiel Auditorium Opera House. We are told "Pastor" Niemoeller was invited to the United States by the Federal Council of Churches in America, and that he is head of the foreign office of the Evangelical Church in Germany.

Concerning his opposition to Hitler and his being sent to a concentration camp, I quote from the above announcement:

"His opposition to Hitler was based fundamentally on religious grounds. On liberation he was reunited with his Berlin congregation and said that he wanted to preach to all Germany "repentance and brotherly love". He called on all Germany to repent "for the fact that all German people were guilty for sins against themselves and their neighbors — for the sins of being too cowardly to oppose Hitler and his aims". And again, from his reply to Hitler in Berlin, 1937, he is quoted as saying:

"As long as the world exists, one must obey God rather than man". His topic for his speech in St. Louis, Jan. 8 was to be:

“The Faith That Sustained Me”.

Now, I am curious to know a few things. How come, that during the war with Germany, we were told that if one should attempt to be a conscientious objector against killing in war, in Germany, he would be stood up before a firing squad, yet even during the war I read about this man, Niemoeller, and his being in a camp there? Now, he lives through it all and is out to tell all Germany about it, and even comes to America to tell us about it. No doubt he suffered much, but so did many of our Christian boys here. However, it was not as bad as some tried to picture it.

Here is another thing I would like for some of my war minded brethren to explain to me. Since a number of my brethren tried to sustain their attitude in war and killing in war, as well as their actions, in the false application of Rom. 13, “Let every soul be subject unto the higher powers”, etc., and 1 Pet. 2:13,14, “Submit yourselves to every ordinance of man for the Lord’s sake”, etc.; and since the New Testament was given to all the world, “every creature” (Mk. 16:15,16), “all nations” (Matt. 28:19), the very words of the New Testament, that they used to justify themselves, were also spoken to “Pastor” Niemoeller of Germany, and indeed, to all other people and nations. Now, tell me did Niemoeller do wrong, when he refused to enter the army, take arms, and kill the Americans? Remember, the words of the New Testament are for Christians in any country, under any government in all the world, and that which is spoken to you in America as children of God, is spoken to Christians in all nations. Now, what is the answer to the seeming tangle? Peter gives the answer,

when he was face to face with the same situation, between the "ordinances of man", "powers that be", and the ordinance of God. Hear him and the other apostles: "We ought to obey God rather than man" (Acts 5:27,29), just as Niemoeller replied to Hitler in Berlin, Germany, 1937, "As long as the world exists, one must obey God rather than man". Though, no doubt wrong in many things religiously, he was certainly on the beam here. The application that some of my brethren and friends place on the references in Rom. 13 and 1 Pet. 2:13,14, would compel Christians to kill Christians, when found in opposing armies of the world, and thus the Kingdom of Christ would be divided against itself, making it impossible for it to stand, as Jesus plainly taught.

May God help us to study the Scriptures more carefully on this and all other vital questions, that we may be better prepared for the trials of life that may yet come upon the Christians of this and future generations.

—(From Old Paths Advocate, February 1947)

THE LAST SUPPER

I have in mind a painting done by Gebherd Fugel of the last supper, showing on the table the one cup and one loaf, and while the characters as with all such pictures, are to a great extent imaginary, yet what the Savior *said* and *did* in the institution of the Communion is not a matter of conjecture — you may read it plainly stated in the New Testament (Matt. 26:26-29; Mk. 14:22-25; Lk. 22:17-20; 1 Cor. 11:23-28). This painting by Fugel, to my mind, is more nearly correct according to the accounts given in the New Testament than any I have seen. The painter evi-

dently read the accounts as given in the Bible in order to get the elements of the Supper. You will note that he shows simply a loaf (one loaf) and a cup (one drinking vessel) containing the fruit of the vine, just as portrayed in the above Scriptures. It is almost universally agreed by Bible scholars, both in and out of the church, that the Savior used but one loaf and one cup in the institution of the Supper, and that all drank from the one cup on that occasion. Now, if men of the world can read and learn the truth, why cannot all my brethren see the light so plainly shining on this important question?

Just here, I would like to give a story of another painting of the same picture by a famous painter, Leonardo DeVinci, as told by Bro. Hall L. Calhoun in "Gospel Sermons", as follows:

"Do you know its true history? It takes years to paint a great picture. They cannot be produced in an hour, or a week, or a month, or a year, even. Devinci worked upon this picture more than twelve years and when he began, naturally, Jesus' figure and face was the central one. All the others were grouped about Him. When he came to paint the face of Jesus he was unwilling to trust, great as was his genius, his natural powers to produce a face strong enough and splendid enough to represent the face of Jesus, the world's Saviour, and he said: 'I am going out into this great city and find a young man, about 30 years of age, with a pure enough and noble enough face to represent the face of Jesus. I shall arrange with him to let me copy his face upon the canvas'. After a long search he found him, a singer in one of the great churches of the city. As soon as he saw his face he said: 'This is

the face I want'. After the services he arranged with the young man to come to his studio and let him copy his face on the canvas to represent the face of Jesus. Would not you think that an honor, to have a face pure enough and noble enough to represent the face of Jesus? Years passed, ten years and more, and now the great picture is finished, all but one face, that's the face of Judas, the traitor. Again, the artist felt unwilling to trust his native powers to produce a face dark enough and sin cursed enough to represent the face of Judas who betrayed and sold his Master for a few pieces of silver, and again Devinci said: 'I am going out into this city, and hunt for a face, where sin has done its work; where the devil has blotted out the image of God, and I am going to copy that face on this canvas to represent the face of Judas'. In the lowest dives in the city he found a man and the minute he saw him he said: 'That is the face I want'. He approached the man and said: 'I want to hire you'. The man answered, 'What will you give?' without asking what Devinci wanted him to do — he would do anything for money. Devinci named a small sum, and the man said: 'Lead on, I will follow'. Out from the low, filthy dive they came into a more decent street, and by and by, they walked into the studio, where the great picture had stood more than a dozen years on the easel, in the same room, and when the man following Devinci walked into the room he looked around with a startled glare at the picture and said: 'Oh, I can't do that!' 'Can't do what?' Devinci said. 'Oh', he said, 'I know what you want. You want to paint my face on that picture to represent the face of Judas. Man, I cannot do that'. Devinci stepped to the door, closed it, locked it, took the key out and put it in his pocket and said to the trembling wretch:

‘You can, and you shall, you must!’. The man with trembling hands pointed and said: ‘There’s my face painted as the face of Jesus. Twelve years ago I sat here in this very room. You copied my face on that canvas to represent the face of Jesus, and now you want it to represent the face of Judas’. And, Devinci copied that face. That is why that picture today is considered one of the world’s masterpieces. It shows what sin can do. This is not a made-up story. Sin can take a face pure enough and noble enough to represent the face of Jesus, and blot out from it the image of God, so as to make it fit to represent Judas the traitor.”

Let every child of God take heed that we live so as to develop the sweet face of our blessed Master, Jesus, instead of Judas.

—(From Old Paths Advocate, January 1948)

BISHOPS AND DEACONS

I presume that about all of our readers agree with the series of articles which have appeared in the OPA by Bro. Gillis Prince, also what Bro. Gay has written. I want to go on record as being in favor of the appointment (ordination) of both elders (bishops) and deacons in every congregation, *provided* said congregations have brethren in their membership who possess *every qualification* mentioned in the New Testament (see 1 Tim. 3 and Tit. 1:1-11). I understand that the word “*must*” in verse 2 of 1 Tim. 3, introducing, and antecedent to, the very qualifications, applies with equal force to every qualification. Therefore, only such men as possess every qualification would be chosen

and appointed. Such men will please the Lord and will be a blessing to any church.

Warning! Let us not become over anxious, impulsive, and excited into thinking that a congregation cannot exist without the above officials, or that we cannot carry on the work and worship of the church without bishops and deacons, and therefore, rush hastily and blindly into the appointment of men who do not have all the qualifications. To do so, according to my understanding of the Scriptures and my own observation, is to make bad matters worse. The appointment of *unscriptural* bishops and deacons *will not* make for a Scriptural congregation. Remember, brethren, the Apostolic order was *not first* — bishops and deacons, and second the congregation; but *first* the *congregation*, and *second* the officials. The officials were appointed in the *existing* congregation and from its membership. I repeat, *do not appoint brethren*, no matter how well beloved or how much they desire the office, unless they possess *every qualification* as mentioned in the Holy Scriptures!

Development — I have been wondering why we do not see more and hear more about developing men into the qualifications of bishops and deacons. Before we can appoint or ordain these officials, in just about every congregation that I know, we shall have to grow or develop men with the Bible qualifications. Now, do not misunderstand me, we have many good Christian men in the congregations, but that alone does not mean they are qualified for officials in the church, no more than it means they are qualified to preach. Ordination or appointment will make neither. They *must be qualified*. As I see it our concern at the present is *not how to ordain* bishops or deacons, but

how to encourage brethren in every congregation to the extent they will develop into the qualifications of such officials. As a red headed preacher once said, "The way to have a rabbit pie is to *first catch* the rabbit", and our trouble right now is, where to find the rabbit. It looks as if we shall have to grow some. Bro. Gillis Prince has touched a cord in his last article that deserves a more careful study and exposition than has before been reached. That is, the bishops who devote all their time to the work of the church should be supported by the church. I believe the idea is supported by the Scriptures.

—(From Old Paths Advocate, September 1948).

VIEWS AND REVIEWS

(Christ At The Table)

Dear Bro. Hines: The night that Christ established the Lord's supper, did He eat of the bread and drink of the wine before giving it to the disciples to eat and drink? Brethren Homer King, Homer Gay, and Arthur Wade say: "He did". Bro. Wade said: "Christ did not say He did, but I can prove by the Bible that he did". Will you please answer soon? — B. L. Adcox, III.

My answer is, the Bible does not say that Christ ate and drank at the Lord's table, so I believe I will stay with the record. I can prove that Christ eats and drinks at the Lord's table now (Lk. 22:18). The kingdom has come, the table is in it, so therefore we conclude that our Lord, in us, is eating and drinking at his table, as well as singing (Rom. 15:9; and Heb. 2:12). If brethren Gay, King, and Wade, can see Christ eating and drinking at the first sup-

per, they ought to be able to see “individual cups” don’t you think? For He said “divide it among yourselves” (Lk. 22:17). — J. L. Hines, (Gospel Broadcast, March 31, 1949).

Comment

Well, brother, you could “prove that Christ did eat and drink at the first Lord’s table”, by the same verse (Lk. 22:18), also from Matt. 26:29 and Mk. 14:25, also 1 Cor. 11:25, if you would take just a little time, enough to read Luke 22:18 from the American Standard Version and from the Revised Standard Version; and many others of the later translations. The A.S.V. has it: “I shall not drink from henceforth of the fruit of the vine”, etc., and the R.S.V. gives it: “For I tell you that from now on I shall not drink of the fruit of the vine”. The above is further confirmed by Matt. in his account: “I will not drink henceforth (again — R.S.V.) of this fruit of the vine” (Matt. 26:29). Note: Matt. quotes Jesus as saying, after He has given them the loaf and has offered thanks for the cup and hands the cup to His disciples, “I will not drink henceforth (again, or from this time on) of this (the very fruit of the vine contained in the cup handed to His disciples, not on some former occasion, but “this” that which is in the cup) fruit of the vine”. Now, how could Jesus say, “I will not drink henceforth” (again, from now on) or, “I will drink no more” (Mk. 14:25), unless he had already done so? And, since he drank of the cup, He likewise ate of the loaf, for Paul says, “After the same manner also he took the cup” (1 Cor. 11:25). Hence, having eaten of the loaf, etc., He also drank of the cup. So, “Gay, King, and Wade” are staying with what the Bible says on this question.

Why cannot Brethren Gay, King, and Wade see “individual cups” in the first supper? The reason is obvious — they are nowhere mentioned in the Bible in connection with the first, second, or another Communion service, nor are they implied, nor even a hint about them. And “I don’t think” so that even Bro. Adcox of Ill. thinks so either for I think he believes in the use of one cup in the Communion.

When Bro. Hines or any other man cites Lk. 22:17, “divide it among yourselves” as proof for “individual cups” or in any sense for more than one cup, he has forever ruined his cause. Lk. 22:17, “Take this, and divide it among yourselves” is not the practice of cups in any sense. Let us examine all of verse 17, “And He received a cup, and when He had given thanks, He said: Take this, and divide it among yourselves”. Now, notice that the cup is undivided when Jesus takes it, gives thanks for it, and still *undivided* as He hands it to His disciples, and they, the participants, were told to *divide it*. Is this the practice of cups, “individual”, or two or more? Certainly not! For in the use of cups, the dividing is done before it ever reaches the disciples — they do not have a chance to divide it, for in their practice the “dividing” is done by the janitor, the deacon, or the one serving at the table. But, in Lk. 22:17, the fruit of the vine was in one volume, undivided, when Jesus handed it to His disciples, telling them to “drink ye all of it” (Matt. 26:27). Did the disciples “divide” it by doing as Jesus told them “Drink ye all of it”. Let the Bible answer: “And He took a cup, and when He had given thanks He gave to them: and they all drank of it” (Mk. 14:23 A.S.V.). This shows how they “divided it”. No “individual cups” here. The above Scriptures de-

scribe the practice of the use of one cup, all drinking around from that one cup, and there can be no logical escape from this conclusion, as I see it.

—(From Old Paths Advocate, May 1949)

PROTESTANT CHURCH GROUP ASKS CHRISTIANS TO 'BREAK WITH WAR'

Detroit, May 12 (AP) — A small group of Protestant churchmen today sounded a call for the world's Christians to "break with war". It is either that, they said, or face the "possibility of total self-destruction".

The statement came from a national churchmen's "Conference on the Church and War", attended by 400 delegates from the 13 Protestant denominations.

Their appeal will be sent out for reading from church pulpits on Sunday, May 21. "We appeal", they said, "to individual Christians to refuse to make or use weapons of destruction". Instead, all believers were urged to work for the removal of the "causes of depression, dictatorship, and war". "We advocate", they said, "that individual Christians and the church support the use of the methods of reconciliation and non-violent action, such as Gandhi has demonstrated in our time". The group also adopted resolutions opposing the peacetime draft, civilian mobilization and civilian defense.

— From "Post Dispatch"

Comment — It is encouraging to note that even though we are doing little or nothing to get the truth of the Bible on the question of Christians engaging in carnal war, before our own brethren, much less the world, yet a few of

the denominational churches are waking up to the inconsistency of pretending to follow the "Prince of Peace" and His teaching, while at the same time preparing to engage in shedding the blood of our fellowman, thereby sending them on to hell without a chance to prepare to meet their God in peace. But the climax of all the folly and delusion is to see and hear our own brethren try to reconcile the doctrine of our Lord on this question with their contention that Christians may engage in shedding the blood of the "off-spring of God". Brethren, remember that the mission of Jesus and His church was to *save* souls (Matt. 1:21), and that our weapon for our work is simply "the sword of the spirit", which is the word of God, and we certainly need to be using that God-given weapon in an effort to save the souls of all nations, "every creature" (Matt. 28: 18-20; Mk. 16:15,16).

Another word, I am giving the above clipping from the columns of the "St. Louis Post Dispatch", a noted daily paper, that some narrow-minded, misguided, deluded people outside the church of Christ, may see that we are not the only people who believe what the Bible says relative to the impropriety and inconsistency of Christians engaging in the destruction of humanity. May the word prosper whereunto it is sent.

—(From Old Paths Advocate, June 1950).

HAVE YOU REGISTERED FOR THE ARMY?

Many of our Christian boys, reaching 18 years of age, are being called upon to register, and some have made inquiry about how to file their position with the government. On January 26, 1928, R. F. Duckworth, of Dallas,

Tex., and others, filed our position as being opposed to Christians engaging in carnal warfare, with the Secretary Of War, in Washington, D.C., and this protest and position was acknowledged by the Adjutant General. Following is his statement:

War Department,
 Adjutant General's Dept.,
 Washington, D.C., Feb. 1, 1928

Mr. R. F. Duckworth
 4819 East Grand Ave.,
 Dallas, Tex.

Dear Sir: I am requested by the Secretary of War to acknowledge the receipt of your letter of January 26, 1928, and the enclosed statement which has been filed in accordance with your request.

Very truly yours,
 Lutz Wahl, Major General
 The Adjutant General

File Number AG 000.31 Church of Christ (1-26-28).

The above file number should be preserved and kept in mind, and inserted in your papers to the government, if you want to register your convictions on carnal warfare, for this shows our position of long standing, filed in Washington, D.C.

The above communication from the War Department appeared in the "Apostolic Way", in the February issue, 1932.

Dark clouds of war are gathering over the horizon, as we go to press with this issue of the OPA, and we shudder at the realization of the trials, sufferings, persecutions,

destruction of mankind and property, as we contemplate another world war. Our only refuge and hope is in the Rock of Ages in the time of storm. He can and will still the wind and waves for His people, and may we by faith hear Him say, even now, "Peace be still!" Thank God for the Prince of Peace. "Casting all your care upon Him for He careth for you" — how consoling!

—(From Old Paths Advocate, August 1950)

THE WAR QUESTION

We appreciate the interest that is being manifested in the study of the Christian's attitude toward carnal war, and to what extent, if any, that a Christian may participate in war. It is, indeed, encouraging to note that so many of our young men are taking a definite stand on this question, and making public that stand. We are glad to give space in the OPA for such views, but to conserve space, Bro. Ben Frentrup of San Antonio, Tex., makes a good suggestion, i.e.: that we formulate a brief statement, covering the position generally, of the ones who want to go on record as being opposed to all forms of carnal warfare, run the same in the OPA each issue, giving all the young brethren who have registered as such, or who may be called upon to register within a year or so, a chance to go on record as to their stand. I am adopting this plan in order to conserve space and to avoid unnecessary reiteration. Therefore, in the next issue of this paper, we shall give in substance the principles, Scriptures, and arguments contained in the statements in this issue by Brethren James Orten, Wayne DeGough, and Ted Warwick. Read these before you send your name and address to me; if

you find them inadequate for your position state briefly in what way; or if they go beyond your convictions, state to what extent, and we shall make a note of it in either case.

We are ready and anxious to do all that we can for our young brethren. Our service is at their command, Bro. Gay and I have written much information for these boys during World War 2 and since. We ran the speeches by Alexander Campbell on war, mentioned in this issue by Bro. Waters, in a series of issues. You will find it in your files of the OPA, if you kept them. I have been a conscientious objector since before World War 1. I registered as such then, and was exempted by my local board in Lebanon, Missouri. I still have that card from my local board showing the same. I cherish it!

A noted general of Civil War fame, is quoted as saying: "War is hell!". This reminds me of what General Douglas MacArthur, after 52 years of experience, said in his speech before the National Congress a few days ago — quote:

"I know war as few other men now living know it. And nothing to me is more revolting. I have long advocated its complete abolition, as its very destructiveness on both friend and foe has rendered it useless as a means of settling international disputes. The utter destructiveness of war now blocks out this alternative. We have had our last chance. If we will not devise some greater and more equitable system, Armageddon will be at our door. The problem basically is theological and involves a spiritual recrudescence and improvement of human character that will synchronize with our almost matchless advances in science, art, literature, and all material and cultural de-

velopments of the past 2000 years. It must be of the spirit if we are to save the flesh" — San Francisco Examiner, April 20, 1951.

Now, if men of the world, whose business it is to make and execute war, can see how hellish and how useless it is, why in reason's name cannot the children of God, whose business it is to teach and *save* souls, see how unchristian and unscriptural under the New Testament it is for Christians to engage directly or indirectly, in a business of killing, maiming, making widows, making orphans, destroying personal and public property, sending millions of men, yes and women too, into Hades unprepared to meet their God, without giving them a chance to hear of the loving Savior and His message of love and salvation. He came to "seek and to save that which is lost", and this is the *paramount mission of every child of God in the world!* Let us be up and about that high and holy mission, brethren!

—(From Old Paths Advocate, May 1951)

THE SUNDAY SCHOOL

Founded by Robert Raikes, an editor of Gloucester, England, 1780, to give Christian training to poor and unschooled children. Founded as a missionary branch of the church, it has grown enormously, and now has become a normal part of church life. Originally church attendance was required of the pupils. Now, to an alarming extent, it has become a Substitute for church. Its great value is its promotion of the Bible, and its development of layman leadership which in the long run will save Protestantism

from the abuses of clerical autocracy which has been such a blight to the Roman church.

—Henry H. Halley in “Pocket Bible Handibook” under *Church History*, page 705, 18th edition; and commended by various scholars and religious leaders.

Comment—No, the above was not written by an “Antis”; it was not written by one of that despised little group of “ignorant, unlearned”, “dying out bunch”; but by a very able advocate of the Sunday school.

Now, here is the admission that is the outstanding point of interest to me at this time. Did you notice it? Here it is: “Now, to an alarming extent it has become a Substitute for church”. Note: — “*A Substitute for church*”! Just what many of our old preachers of 40 years ago told our brethen, who were beginning to cater to the Sunday school in various forms and names then and since. Their prediction has come true, and is freely admitted by many religious leaders of today. Perhaps, not many of our brethren, who have brought in this human organization, begun by Robert Raikes of England, 1780, 1700 years too late to be apostolic, would admit that it has become a “substitute for church” or that it is headed in that direction, but evidently some of the older preachers among them have begun to wake up to the ever growing tendency among the younger members of this thing, they choose to call “Bible Study”, “Bible Classes”, “Bible School”, etc., etc. A few are becoming bold enough to call it by its right name, simply, “*Sunday school*”.

“Every plant, which My Heavenly Father hath not planed, shall be rooted up” (Matt. 15:13).

IS BEAM ON THE BEAM?

A religious journal, "The Christian Forum" published monthly (Ernest Beam, editor, P.O. Box 91, Long Beach, Calif., \$2.00 the year), is received in exchange for the OPA, and I find some very interesting and logical reasoning on the part of the editor and other writers.

With the exception of the above paper and one or two others, we receive, the writers take about the same position concerning certain innovations. That is, they oppose about two or more of the innovations, generally instrumental music and the Missionary Society; at the same time adopting and trying to defend other innovations, such as cups (individual or two or four, etc.), organized classes in teaching, human literature, women teachers in such classes, Bible colleges, orphan homes, and some of the societies, etc. It does not take a super-wise man to see that those who thus reason and practice have an untenable and inconsistent position. Bro. Beam and a few others have discovered this weakness, and they have been hammering this home to the writers of many of the older journals. Here is a sample of his reasoning and exposure in reply to Bro. W. W. Otey:

"The reasoning going on these years goes like this: God said 'sing'. The use of an instrument is *another* kind of music. Therefore it is sinful.

"God says, 'Unto him be glory in the church'. But the Missionary society is not the church. It is *another* kind of organization. Nor is the college the church. It is another type organization. Nor is the orphan home the church. It is *another* kind of organization. (A missionary

organization, too, as is the college, Bro. Otey, and neither the journals, nor the college, nor the missionary society is any one of them, that organization — the local church — that God gave).

“God gave inspired literature — the Word of God — for His church. Uninspired literature — the words of men — is *another* kind.

“God gave ‘cup’. Individual cups are *another* kind, so distinct, different and questionable that even J. W. McGarvey opposed them.”

You will note that Bro. Beam puts all the above things in the same category — “another kind”, “*something new*”. He puts the cups, classes, etc. on par with instrumental music and the Missionary Society. In this I believe his reasoning is logical and consistent. Let all those who believe otherwise show his error. But, again in the same reply, hear him:

“I am supposing you come to a church using one communion cup, or two or three. That is a matter of *faith* with *them*. Would you disturb that assembly by trying to get them to have *individual* communion cups? You would hold that to have or not to have *individual* communion cups is no matter of *faith* with you and you would gladly own and fellowship your brethren there providing they did not make the non-use of individual cups a *test of fellowship*. Right? But if they did make the non-use a *test of fellowship* and your belonging to that congregation would mean you were supporting and preaching a gospel with that *added loyalty test* bound to it, would you enter in or ‘mark that one and have no fellowship with him’ — which?

“(b) Now suppose again. I’ll suppose you use individual communion cups in your home assembly and yours is the only congregation in that town or close about. A family of Christians move there and come to worship with you. There are the cups and they have conscience against their usage (as had McGarvey). Tell me now what ought to be done — and *Not* done — and I will take the Scriptural answer and use it to answer twenty other problems in the brotherhood”.

The above is from the Nov. 1951 issue of Bro. Beam’s paper, and in the same issue, page 13, in a reply to a Bro. Murray Marshall on the “Innovations”, he has this to say:

“Yes, the cups and instruments are both new. J. W. McGarvey opposed both. Whoever ‘esteems’ cups as a change of, and addition to, the arrangement left by the Lord in the matter of ‘cup’; and whoever esteems the instrument as so in the matter of ‘sing’ — to *them* each of these is an *innovation* and for the same reason. To those who do not ‘esteem’ them so but as both belonging to the *enabling means* and *incidental* to the thing commanded, neither is a violation of the things of faith, and that for the same reason. Standing therefore in the shoes of each brother to the one ‘it is so’ and the other it is *not* so.

“To the one brother meat offered to idol had *in it* and *with it* worship to the idol. To the other, the idol was *nothing*. The ability to use or to refrain from using, was determined by how each ‘esteemed’ it (Rom. 14:14). *Each* must keep a good conscience (Rom. 14:23). *Each must receive the other the while* (Rom. 14:3).

“How many opposed to the instrument have believed this

was a 'church of Christ' until the instrument was spied! And how many have 'esteemed' this to be a 'church of Church' until the individual cups were discovered! The one is 'my innovation' and the other 'your innovation' but until we stand each in the shoes of the other — and look not upon our own things but the things also of others as the *mind of Christ* requires of us all (Phil. 2:4,5) — we are *strangers* where we should be *brethren*."

I am giving the above quotations to you from Bro. Beam to show his classification of the above mentioned "innovations", that you may see that he contends that brethren, who oppose one or more of the things that are, "something new", "another kind", "innovations", and at the same time espouse and practice one or more others in the same category, are inconsistent, and why not? I have always contended that they all stand or fall together, and that if I were to endorse one of them, I would not be so inconsistent as to "gag" at the others.

Now, I do not want anyone to get the idea that I am trying to leave the impression that Bro. Beam stands with us all the way — far from it. He does not make a "test of fellowship" of any of the above brethren who practice one or all of the above mentioned things. He argues that none should be made a test of fellowship. Thus, in a measure he would accept all innovations mentioned above, while we reject everything that we believe to be a departure from divine authority. I am sorry that space forbids that I give more of his reasoning at this time, but possibly more in the future.

A REMINDER

We must ever keep in mind that the very encouraging and unusual growth and progress of the movement "Back to the Bible", "Back to the Old Paths", the past one score years, and more especially the last decade has been accomplished by the concerted and unified efforts of a brotherhood bound together by the bonds of Christian love, motivated by the spirit of Christ and the love of His cause and of lost souls — *not by any spirit of jealousy, envy, or rivalry* on the part of the preachers, leaders, and workers in general. The ultimate conclusion of the latter spirit and its workings can mean nothing less than contention, division, and chaos. Now, will we take warning before it is too late? Hear the words of Paul?

"But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15); also the words of James — "For where envying and strife is there is confusion and every evil work" (Jas. 3:16). "And the fruit of righteousness is sown in peace of them that make peace" (Jas. 3:18). May God help us to covet to be "*peace makers*" instead of trouble makers. Hear Jesus, "And every city or house divided against itself shall not stand" (Matt. 12:25).

Our only hope of continued growth and accomplishment is for us to crucify immediately every impulse, suggestion, or spirit of rivalry, envy, jealousy, or competition, one of another, and let *love rule supremely* in our hearts, overcoming every manifest token of evil influences and tendencies mentioned above. May we ever strive to be and do as Paul said:

"Fulfil ye my joy, that ye be likeminded, having the

same love, being of one accord, of one mind. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves" (Phil. 2:2,3). To humbly and earnestly observe the above admonitions would eliminate just about all our ills or threatening ills. For our own sakes, the sake of the church, and Christ's sake, will we not endeavor to obey the Holy Scriptures above cited? My beloved preaching brother, we need to *pull together* and *work together* (*co-laborers*", "*co-workers*")!

—(From Old Paths Advocate, June 1952)

THE PENKNIFE OF POPULAR PREACHING

"This is preaching which conveniently cuts out of the scriptures words and phrases which teach doctrines that are not popular, or that are disturbing.

"There are many distasteful and unpopular words in the Bible. At least words that are distasteful to modern religious professors. Here are some of them. Think about them! *Hell, Judgment, Punishment, Sin.* Space forbids us to deal with them at length, but one of the most distasteful of all words is the word *Baptism*, particularly so if one insists on using the word in the true Bible sense — as referring to the immersion of penitent believers in water.

"That the Lord Jesus Christ commands men and women to believe and be baptized is as plain as a pikestaff — see Mk. 16:15,16. Yet people will go to no end of trouble in order to explain that command away. Why will men persist in trying to evade the plain teaching of the word of God? Why seek to avoid what Christ commands? To say that a person can be saved from his past sins without

believing in Christ and being baptized is to contradict the whole teaching of the New Testament. Indeed it is to *Mutilate* and *Deface* the word of God which plainly says: 'He that believeth and is baptized shall be saved' (Mk. 16:16). We charge that three-quarters of the religious world today uses a *Mutilated Bible* daring not to read and teach the whole. *Do You?*

"This little paper is sent out on behalf of a people pleading for New Testament Christianity. We stand for the full and final inspiration of the Bible, and the Lordship and authority of the One concerning Who the Bible was written — The Lord Jesus Christ. We say — Where the Bible speaks we will speak. Where the Bible is silent we will remain silent.

"We ask you therefore to think over what you have read, examine the charges laid and weigh the evidence. Then take your own stand upon the word of God. Peter said, 'All flesh is as grass and all goodliness of man as the flower of the grass. The grass withereth and the flower thereof falleth away; but the word of the Lord endureth forever and ever, and this is the word which by the gospel is preached unto you'." — F.P. and F.W.

Comment — The above article was copied from the "Revival", published by Bro. L. Morgan, "Glen Iris", 44 Lord St., Hindley, Wigan, England. The editor says it will be sent free on request. We think it is a very interesting journal, and we receive much good from it.

I would like to add to the list of things of "distasteful words to modern religious professors" in the above article. In 1 Cor. 14:34, Paul commanded: "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". Why? "For it is a shame for women to speak in the church" (verse 35). Again: "But I suffer not a woman to teach nor to usurp authority over the man, but to be in silence" (1 Tim. 2:11,12). Many would like to use the famous "Penknife of Popular Preaching" on the above verses of Scriptures.

Let me mention one other unpopular, distasteful word: "And He took the cup and gave thanks, and gave it to them, saying, drink ye all of (out of) it" (Matt. 26:27); "And He took the cup, and when He had given thanks, He gave it to them; and they all drank of (out of) it" (Mk. 14:23). Hence, *one cup, one drinking vessel* by the *authority* of Jesus, but again the "Penknife" is applied.

—(From Old Paths Advocate, August 1952).

HERE AND THERE

Small churches — In the Aug. issue of the OPA, page 12, there appeared a short article under this caption. It was selected from the Firm Foundation and the editor made some very interesting and profitable comments in favor of just such small churches as was mentioned in the article.

Now, that has been our contention all the while, that we can reach more people, develop more talent, with less trouble and less financial obligation in the small congregations. In other words, in a city where we may have 200 members, they can accomplish more by meeting in from two to four assemblies in different parts of the city, than

in one meeting place. This was the pattern in the first century, and it worked well then. It will work well now. Some interesting things are being said in the various papers, pointing out the dangers of the "pastor system", Bible colleges, costly church buildings, etc. Can it be possible that the brethren who have been taken in by the Sunday schools, cups, and "pastor system" are beginning to see the "hand-writing on the wall"? Will they turn back? We doubt it, but time will tell.

That "peace" church of Christ, etc. — Some of our would be critics, especially the editor of a certain paper would like to make something out of a reference by the FBI to the ones who are opposed to engaging in carnal war in any form as the "peace" church of Christ. Now, all intelligent and honest people should know that we did not adopt the word "peace" as any part of the name of the church, nor did the FBI mean to imply any such thing. They merely referred to the group, who are opposed to serving in the armed forces, in that manner to differentiate between the members in the church of Christ who are conscientiously opposed to serving in the armed forces and those who do believe in war and who do serve in the armed forces. I thank God that they (the FBI) have come to recognize us as the "peace" church of Christ (not "The Peace Church of Christ), rather than the "War" church of Christ. I am confident the FBI will recognize you either way you prefer and the way you really believe and practice, and just in case you believe in Christians serving in carnal war, no doubt they will be glad to classify you that way. Our brethren, to my knowledge, have been trying for over a hundred years to get the governments to recognize the church of Christ as a "peace" church, or being

opposed to Christians engaging in carnal war, and there is nothing "denominational" about it either. I see nothing "denominational" in referring to the church as the "true church of Christ", the "faithful church", not even the "loyal church", unless you refer to some who are not "true", not "faithful", or not "loyal". These adjectives merely point out a certain characteristic, but are no part of the name. Bro. Paul Nichols is able to take care of personal references to him in the above mentioned articles if he sees proper to do so.

—(From Old Paths Advocate, September 1953)



HOW TO PREPARE THE LOAF

A number of times since I have been trying to publish the paper, we have received questions regarding the preparation of the bread for the Lord's Supper, and just recently a good sister of San Antonio, Tex., requests that I publish something in the OPA regarding the matter. Briefly, we are replying with that request.

There is no definite recipe for the loaf given in the Bible that I can find. However, some things regarding the matter, sufficient, we trust, may be learned. That the bread Jesus used (Matt. 26; Mk. 14; Lk. 22; 1 Cor. 10:17; 1 Cor. 11) was without a doubt in my mind, "unleavened bread". How do we know? Simply, no other kind was to be seen at that time. No leaven was to be in their houses during the "passover week" (See Ex. 12:15-20). Therefore, no leaven is to be used, such as yeast, soda, baking powder, fermented milk or cream, etc. The "unleavened bread or cakes" with the "meat offerings", was to be made of "fine flour, mingled with oil" (Lev. 2:4-13). Authorities tell us

the oil so used was olive oil. From the above and other references, we conclude that "unleavened bread" is simply bread made without any kind of leavening. Therefore, bread made of flour, olive oil, water, and even some salt, should meet the requirements. That salt is not leaven, read Lev. 2:4-13.

Some consideration should be given here to the cooking and texture of the loaf. A little careful practice on the part of any cook should solve the problem, it seems. The passover lamb was not to be raw, nor sodden with water. It was to be cooked done, and it is fitting that the loaf be cooked done enough to break. "Jesus broke the bread", and Paul said, "The bread which we break". The participants should be able to "break the bread". However, it should not be cooked so hard that it will fly all to pieces when touched or broken. That texture might represent fitly, the attitude of some members but certainly not the meek and lowly Jesus. Try to strike a happy medium — not too raw, not too brittle.

—(From Old Paths Advocate, March 1956)

ALEXANDER CAMPBELL SAID

I give below an excerpt from Bro. Campbell's discussion of the "Breaking of the Loaf", relative to the correct rendering, the unity, etc., of the Lord's Supper, showing the necessity for but one loaf. You will find this quotation from "The Christian System" p. 268 and 269. Note the following:

Prop. 3 — On the Lord's table there is of necessity but one loaf. The necessity is not that of a positive law enjoining one loaf and only one, as the ritual of Moses en-

joined twelve loaves. But it is a necessity arising from the meaning of the Institution as explained by the Apostles. As there is but one literal body, and but one mystical or figurative body, having many members; so there must be but one loaf. The Apostle insists upon this, "Because there is one loaf, We, the many, are the one body; for we are all partakers of that one loaf". The Greek word *artos*, especially when joined with words of number says Dr. Macknight, always signifies a *loaf*, and is so translated in our Bible: — "Do you not remember the *five loaves*?" "There are many instances of the same sort. Dr. Campbell says, "that in the plural number it ought always to be rendered loaves; but when there is a numeral before it, it, indispensably must be rendered loaf or loaves. Thus we say one loaf, seven loaves; not one bread, seven breads." — "Because there is one loaf", says Paul, "we must consider the whole congregation as one body". Here the Apostle reasons from what is more plain to what is less plain; from what was established to what was not so fully established in the minds of the Corinthians. There was no dispute about the one loaf; therefore, there ought to be none about the one body. This mode of reasoning makes it as certain as a positive law; because that which an Apostle reasons from must be an established fact, or an established principle. To have argued from an assumption or a contingency to establish the unity of the body of Christ, would have been ridiculous in a logician, and how unworthy of an Apostle! It was, then, an established institution, that there is but one loaf, inasmuch as the Apostle establishes his argument by a reference to it as an established fact. Our third proposition is then, sustained, that *on the Lord's table there is of necessity but one loaf.*

Now, just as truly and logically as Bro. Campbell concludes that "*on the Lord's table there is of necessity but one loaf*", by the same reasoning there is of necessity but one cup (drinking vessel) authorized in the New Testament for the Lord's table. That A. Campbell advocated and practiced but one cup on the Lord's table is clearly taught in the same book, p. 290, in his description of the worship in his ideal or "*model*" of a Scriptural procedure of a congregation in the worship; in which he states that after partaking of the loaf, "He then took the cup in a similar manner, and returned thanks for it, and handed it to the disciple sitting next to Him, who passed it around; each one waiting upon his brother, until all were served". The above describes the practice of one loaf and one cup on the Lord's table, and A. Campbell offered it as the "*model*" practice.

In Bro. Campbell's complete description of the worship in his ideal model, there was simplicity as taught in the word of God, as pertains to the Lord's Supper, but other important observations are there. They had no instruments of music, they had no division into classes for the teaching, no women teachers, no women leading in prayer. The male members spoke one at a time in the teaching service.

Another thing in this model procedure, it is interesting to note the order in which the items of worship were observed, which is as follows: 1. They sang praises to God; 2. Scriptural reading; 3. Prayer; 4. Another Scripture reading; 5. Another song; 6. The Lord's Supper; 7. The collection; 8. A general invitation to brethren if they had anything to say or inquire, tending to the edification of the body; 9. Singing; 10. Apostolic benediction. I note that the order of observance of the items was essentially the

same as practiced by about all the congregations with whom I have labored the past several years. Those who would disrupt the peace of God's people by contending for a "set order of items", would do well to consider carefully.

—(From Old Paths Advocate, December 1957)

THE PRIMITIVE VS. THE MODERN

Below, we give another excerpt from the writings of Alexander Campbell, relative to the primitive church in contradistinction to the modern church of his day. Even though this contrast was written over a century past, yet it is interesting to note with what exactness he describes the digressive brethren of today as well as to give the description of the faithful church. Please, read with carefulness the following from the pen of this great man:

"The societies called churches, constituted and set in order by those ministers of the New Testament were of such as received and acknowledged Jesus as Lord, Messiah, the Savior of the World, and had put themselves under His guidance. The only bond of union among them was faith in him and submission to his will. No subscription to abstract propositions framed by synods; no decrees of council sanctioned by kinds; no rule of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in this holy brotherhood. In the "apostles doctrine" and in the "apostles commandments", they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts or carnivals. They had no festivals — no great solemn meetings. Their meeting on

the first day of the week was at all times alike solemn, joyful, and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No — their piety did not at one time rise to paroxysms, and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure clear, swelling current of love of God, of love to man, expressed in all the variety of doing good.

The *order* of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress nor fluctuate as the manner of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations, no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress in a Sunday school. They knew nothing of the hobbies of modern times. In their church capacity alone they moved. They neither transformed themselves into any other kind of associations, nor did they fracture themselves into divers societies. They viewed the church of Jesus Christ as the scheme of Heaven to ameliorate the world; as members of it, they considered

themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or a bible society, or education society, a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered "the pillar and ground of the truth"; they viewed it as the temple of the Holy Spirit; as the house of the living God. They considered they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially to the household of faith. They practiced that pure and undefiled religion, which in overt acts, consists in "taking care of orphans and widows, in their afflictions, and in keeping one's self unspotted by (the vices of) the world".

In their church capacity they attended upon everything that was of a social character, that did not belong to the closet or fireside. In the church, in all their meetings, they offered up their joint petitions, for all things lawful commanded, or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotion, their gratitude or liberality, that they might have an opportunity of showing forth to advantage or doing something of great consequence at another. Such things they condemned in Jews and Pagans. No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy

Thursday, Good Friday, nor Preparation Saturday. All days were alike good — alike preparation — alike thanksgiving. As soon as some Pharisees that believed began to observe days and months and times, and years; so soon did the apostles begin to stand in doubt of them. Having taken a cursory view of some of the leading features of the Christian religion, exhibited in *prospective*, and in actual existence at its first institutions, we shall in the last place advert to its present appearance. But alas; “how is the fine gold become dim!” Instead of the apostles doctrine simply and plainly exhibited in the New Testament, we have the sublime science of theology, subdivided into scholastic, polemic, dogmatic, and practical divinity. Instead of the form of sound words given by the Spirit to be held fast, we have countless creeds, composed of terms and phrases, dogmas and speculations, invented by whimsical metaphysicians, christian philosophers, rabinnical doctors, and enthusiastic preachers. Instead of divinely established order of bishops and deacons, or as they are sometimes called, elders and deacons, which remained when the age of “spiritual gifts” passed away, we have popes, cardinals, archbishops, metropolitan bishops, diocesan bishops, rectors, prebendaries, deans, priests, arch deacons, presiding eleders, circuit preachers, local preachers, licentiates, class leaders, abbots, monks, friars, etc.

Our devotion exhibits itself in prayers, in set phrases of pompous oratory; in singing choirs, in long sermons, modeled after Grecian and Roman orations; logical themes and metaphysical essays; in revivals, camp meetings, praying societies, theological schools, education societies, missionary societies, Sunday schools, and in raising large sums

of money every way ingenuity can devise, for propagating the gospel" —(From A. Campbell in Christian Baptist).

Remarks — If Alexander Campbell could speak to us today, after viewing the departures of the so called Christian Church (?) and some of the churches of Christ, we wonder what his reaction and description of all the departures would be. It certainly would be interesting to read it, would it not? However, we should be more concerned about what Jesus and Paul would say — *will say!* Brother, do you think Jesus will say, "Well done, good and faithful servant," concerning your work in the man-made societies, Sunday schools, women (public) teachers, instrumental music, Bible colleges, loaves, and cups in the communion etc.? Will you not re-read your description in the above by Campbell of the modern church? Can you not see yourself there?

We appeal to all our brethren who have gone after the above idols to return to the "Old Paths, where is the good way, and walk therein, and ye shall find rest for your souls" — Jer. 6:16.

—(From Old Paths Advocate, Jan. 1958)

RESTORING SIMPLE NEW TESTAMENT WORSHIP

When men set out a century and a half ago to restore the New Testament church upon the precepts of the Bible and the Bible only, so-called Christianity was full of corruptions in worship. Over the centuries leaders of the apostate churches had borrowed from paganism, Judaism, and their own misguided "wisdom" to fill the religious bodies with unauthorized innovations, modernism of every

kind, and rituals which had caused the people to completely lose sight of the simplicity which is in Christ. The worship of God had in many cases been changed from the reverent, pure, holy service He intended into a place of actual entertainment for the people. Others had changed the worship of God through Christ into a system which elevated the "clergy" to the position of a mediator. Such men as the Campbells, B. W. Stone, John Smith, and many others could see that the systems of worship of their day were far removed from the purity of the New Testament pattern. They could see that if the New Testament church was ever to be restored, many sweeping changes would have to be made in the acts of worship as practiced by men of that day, as well as in the people's attitude toward the worship. So they set out to destroy all the innovations of men with the plea "Back to the Bible". They began to urge men to do away with all their own ideas on worship and begin worshipping just as the New Testament reveals that the Christians of the first century worshipped. In a few short years thousands of people across the country had rallied to this effort. The same conditions still exist today, and the effort is still going on.

From Genesis to Revelation the Bible is full of warnings that men are not to change the commands, arrangements and plans of God. In the very first record we have of men worshipping God, we see one of the participants, Cain, changing God's order and being punished for it — Gen. 4. The New Testament writer speaks of those who are presumptuous and choose their own manner of worship and says they have "gone in the way of Cain". He pronounces a woe upon such for walking after their own lusts — Jude 11:16. The history of the nation of Israel is full of their

corrupting and changing the worship God demanded of them and the punishments they received for so doing — Mal. 3:7-9; Joel 1:5-20. Isaiah said of that nation, and Christ also applied the words to the Jews of His day, “But in vain do they worship me, teaching for doctrines the commandments of men” — Matt. 15:9.

It has always been fatal for man to add his own methods or ideas to the commands of God. David tried to move the Ark of the Covenant in the wrong way and his failure was marked by the death of Uzzah. David himself said it was because they did not seek God “after the due order” — 1 Chron. 15:13. Nadab and Abihu, the son of Aaron, died because they substituted their own fire for that which came out from the Lord, thus corrupting the worship of the tabernacle — Num. 3:4. Thus, we see that God has always punished those who refused to do what He commanded in exactly the same way He commanded it.

The New Testament teaches that this principle is just as true as concerns the worship of the church. We must do what God tells us in the way He tells us. To deviate from the New Testament pattern in worship will cause God to have no respect for our worship. Paul wrote to the Colossians and said, “And whatsoever ye do, in word or deed, do all in the name of the Lord Jesus” — Col. 3:17. “In the name of” simply means “by the authority of” or “by the direction of”. Therefore we are to perform all our religious acts only as we are commanded and directed by Jesus Christ in His word. Christ has, through His inspired apostles, given us certain acts to perform as worship or service to Him. They are: singing (Col. 3:16; Eph. 5:19), praying (Col. 4:2; 1 Thes. 5:17), eating the

Lord's Supper (1 Cor. 11:23,26), giving into a common treasury for the work of the church (1 Cor. 16:1,2), and teaching the gospel (Matt. 28:18-20; 1 Cor. 14). These are acts which can be performed in caves or in beautiful church buildings. They are acts which can be performed by any mentally responsible person regardless of race, education, or station in life. They are acts which are more beautiful and reverent when done as simply as humanly possible, without adding any of man's trappings to make them more entertaining or interesting to people. The purpose of these acts of worship is to give glory to God (Eph. 3:21), not to any man or set of men. It is useless to do these things unless they are done from the heart, with a full desire to be pleasing to God.

Comment: The above subject, "Restoring Simple New Testament Worship" which appeared in the August 1958 issue of Gospel Digest, Athens, Ala., captured my interest readily as I turned the pages of the above paper, and I want to thank the editor for making it possible for me and the many others of his readers to consider the timely article by Bro. Ledbetter.

May I add my endorsement of the article and pass it on to our readers. I would to God that all papers, published by the church of Christ, would give space for this much needed teaching.

Now, while there was great need of reform and restoration in the days of the Campbells, Stone, Smith, et al, relative to the doctrine and practices of the church, and that much progress was made in ridding the worship of many unauthorized practices, thus greatly restoring New Testament work and worship in its simplicity. Yet, in a

very short time, "But alas, how soon has the fine gold become dross", and how great is that need of renewing the cry of the Campbells and others to restore the simple New Testament worship. Take a look at the worship in many of the church buildings bearing the name "church of Christ" over their doors. How greatly have they strayed from and abandoned the simple New Testament worship! Compare the exercises now with the simple worship advocated by the restorers. Did they advocate instrumental music in that simple worship? Did they advocate Sunday school with its classes, women teachers, separate collections, etc.? Did they advocate "individual" communion (?) cups? Did they advocate a plurality of loaves for one assembly? Did they advocate the "pastor system" as practiced in many of the churches? Did they? Take a look at the church buildings erected in the last 40 years — compare them with the older buildings — the one room buildings, then look at the modern buildings with their many rooms, auxiliaries, and what have you, and compute the awful cost if you can. All this excessive and expensive building program tells you that there is need of restoration of the "Simple New Testament Worship".

—(From Old Paths Advocate, Sept. 1958)

THE MODERN VERSION

For various reasons I like the Authorized Version of the Bible, and I use it widely in teaching and preaching, since it is so widely used in the American homes. I do not say that it is the best, and I often refer to the more modern versions on certain passages of Scriptures. As a rule we may be enlightened by the use of the modern ver-

sions. I would advise all Bible readers to keep a few of these later translations at hand. The King James being nearly 350 years old many of the words are obsolete, hence unknown to many of the readers today.

There is, however, another use of the term "Modern Version", as I see from something that caught my interest today. It seems that the whole school, or church, whichever it might have been was involved. Could it have been the modern Sunday School? If so, the picture is certainly not commendable. I shall give you this little story, copied from *The Contender*. It is as follows:

The Modern Version — A preacher entered a class while the lesson was in progress and asked the children some questions. "Who broke down the walls of Jerico?" he asked. A boy answered, "Not me, Sir".

The preacher turned to the teacher and asked, "Is this the usual standard in this class?" The teacher answered, "This boy is honest and I believe him. I really don't think he did it".

Leaving the room in disgust, the preacher sought out the deacon in charge of teaching and explained what happened. The deacon said, "I have known both teacher and boy for some time, and neither of them would do such a thing".

By this time the preacher was heartsick and reported it to the elders. They said, "We see no point in being disturbed. Let's pay the bill and charge it to upkeep".

It seems that the whole business, whatever the thing was, had become contaminated with the same affliction.

Could it have been the system of teaching, or the text book used? As a remedy for the above, we recommend that given by Paul, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of God"; "all Scripture is given by inspiration of God and is profitable for doctrine for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works". "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine".

Perhaps, some fault lies with the parents of such children as portrayed in the above. Had the parents assumed their responsibility of teaching and training their children in the way they should go in the home, by the way, and in the assembly of the church, they would have been enlightened. Too, this training on the part of the parents, would have made better informed teachers, deacons, and elders.

Anyway the "Modern Version" of the above story is one version I do not recommend.

—(From Old Paths Advocate, June 1959)

IS YOUR HOME CHURCH STRONG?

Paul wrote to the church at Corinth (16:13,14), saying: "Watch ye, stand fast in the faith, quit you like men, be strong. Let all your things be done with charity". If you, the individual, are not strong for God and the church, try the remedy given by Paul above. Can you not see the need of being *watchful*, standing fast in the faith, quitting

all the evil, sinful, and childish practices like men, of drinking deeply and freely of the word of God "that ye may grow thereby", in order to become *strong in the Lord* and the power of His might. Then, let all that you do, practice, or teach, be done in love. Brother, the admonition above from Paul will make you *strong*, and that will make you able to *stand* against the wiles of the devil; you will be able to face the enemy. Too, being strong, you will be able to work in the Lord's vineyard, yes, and you will be able to run in the Christian race without fainting by the way-side.

Now, apply the above from Paul to your home congregation. If the whole church will do as Paul says above, the church will be strong and able to do all the above things. Furthermore, the church will be strong enough to be the "Pillar and ground of the truth" — it will be able to hold up and support the truth, thus saving many souls and developing the talents of the members. The need of developing the singing, the ability to direct the singing, that we may all more happily and efficiently praise God in truth and spirit, is urgent. We can never have good singing as long as brethren encourage boys and men to try to *lead* the singing, when some of these have neither ear nor voice for singing. Talk about *leading* a song, when one cannot even make a tone, much less a succession of tones! It is high time that we stop and think just a little. The same is true when we use no better judgment regarding the teachers of the word. The men who teach need to qualify for this important duty. They need to study and train so that they can impart knowledge to others. Unless they know something to teach, they will not be able to edify the hearers — "Let all things be done unto edification" —

Paul to Corinth. If we expect the church to grow and be *strong* we must do something to develop the talents of the church. Prayer and the ability to pray in public intelligently, from the heart and the understanding, so that the church will be edified in prayer, needs to be stressed, as well as in all that we do. Just here, I think of some appropriate, well spoken words by that noted gospel preacher, Benjamin Franklin via The Restoration Herald as follows:

“Well Spoken Words — We must have living churches. The members must be living members, active, energetic, and persevering. There are some churches complaining that they cannot get the right kind of preacher, when the trouble really is, that they are not the right kind of churches. Preachers, if they had the power of angels, could not make interesting churches, where no advice that they give can be received, but where members remain inactive.

“What can a preacher do for a church where he cannot prevail upon the members to meet to commemorate the Savior’s dying love more than once a month or where he cannot induce them to meet for prayer once a week or where old members cannot be induced to enter the place of worship until a half-hour after time or where old and prominent members take so little interest in the worship that they fall asleep while he is preaching to dying sinners to save them? What preacher can do anything for a people who will take so little interest in public worship that they will not practice singing praises of God enough to enable them to sing with any spirit and understanding? If some of our churches that cannot get a preacher who can *draw*

out an audience, would apply themselves to their own improvement in singing, exhortation, and prayer, and thus make themselves interesting and useful, they would assist mightily in drawing out an audience, and make it infinitely easier to preach when an audience is out”.

—(From Old Paths Advocate, July 1959)

HUMAN CONCEPT VS. GOD'S WILL

“There is a way which seemeth right unto a man, but the end thereof are the ways of death” — Prov. 14:12. The concept of the human mind does not run in the same channel as the Infinite. Hear God through the prophet Jeremiah — “O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps” — Jer. 10:23. Yet, man is prone to ever try to direct his own steps even in matters of religion. This has ever been the attitude of man in God's dealings with the human family. It is so very difficult to find individuals, much less groups, who will completely surrender to the wisdom and the will of the Almighty God. So it was and still is with the human mind. Note what God says of Israel of old: “For my thoughts are not your thoughts neither are your ways my ways, saith the Lord, For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts” — Isa. 55:8,9. This is why the human concept, in matters of religion, is always wrong, when the conception is formulated apart from the word of God. This is further confirmed by Paul — “For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe”

— 1 Cor. 1:21. Notice that the world by wisdom (worldly wisdom) knew not God, never did, does not now, never will, for it is “not in man that walketh to direct his steps”. The only hope for the human mind to be directed to God is through the revealed word of God, and once the human has completely surrendered to the Infinite, there is but one way to keep our minds in the right channel with God; viz., “Study to show thyself approved rightly dividing the word of truth”, and then faithfully follow that word of truth, ever keeping self and selfish interests out of any control over our thinking.

Now, while the above reasoning and the teaching of the scriptures cited, will apply to the non-members of the true church, yet it more directly applies to the preachers and teachers in the church. We see the denominations in opposition to the above Scriptures which teach that man must surrender to the teaching of God, as they try in vain to “direct their own steps”. But the saddest of all is to see how that our own brethren will digress from the word of God by allowing human reasoning to predominate over them, thus causing them to drift away from God. What all need to realize is that the church is divine, conceived and brought into existence by the Infinite, hence we must look for divine rules to govern this divine institution. God does not need, nor want, our human reasoning and rules to govern the church of our Lord. Why cannot man see that he makes shipwreck of religious matters, when he steps in with his human reasonings?

Departures from God and His word are the ultimate end of regulating the things divine with human thinking and action. Digression is brought into the church, and

division results, as we leave God's way and God's Word. Even the first step in "little things", which be digression, is too dangerous to tamper with or to tolerate. Just why any preacher or teacher will want to experiment with and tolerate, the first step in digression is more than I can understand. Yes, and what can you expect if you use preachers and teachers who tolerate and fellowship the digression? Do you not know that the congregations will be like the preachers who mingle with and teach the congregations? One step in digressions leads to another, and there seems to be no turning back, once people get a taste of human arrangement. Tell me, brother, how long do you think it will take to eliminate digression from the church while using that kind of teachers? Do you not know that "whatsoever a man soweth, that shall he also reap"?

I have just read an article by Thomas F. Shropshire, via, "The Contender For The Faith", Nov. 1, 1958, entitled "The Church As God Would Have It". I would like for you to read it, for it is along the same line, and is certainly thought provoking. Here it is below:

"In Isaiah 55:8,9, the Lord said through the prophet, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts". There is as much difference in the church as men would have it and the church as God would have it as there is in earth and heaven; in the human and divine. As long as men retain a human concept of the church, just that long will the church not be as God would have it.

In Eph. 3:9,10, we find the purpose of God for the church revealed — “And to make all men see what is the dispensation of the mystery which for ages hath been hid in God who created all things; to the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God.” In ages past, the things which have now been revealed through inspiration, remained hidden in the mind of God. The plan that God had for the redemption of man was unknown except for the types and shadows of the Old Testament. The church, as established by the Lord Jesus Christ is the plan of God for the redemption and embodiment of man. The thoughts and designs of God thus brought to view by the church as the Lord established it, and as it functions according to His direction, portrays the wisdom of God who designed it.

There are doubtless more people to whom the church, as God designed it, will not appeal than there are of those who may be impressed by it. This is evidently the reason why “the principalities and the powers in the heavenly places” were specified. There are a lot of people to whom the wisdom of God has no appeal whatsoever. One could not expect a hog to be impressed by the beauty of a well kept living room. A hog would rather be impressed by a hog-wallow. It takes someone with a finer sense of beauty to be impressed by a well kept living room. In order to impress a hog, one would have to turn the living room into a hog-wallow. This is just what happens to the church in the hands of men who cannot appreciate the wisdom of God and they seek to impress people with the church from a human point of view. As to whether a thing is scriptural or not matters not at all to them.

There are a lot of people in the church today with a consuming desire to impress the world with the church in any way that can be employed. I know a preacher who once moved to a place to work with the church and in order to attract attention to himself, dressed up in cowboy fashion and rode a horse around the town square. He no doubt succeeded in attracting a great deal of attention and at the same time succeeded in making a fool of himself. The wisdom of God is not reflected in the human schemes and ideas which are so prevalent in the church today.

Many times men are deceived into thinking their schemes and ideas are successful because a great many people are impressed with them and they appear to be accomplishing a great deal in the way of swelling the membership lists. Many times they find out later that some scheme which looked so good to them, did not work out as they had planned after all. Had they had the proper respect for the wisdom of God as that wisdom is set forth in His divine Word, they would have discarded their scheme to begin with. But brethren who do not respect the wisdom of God, even when they see their schemes go awry, are too vain to admit failure and continue to bow down to their idol.

Human pride is a characteristic as old as the human race itself. Men have always had pride in their own achievements. And they will usually resort to most any means to bring them about. But the church was not designed to display human wisdom. The ways and thoughts of men have no place in it. If men have the desire to make a show of their own wisdom and display their own ways and thoughts, let them find some place other than the church of the Lord in which to do it.

In order for the wisdom of God to be made known through the church, every phase of the church must reflect the ways and thoughts of God and not the ways and thoughts of men. Everything about the church must be governed and guided by the divine Word of God. Men must truly let Christ be "head over all things to the church" (Eph. 1:22), in order for the wisdom of God to be seen in the church. This must be true in regard to what is done in worship to God in the church; the work done by the church; the organization of the church; and even the lives who compose the church. Everything about the church must be governed by divine teaching in order for the wisdom of God to reflect in it.

But there are many, many people in the church today who will not appreciate the things which are set forth in this article because they have a human concept of the church. They are looking upon the church as they would have it and not as God would have it. It matters not at all to them whether a thing is authorized or not, just as long as the affairs of the church are conducted according to their own human reasonings and human concept. To converse with some of these people is like conversing with rank strangers religiously.

If men in the church today truly wanted to glorify God in the church, they would act upon the wisdom of God so that His ways and thoughts would be seen in operation rather than their own ways and thoughts. It would doubtless be unkind to single out someone about whom we know nothing, and accuse them of having impure motives. But it is another thing to accuse people of impure motives when that for which they contend lays bare their motives. When

men will wrest the Scriptures to try to uphold a thing for which there is no Scriptural authority, they have proclaimed to the world that their motives are impure.

When men contend for things which are conceived in human wisdom their motives cannot be that of glorifying God. One's motives may not be impure if he does not know there is no scriptural authority for that for which he contends. He is just foolish in that he should not contend for a thing until he has found scriptural authority for it. But if he contends for a thing after he has been called upon for the scriptural authority and cannot produce it, his motives have become impure.

One's motives are pure only when he has a sincere desire to be governed by a "thus saith the Lord" so that the church may be as God designed it, regardless of how many men may be impressed by it".

—(From Old Paths Advocate, Aug. 1959)

BACK IN THE OZARKS

After an absence of about ten months, we are back in the old home community near Lebanon, Missouri; back in the old log cabin and by the old fireplace (but really we do not need the fireplace just now); but here among the oaks, the blackjacks, the hickory, and the elms, breathing this pure invigorating mountain air, drinking water from the cool Ozark flint-rock fountains of springs and wells; I am reminded of what I have known for many years, that it is a wonderful part of God's creation for the restoring and recuperating of man's body and soul. This I am now fully and freely enjoying and appreciating, after two nights

of sleep, soothed by the chirp of the cricket and the stridulating song of the katydid. No, I am not in the real estate business, nor have I been hired by the chamber of commerce at Lebanon to boost this Ozark region, but when one mingles among the happy people, the scenic hills and streams, where all nature is speaking to you, constantly reminding you that you are at last in the "fisherman's paradise", the "hunter's happy hunting ground", you cannot help but imbibe the spirit of your environment in the region. I would to God that every fellow gospel preacher could spend a week or more in this land after a strenuous taxing extended labor in the gospel field. I hope to approach the labor ahead of me much refreshed and strengthened after a week here. I wonder if we might be able to start some kind of a recuperating resort at Bennett's Spring State Park, near Lebanon, where we once enjoyed a camp meeting. This especially for the preachers and their families, with a welcome to all their friends, in mid-summer. Do I hear a "Big "Amen!"?"

—(From Old Paths Advocate, August 1960)

WALKING WITH GOD

The basis of this short article is found in Gen. 5:22-24, thus: "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters. And Enoch walked with God, and he was not, for God took him". Enoch walked with God, not merely for a day, a week, a month, or a year, but he walked three hundred years, and as a result of his *walking with God*, God took him. The word walk is a verb, denoting action — it is not a sitting posture but one of moving, traveling,

advancing. There are many words of action that describe the Christian life, as we may find in the New Testament, but we are concerned primarily with one of them, namely the verb, "walk".

Turning now to Paul's statement to the Phillipians (3: 16,17), which reads: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye have us for an example". Notice Paul instructed the brethren here to "walk by the same rule". The word "rule" means "a standard or guide; maxim or precept; government; law or regulation; cannon" — Webster. Thus, we are told how to walk, so as to please God, for He has given the standard, the guide, or the law. Notice too, that Paul said in this connection, "let us mind the same thing". The only way this can be for a group of individuals, is for all to adopt the same rule, the same standard, guide, law, or regulation. We shall never be able to walk together, in unity, so long as we assume that we have the liberty to each of us make our own rule, our own standard, guide or regulation, for there would be about as many human rules as we have individuals, hence we would be walking in many directions, standards, or ways. There is but one way for us to have unity here, and that is for all of us to discard our ways, our standards, and our guides, then all adopt and follow the Lord's guide or standard, which is, of course, the New Testament Scriptures as our only rule of faith and practice. Bible readers know that God has not given man the liberty to make his own standard, or are there as many standards as we have denominations in the world, so as to accommodate the new idea of some preachers that there

are Christians in all churches, which would necessitate as many ways of salvation and as many standards of living, the worship, and the work of the church, as there are denominations in the world? What standard did these people in the denominations obey to become Christians? Can a human arrangement substitute for God's divine arrangement? Jesus said, "Ye shall know the truth and the truth shall make you free". Do you tell Jesus, that error will make us free? *How dare you!* Paul said, "Let us walk by the same rule, let us mind the same thing".

May we notice the how to walk. There are many references in the New Testament telling us how to walk so as to please God as follows: Positively speaking we are to "walk in newness of life" (Rom. 6:4). He is to "walk after the Spirit" or "by the Spirit" (Rom. 8:4; Gal. 5:16). We are to "walk in Jesus the Lord" (Col. 2:6). To have fellowship with God we must "walk in the light, as he is in the light" (1 Jno. 1:7). The child of God is to "walk becomingly (honestly KJV)" (Rom. 13:13). Second Corinthians 5:7 tells us that we are to "walk by faith". Those called by God are to "walk worthily of the calling" (Eph. 4:1). It is God's will that His children "walk in good works" (Eph. 2:10), as well as "in love" (Eph. 5:2), "in wisdom" (Col. 4:5), and "in truth" (2 Jno. 4). The Apostle John also said that Christians should "walk after His (God's) commandments" (2 Jno. 6). If we say we abide in Him then we "ought to walk even as He walked" (1 Jno. 2:6).

How we may not walk: Not only are we told *how to walk*, but there are some ways we *must not walk*. Hence, we look at this verb "walk" from the negative point of

view, which shows that the Christian is *not* to walk “not in revelling and drunkenness, not in chambering and wantonness, not in strife and jealousy” (Rom. 13:13). Therefore, we are not to “walk after the flesh” (Rom. 8:4), or “after the manner of men” (1 Cor. 3:3). We are not to “walk in craftiness” (2 Cor. 4:2). The child of God is not to “walk by sight” (2 Cor. 5:7). Paul admonished the Christians not to “walk as the Gentiles also walk, in the vanity of their minds” (Eph. 4:17). Finally, Christians are not to “walk disorderly” (2 Thess. 3:6).

Conclusions It is obvious from the above many references regarding the verb “walk” that we do not have a “do-nothing” religion, for the Christian is presented as being in action. How great is that field of *action!* We have many unworked fields waiting for men of action. The “Macedonian call” comes ringing in clarion tones upon our ears to “come over and help us”, not only across the water, but here in our own land. There are portions of America where we have never gone. How can we *sit* idly by while those calls continue to disturb our ears (or do they disturb?) and our hearts. I am convinced by experience in the past six months among the churches, that there is a crying need for faithful gospel preachers who will give their full time to “walking” with God, not sitting. Now, I do not wish to be misunderstood as advocating that all preachers must always be on the road from one part of the nation to another. I believe that a preacher can “walk with God”, and yet labor in one state, one county, or one city, but we need to be *walking*. *There needs to be some “going”*. We must not neglect the work already begun. *We must not let it die*. Who will go into Belgium, into

Mexico, into Africa, or into the various New England states?

As we contemplate the *how to walk*, may we be willing to walk so as to *please God*, thus by the *same rule, minding the same things*. Not by a rule or set of rules you want to make to suit your fancy, for then we cannot “all walk by the same rule” — we cannot walk in unity, and I would like to walk in unity, in fellowship, and in light, with my brethren. I must insist that if we walk together, we will have to walk by the same rule, “walk in the good way, ask for the old paths, and walk therein”, that we may “find rest” for our souls (Jer. 6:16), and so long as I am able to walk, it will be in those old paths. I am fully and firmly committed to the divine rule, and “*I shall not be moved*”.

—(From Old Paths Advocate, November 1960)

RETROSPECTIVE AND PROSPECTIVE

Reflecting over the past thirty years — *can it be thirty?* — *yes, it must be*, for we began as publisher of the Old Paths Advocate, January 1, 1932, and the current issue brings us to January 1, 1962. In fact, the December issue (last month) completed the thirty years, while the present issue begins the thirty first year. As I pause long enough to review briefly some of the past, I am filled with memories mixed with sadness and gladness; events producing pleasure and displeasure; people bringing us joy and disappointments; brethren, stalwart, faithful, trustworthy, while a few proved untrustworthy, disappointments, betrayers; some (thank God) in the manner and character of Timothy, Titus, Philemon, and some reminders of Hymenaeus, Phile-

tus, and Demas. We look back with grief at the passing of such true and tried men as H. C. Harper, Homer A. Gay, and others; but, perhaps my greatest sorrow is the mention and thought of some who swerved from the right way, thereby wasting their influence for good and their labor of love. A number of the faithful brethren and some of the family have left us in death.

Yet, notwithstanding our misfortunes, many have been the blessings and profits during the past thirty years, yea, greater have been the joys than the sorrows, and "We thank God and take courage"; we lift up our heads, our hands, and the feeble knees, as we cheerfully endeavor to "make straight paths for your (our) feet" as we face the remainder of the journey. May we always remember Paul as he said, "I can do all things through Christ Who strengtheneth me". Hence, "forgetting those things which are behind, and reaching forth unto the things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus". Many have been the souls saved and added to the Lord's church. Many new congregations sprang up as spiritual oases in the desert lands far and near, even in foreign lands. The paper and its influence have a much wider circulation. The truths promulgated in its columns have reached the hearts of many honest brethren. Our fight against all departures as the result of innovations, embracing instrumental music in the worship, the man-made Sunday school (class system of teaching with women teachers), and the corruption of the communion by the addition of cups (drinking vessels) and loaves on the Lord's table. No, we have not put all these innovations out of the congregations, nor will we ever, for some "are joined to idols", and they will not give them up. Hence,

as the colored brother said about the run away calf, "I may not stop him, but I can surely slow him down". I hope we have slowed these things down, and I believe we have been able to prevent the introduction of some new things, liberalism, modernistic doctrines and practice. May I plead with all who have become tainted with these new things that they give them up, and may I plead with all who have stood firmly against these things, that we cannot afford to slacken our vigil for one hour, nor can we afford to lay our armor down, lest some known or unknown false doctrine or practice be introduced under the pretense of something innocent or harmless, advocated by friend or foe, outside the church or in the church, by preacher or elder. We must not forget the warning of Paul in these words: "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:28-31). Perhaps our greatest danger is from the source mentioned by Paul, "of your own selves shall men arise", yes, even from among those whom we have dearly loved and trusted. I pray God our labor of love over the past thirty years will not have been in vain. I thank God for the stalwart young brethren growing up among us, who have already shown their love and loyalty for the truth, yea, and courage to stand up against trends of digression from any quarter. They and others will rise up and defend the simplicity of doctrine and practice long after this mortal frame of mine shall have been placed beneath the sod.

(From Old Paths Advocate, January 1962)

