

THE APOSTOLIC WAY

"Yet show I unto you a more excellent way."— Paul.

VOLUME V. NUMBER VI.]

UNION CITY, GEORGIA, JANUARY, 1918.

[50 CENTS THE YEAR

EAT AND CHAFF

BY A. E. LMORE.

Don't find fault with the industrious young lady because she can't pick the banjo as smoothly as some others. Perhaps she can pick more pounds of cotton than the ballet dancer.

* * *

The doctrine of a future probation is being urged with some force in some places. And what is the effect of this teaching? It is an easing powder to those who are at ease in Zion, to those who are idlers, and it is decidedly harmful to the sinner. Yes, if I fail in this life, I will have another chance. Preach this doctrine to the man almost persuaded, and he will slacken his effort. But what is the effect upon Bro. Faithful? Pro. Faithful starts to the city in his new auto and he is in a hurry, and when halfway Bro. Slojon hails him: Why, Bro. Faithful you need not be in such a hurry. I heard there might be another auto along late this evening!

* * *

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers." This evidently means that the Lord watches over the righteous as he does not over the wicked, and that he heeds the prayers of the righteous as he does not heed the prayers of the unrighteous.

* * *

If you say the world is growing better, yes, if you mean the soil; if you mean the people, doubtful.

* * *

Have the advocates of infant sprinkling considered what the result would be if the practice would become universal? Let us see.

1. If all babies were baptized it would set aside believer's baptism. There would be no believers to baptize.
2. It would make void the great commission: "He that believeth and is baptized shall be saved."
3. There would be no need of preaching the gospel to get people into the church, for all would be in the church before they could accept the gospel.
4. All would be taken in without faith.
5. There would be no converted people in the church, unless they were converted after they were saved.
6. If all were thus taken into the church there would be no world to preach to. Being no regenerated persons in the church, there would be no saved persons in the church; therefore such practice would wipe out the church entirely. If these were saved, they were saved without preaching, faith, confession or knowing there was a Savior. Then by what means were they saved? By water only, and but little of the water at that.

NEW YEAR GREETINGS.

Perhaps never before in the world's history have people's minds been so completely absorbed with world events as during the past year. This has made it hard for religious journals. However, by the grace of God and the loyal support of true friends the Apostolic Way has done exceedingly well. We have every reason to be thankful, and enter upon the year nineteen hundred eighteen with bright prospects for the best year of the paper's history.

Subscription returns since December mailing are the best in several months. Many have sent in their renewals and nice lists of new subscribers. This is very encouraging, and we thank all who have in any way helped to extend our circulation. The Apostolic way has come to stay, and we will take no steps and make no promises that we do not feel fully able to carry out.

We wish for every reader of the paper a happy and prosperous New Year; and we hope that the Apostolic Way may continue to merit the support of all lovers of truth.—PUBLISHERS.

CHRISTIAN ETHICS OF INDIVIDUALISM.

BY SAM H. CHAMPIE.

I have in mind to write a few short papers on what I understand to be the ethics of Christ in regard to certain relationships of human life and conduct in which it seems to me the Christian duties are not now properly understood, or at least are not properly observed. In this I want to speak of individual responsibility.

According to Christ, the individual is the all important unit. The family is a composite unit for some good and useful purposes, but the individual can never surrender himself to the ethics of the ends of his or any family for any time or any purpose. The individual has a function to perform in the family that is good and wholesome and necessary, and he ought to work with the family in all things as far as he can work; but the Christian whose love or fear of any member or all members of his family is such that they can persuade him to do or to leave undone anything contrary to his own understanding and conscience, that Christian is not strong enough to be a true disciple of Christ, and will be lost if called to account in such a condition. (Lk. 14:26.) You must forsake all if need be.

The church is a wonderful institution under God—perhaps the most wonderful ever created or that ever will be—but the church can never be more than a collection of individuals, every one of whom is individually responsible. The Christian who allows a church to persuade him or

prevail upon him by any means to do or to leave undone anything at variance with his own knowledge and conscience becomes separate from the true branch, the life-giving Christ, and must be among those who are to be lopped off and burned. The Christian has a wonderful function to perform in and through the church, but the Christian who loses his individuality in the church has lost Christ. (John 15.)

Larger in numbers, scope and influence than the local congregation is the brotherhood of believers in general. This brotherhood always has been divided into a number of more or less diverse parties, the individual elements of each of which are more or less closely affiliated in their common cause, and all less so with the other parties. The churches of Christ are notably so divided today. This condition makes it easy for the individual Christian to go with the party, hard for him not to. But there is not and never was infallibility in any religious party, and the Christian who learns to endorse things because the brethren endorse them, and oppose things because the brethren do, has been taught entirely out of all saving relationship with Christ. He is being justified by an uninspired law—he has fallen away from grace. The Galatian letter and others warn emphatically against this sin of party domination.

Every Christian is an individual entity. Look upon yourself as one; treat every other Christian as one; do not regard others as wholly lost in partyism. To do so is sinful. But do not make a party of yourself. Individualism lost is fatal; individualism abused may be worse.

PHILLIPS-BARRET DISCUSSION.

PROPOSITION: The Church of Christ in Cleburne, Texas, with which I am identified, is Scriptural in Doctrine and Practice.

I affirm. Bro. Phillips denies. This discussion has grown out of the peculiar situation here, and at another place or two. He came here about three years ago, holding certain peculiar views touching church work, met with the congregation and preached occasionally; but said nothing publicly about these matters. However, he seems to have worked privately, for he gathered twelve or fifteen sympathizers and withdrew from the congregation, claiming opposition to church centralization and announcing an effort toward stricter conformity along scriptural lines. The church of Christ withdrew from him, and one other, as schismatics. In a recent conversation with Bro. Phillips he urged me to affirm my practice. I advised specific propositions, but he said: "If you are not a coward, you will affirm what you practice," and he added, "I'm afraid to."

some one to cover my pusillanimous (cowardly, mean-spirited, faint-hearted—Webster) soul with the cloak or mantle of charity." I then wrote out the above proposition and he signed it. He stands withdrawn from by a church of Christ, but I am meeting him in this way as he represents a sect that has recently sprung up among us. And I hope hereby to do some good. Each writer is to have 650 words in each article, and six articles to each proposition. The papers to be published jointly in the Firm Foundation and the Apostolic Way once a month. All personalities to be left out.

Please note: This is a universal proposition. Bro. Phillips hereby denies everything the church of Christ here teaches and practices. I hardly know how to enter upon the affirmative. It seems strange that one who claims to be a Christian will deny the doctrine and the practice of a church of Christ. It is astounding that he should do so. But it is his own choosing. Let him come to the issue he has created. My proposition says: The Church of Christ, in Cleburne. He denies that the Church of Christ is scriptural in doctrine and practice. I wonder why? He must tell us. I believe the church of Christ is scriptural in her doctrine and practice and so affirm against all comers. It were utterly preposterous to do otherwise.

Terms defined: The Church of Christ in Cleburne, not a Church but the. With which I am identified, in which I have my membership; the same one in which Bro. Phillips held his until recently. Is scriptural, has either precept or New Testament example for her doctrine and practice. Doctrine, teaching, instruction, tenet, principle of faith. Speculative truth prescribed for belief; precept, a rule to be obeyed. Practice, frequently repeated action, succession of acts of a similar kind, custom, constant use, actual performance, application of knowledge, opposed to theory, systematic exercise for instruction and discipline. The Church of Christ in Cleburne is scriptural in teaching and practicing as principles of faith those things she learns by precept and example from the New Testament. This is all I am logically bound to affirm. I am greatly astonished that Bro. Phillips, with all of his professions to loyalty and strict conformity to the Bible, denies this. But we shall see more about this as we proceed. Perhaps he will say that he denies only some of what we teach and practice. If so, then let him tell us what those things are. I have asked him to write them out but he refuses to do so. But to the proof of my affirmative.

1. Each congregation must be composed of baptized penitent believers. 2. These disciples must meet on Lord's day for worship, and otherwise serve the Lord. (Acts 2:1-47). 3. They must appoint scriptural elders and deacons, and engage and support preachers of the gospel actively engaged in the work of the Lord. (New Testament). 4. The congregation must make God's wisdom known and glorify through which

any organization of men. (Eph. 3:8-20).

A. B. BARRET.

REPLY.

The origin of this discussion is immaterial, irrelevant, extraneous. Is what I may have said or done authority for your teaching or practice? Bro. Barret, however, is misinformed, almost wholly incorrect. Our scriptural differences are the real cause of this discussion. He advised specific propositions. Strange news! His article makes it more strange, lacking specification.

Bro. Barret KNOWS I do not believe the church at Cleburne wholly unscriptural. Seems an evasion of the issue. He hardly knows how to enter his affirmative. Does he not know what his congregation teaches and practices? You should have detailed all this. Be sure and do this in your next—be specific.

Proof of His Affirmative.

Indeed, he sets forth a fairly scriptural church—not the Cleburne church. Please state what you mean by "otherwise serving the Lord." DETAIL THIS, please. You have no scriptural elders. That is the great weakness of the cause of Christ today. You disregard the "musts" of an elder. (See I Tim. 3 chap., Titus, I chap.) I, myself, and others, having been here 3 years, have not heard the two real leaders called on to pray. Something radically wrong. One of them said the Holy Spirit did not make him an elder. (Certainly not—he is man-made.) He fully witnesses my contention. I will show gross deficiencies in any of your elders you dare name, measuring them by God's "musts." Name him, please. If you had a scriptural eldership, why did you import, "hire," one? Please cite some Bible church that ever remotely did such a thing. How can you glorify God with an unscriptural eldership?

The church at Cleburne has been established years; I am sure not ten percent of the fathers and mothers are capacitated to teach their own children. A natural conclusion from an unscriptural procedure. Scripture, please, for "hiring" an evangelist to assist the hired pastor. Why not hire an evangelist to assist the hired evangelist to assist the hired pastor to assist the elders? Brethren, that is a flagrant waste of God's means, a relic of the dark ages. Paul says: "Those things you have both learned and received and heard and seen in me do, and the God of peace shall be with you." What local congregation did Paul hire to? I will give a hundred dollars to any preacher that will show Paul ever accepted a dollar from any congregation he was laboring at. He was at Ephesus 3 years, and not a penny (Acts 20:25-35); at Corinth eighteen months, and not a penny; at Thessalonica, and not a penny. The church should support, and well, evangelists actively engaged in the work, sounding out the Gospel in regions beyond; not locating with a church and entertaining Sunday morning and night. How long since you "hired elder" established a congregation? He with your other evangelists located here, prey on congregations already established.

You run to some local congregation on Lord's Day and take the money contributed for the "poor saints" and spreading of the Gospel. Please give me scripture for such procedure. Please show some church that divided into classes and had women teachers in the assembly of saints—especially on Lord's Day.

Please show some church that had more than one collection on first day of week, as is frequently done in Cleburne, an auction held. "Who will give so much?" Please show some church that begged money from the devil's kingdom to build the Lord's house as was done in Cleburne.

Please show an exception, or several causes, for divorce, as taught and practiced by the church at Cleburne. Please show where a church ever refused an open, free investigation of differences among brethren as exists at Cleburne. Who tried, convicted and condemned brethren without a hearing, flagrantly outraging the most common principle of law and justice? The church at Cleburne teaches Paul actually did wrong by taking the money from Corinth.

Let's straighten out these kinks, Bro. Barret, and be one. G. W. PHILLIPS.

Subscribe now and get the Phillips-Barret debate. January issue will be supplied to new subscribers if requested.

MISCELLANEOUS NOTES.

BY CLARENCE TEURMAN.

We enjoyed a five days' visit from Brother H. C. Harper during Christmas holidays. He was with the church here on Lord's Day and preached three times in Atlanta during his stay among us. I arranged for Brother Harper to visit the brethren at Napoleon and Cross Roads, Alabama, on his return home, and they write me that he failed to give satisfaction and that they want him to return when he can remain longer.

Sister Fannie Griswell died at her home, 111 Kennedy street, Atlanta, Georgia, on December 14, 1917. I counted her among my best earthly friends. She will be greatly missed by all the brethren and sisters of the Plum Street Church, as she has been one of its most faithful attendants since I baptized her in 1915. Sister Griswell leaves a devoted Christian husband, four sons and four daughters and many relatives and friends to mourn her departure.

Some brethren will condemn the preacher who preaches every Lord's Day when the church assembles to break bread, but seem to think they have a perfect right to set aside this meeting appointed by the Lord, and preach once a month. Such a course is inconsistent.

Now, we insist that every true friend of The Apostolic Way take advantage of every opportunity to solicit new subscribers and send in Our friends can be of much assistance in this way, and we assure all that any help they can render will be appreciated. Let us hear from you.

NEW THINGS.

(NUMBER TWO.)

BY J. R. JONES.

In my first article under the above heading, one of the old things which had become new was considered—that is, the "new creature." Here is another: "For to make in himself of twain one new man"—the subject for this article.

Who or what is this new man? Take these: "That he might reconcile both (Jew and Gentiles) unto God in one body." "For to make in himself of twain (Jew and Gentiles) one new man." It can be readily seen that these two passages are two ways of stating the same thing, thereby showing that the "one body" and the "one new man" are the same thing. Furthermore, where there is "one body" there is, of course, a body; and where is "one man" there is also a body, for every man has a body. If these are not the same, then there are two bodies, but there are not two—they are the same.

"He is the head of the body, the church." This is, then, the church. Finally, the church is made up of all those who are in Christ Jesus; but all those in Christ Jesus are new creatures; the church is made up of new creatures—IS a new thing.

This new church is both God's and Christ's. It is God's house, or temple, built for his habitation through the Spirit. It is Christ's; he gave himself for it, bought it with his blood. It is, too, his body and his bride. In view of this, it would seem that men should respect and esteem it highly. They should have admiration enough for it to be "hands off," to let it stand out in all its dignity, grandeur and glory, with nothing before it to eclipse or belittle it, and nothing after to eclipse or belittle it; free from aids, auxiliaries and annexes, so calculated to show their hatred and contempt for it.

In apostolic times the church was so new and the manners and practices of the members of it so peculiar that we read that "they went out from us, but they were not of us. If they had been of us, they no doubt would have continued with us." They saw that they were in the wrong company, not "fit to be in the church," so they went out to be with their own kind. Again we read that "these be they that separate themselves, sensual, having not the Spirit." These, like the others, made the discovery that they were not fitted for the association of these "new creatures," so they separated themselves, got out. In this day and time, those who go out are, as a rule, those who are somewhat advanced in age, often fathers and mothers in Israel, who love the Lord and his will, and who are true to what is written. These are forced to go out or stifle their convictions. They see the church is fast becoming theatrical, is putting on airs, and introducing unscriptural things. They utter their most solemn protest, but it is of no avail. They shed tears, but these are not heeded, and so they are forced out. Who can tell what the end

will be? I know one thing that will happen. "The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

"Who hath ears to hear, let him hear."

(To Be Continued.)

FROM CALIFORNIA.

Dear Brother Teurman:

I have not received a copy of the September issue of The Apostolic Way, and, being desirous to see and read all the copies of that praiseworthy periodical, and you being the publisher of its interesting columns and clean pages, hence I am writing to request that, if you can do so, you please send me a copy of the last number, as stated above (and oblige an aged brother in the Christian faith, and one who has just rounded out fourscore years of mortal life on this earthly sphere, and which event was completed or culminated on the even date of this letter (November 19). But, notwithstanding the fact that I have weathered the storms of old Father Time and the rigors of his wintry blasts until the effects thereof are weighing down on my tottering frame, while my locks and beard are silvery gray, almost white, nevertheless, I am still a firm believer in the one faith as once delivered to the saints, and therefore I am still anxious to learn of the welfare of the faithful brethren who are earnestly and valiantly contending for the divine purity, simplicity and perfect integrity of God's holy word of truth and righteousness; and, if I mistake not, that is the very thing which the editors and publisher and other friendly writers of The Apostolic Way are endeavoring to do, and which, to my mind and humble judgment, is the only legitimate course of action that can be pursued in the affairs and matters of the Christian religion.

But, lo, I perceive that a time has surely come when there are many in the church or in the church membership, who will not accept nor endure sound doctrine, but heap to themselves teachers, etc.; that is, they insist on preachers being called who will teach the most modern type of doctrines and commandments of men, or the most modern pattern of sectarianism, and insist on having the same installed in the sanctuary of the Lord's house. Hence the church is encumbered with material or human inventions of religious pretensions.

Solomon said: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." (Eccl. 7:29.)

The wisdom of Solomon has been a subject of much comment in times past, and I suppose it will ever be so while time lasts, because it is superior to any form of wisdom which may now be acquired by mankind, either by constant mental application or efforts of research or physical learning of any kind or character whatever, and which I believe is generally admitted to that Sol

he possessed as a result of having pursued any form of material schooling, neither by scientific research nor a study of logic, neither by any other system of acquiring human knowledge. But, instead of any of those things, it does appear that the origin of his wisdom came from above, or that his wisdom was divinely given or granted by and through the agencies of infinite wisdom and omnipotent power; for since his words of wisdom and his writings are compiled and incorporated in the Bible as being a part of the revealed will of God, therefore those wise expressions of Solomon are more than mortal wisdom and are compiled and incorporated in the Bible for our learning; and therefore the wise expressions of Solomon are both historic and are also a forewarning to all future generations of mankind, and should be so treated or considered and not set aside or ignored in any other way. But, as the nature of mankind seems to remain the same now as in past ages, or has not changed since the crucifixion of Christ, therefore we need not be surprised at the deplorable condition of the church and the world, too, of the present age, but, instead of looking for better conditions than are now so prevalent, we may expect that an EXPLOITING class of men will still continue to try to break the will of God, in the future as in the past, and that, too, until Christ shall come again.

But the fate of human systems of religion, in all probability, will be written on battlefields of carnal strife, by cruel hands that dabble in human gore. And while you think of these things remember, too, that, insofar as we know, the prophecy of Rev. 2:18-23, inclusive, as concerning Jezebel and her mongers and children, has not been fulfilled during any past age, hence it is due to be fulfilled at any time in the future. W. E. BRASFIELD.

N. B.—You will please find herewith inclosed a postal order for 75 cents to pay my subscription to the Way for one year ahead of my paid-up time and to keep you whole for cost of sending me a copy of the last number and a FEW sample copies occasionally. And if I had means over and above living expenses and the cost of medicine and such like, I would then send you more to help you in your good work. Both the October and November numbers of the Way have been received and read with pleasure and approval.

If you deem the inclosed dissertation to be worthy of a place in the columns of the Way, you may publish it when most convenient. I began to write as concerning the same matters early in October, but was stricken down with a severe spell of sickness, hence could not complete what I wanted to say, or not at that time, and when I again took the matter up for further consideration I found myself very feeble on account of that sickness and a weight of years both together caused my work to linger, and hence its progress was slow; but I believe that what I have written in that dissertation is in accord with Holy Writ and sound doctrine, and I also believe that many people are just now beginning to see those same things very much in the same way that I see them, and I

THEN AND NOW.

BY J. W. KELLY.

Why is it that the Church of Christ is not today what it was twenty-five years ago in teaching and practice? Why is it that many of our old preachers do not preach like they did then, yet claim to be loyal? Why is it when asked if what they preached then was right they answer yes, but refuse to affirm what they teach now, yet say they are right?

Why is it that some preachers will, privately, admit that the hired pastor system and Sunday school are unscriptural, yet they will preach where these things are and never condemn them? Why is it that these same preachers will preach at places where they have none of these things and say nothing about them and then say they have not failed to declare "all the counsel of God?"

Why is it when a preacher preaches where they have the hired pastor and Sunday School and emphasises staying with the Bible, the leader will hang his head and send the preacher away empty handed, also refuse to let him preach again, though he never named the Sunday School and hired pastor in his preaching?

Why is it that some preachers will publicly endorse other preachers that they know to be dishonest, liars and immoral and at the same time claim to be pure themselves? And why is it that they will allow these ungodly men to publish withdrawal from men that have always lived pure lives and have their names taken off the Year Book, just because they would not accept that which they themselves say is not authorized by the New Testament, and never raise their voice against it?

My dear brother, are you a moral coward, afraid to come out against wickedness in high places, and put on the whole armor of God and stand against the wiles of the devil? (Eph. 6:10-18.)

Ballinger, Texas.

QUESTIONS TO THINK ON.

BY F. M. CALLEN.

Who is the spiritual food for? Well, one will say, "For christians."

Correct. Then, those who are not christians cannot receive

a christian, receive spiritual food?

A thought here, why should an elder put in his time teaching little children?

"Oh," someone would say, "the elders can appoint someone to teach them."

There is no scripture for that, and if there was, they would not have anything to feed them on. Yes, they could feed them on the first principles if they were old enough to understand.

I think it would be better to get a preacher. The scriptures tell parents to teach their children but someone would say, "We cannot teach." Then the elder had etter get up a school for the parents.

Another thought: We have a school, the church and the elders are the teachers, but they are to teach or feed the flock, and feed the babes in Christ, the sincere milk of the word, which should be the simplest part of the christian's food. The elders have nothing to feed the little children upon only what the parents have. A parent should set a good example before his family in his every day walk, and also before the world.

I believe in teaching children, but everything in its place.

Some will say, "We would like to teach our neighbor's children." But don't you know that you can't get the people of the world to come to the Lord's day meetings. But I tell you what we can do. We can get a preacher to hold a meeting and preach, or teach, the plan of salvation, for that is simpler than the christian's food. Then when they obey the first principles they are babes in Christ ready for the elders to teach them—ready to be fed on the sincere milk of the word, and to begin to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. If these abound they will be neither barren nor unfruitful in the knowledge of our Lord and Savior, Jesus Christ. Route 1, San Jon, New Mexico.

IMPORTANT.

If your paper is stamped "Time Expired," you should send us your renewal at once, as the paper is run on the cash-in-advance plan. Three new subscribers will give you your paper a year free.

I have spent thirty years in the study of cancer, and the so-called incurable diseases, and have had wonderful success with pellagra. If you

FROM OKLAHOMA.

Dear Bro. Teurman: I preached today at home. I have succeeded in getting the brethren together and we are "keeping house for the Lord." We have met four Lord's days. Twelve members are the most that have been present any Lord's day. There will be about fifteen members when they all get in the harness. Some are out now on account of measles being in the community.

I have tried to "do my bit" in building on the walls of Zion. I have done very little this year. I conducted two meetings, which continued nearly five weeks, and preached during the spring at two points in Coke county, Texas. For all of this work I received a reasonable support.

I enter the year 1918 with a strong faith in God and his word, determined to do more and better work in his vineyard than ever before. To this end I request brethren needing my services in gospel work to write me and let's arrange dates. I am farming, but am anxious to preach every Lord's day at points in reach of me. I am located eighteen miles south of Madill, Marshall County, Okla.

May God bless the many faithful workers. W. T. TAYLOR. Lark, Okla.

WORK IN THE "STRIP."

Dear brethren:—The meeting closed at Prairie View schoolhouse near Woodward, Okla., the third Sunday in December. This meeting was held during that cold week. We never missed a service. We went to the water to baptize one young lady and I gave a talk and four others made the good confession, hence we had five to baptize. This was the coldest time I ever did baptizing. Had to cut the ice some four or five inches thick, and many of the congregation walked out on the ice to the place where I did the baptizing. I then returned to Forgan, Okla., my headquarters in the "Strip," and was called home to see my boys who are in the army, fearing they would have to leave for France about the first, but this I hope will not be the case. Brethren, these are sad days with me and my wife. I have not received the support in this mission field I should have had and will be forced to give it up. That is, I will if encouragement does not come my way at once.

I am now on my way to Ken-

I go to Forgan to close out in that field without help comes. A few brethren have helped me, but only a few.

D. S. LIGON.

FROM "NO MAN'S LAND."

For the benefit of some brethren with whom I have labored I will send in a report of the work here in "No Man's Land." The brethren are few and scattered. We have a nice little congregation at Midwell in good working order, and are all at work as the Lord directs, also some scattering brethren at other places.

Wife and I live twenty-eight miles from Texhoma, Oklahoma, and twenty miles from Elkheart, Kansas. As this is a destitute field, I would gladly accept help from stronger churches. I am the only gospel preacher in this and adjoining counties, Cimarrone and Texas counties. Some one has to go into destitute fields, and, though it means a sacrifice to work here, I am willing to make the sacrifice.

I am almost sixty years old, and life is almost finished with me. If I have got to compromise the word of God to please my brethren so I can get a support, I will go without.

May God bless all the faithful, also the dear old A. W.

A. M. SCRIMSHIRE.

Midwell, Okla.

FROM McCAULLEY, TEXAS.

I have been thinking for a year or more that I would subscribe for The Apostolic Way. I like the paper fine, and predict for it future success. I shall speak in behalf of the paper and your efforts in the restoration of primitive Christianity wherever I go. I am doing but very little preaching in this section of the country. Practically all congregations are dull and stupid and doing but very little for the cause of Christ. I am sure that this is due to the awful condition of the times. West Texas is almost poverty stricken. Pray for me that a door of opportunity may be opened unto me. You will please find inclosed P. O. money order for fifty cents. Please send me the paper. If possible, will send you some subscriptions in the near future. I wish that all our brethren would read sound literature more than they do. J. A. BRADBURY.

Subscribe NOW and get the Phillips-Barret debate. January issue will be supplied to new sub-

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CHRISTIAN ETHICS OF EPITHETS.

BY SAM H. CHAMPIE.

For the sake of brevity I mean to consider only those epithets that are uncomplimentary in intent, and that are applied by some brethren to others.

That the frequent and wholesale interchange of evil accusations among any two brethren or any two sets of brethren is a very fruitful source of strife and division and bitterness will be readily admitted by anyone who has thought a moment on the subject. That such a course on the part of anyone is unnecessary, unscriptural and anti-Christian is fully as true, though not quite so apparent. But from a full heart the mouth speaketh, and a heart full of fervent brotherly love does not express itself in the opprobrious and offensive terms we find common in the writing of some brethren. James would say that sweet and bitter water come not from the same fountain; Jesus would say, "Physician, heal thyself."

The fact that the bad names applied to others are or may be true does not justify their use. Often when two brethren indulge in mutual interchange of abusive and condemnatory tirades both of them tell the truth; but neither is made better, love is not provoked, peace is not cultivated, the brethren are not edified. Nay, verily; but the very opposite of each one of these emphatically results. Then who will say that such conduct becomes the worst of Christians? Surely no man ever did or ever will reform another by calling him unkind, uncomplimentary names. Men who attempt this sort of reformation need to pluck the beam out of their own eyes.

But it often happens that the evil epithets are not true, and only appear so because the measuring reed of the other is short, and his vision distorted. I have been called names by brethren that in my heart I knew were untrue. This is often true of brethren on both sides of every issue. Many brethren will talk glibly of the evils of the "digressives," who have less good works to their credit than those they rail at. Many brethren vent their spleen at the "pastor system" who have the most hazy, incongruous and unscriptural ideas as to the real qualifications and legitimate work of the scriptural pastor and the evangelist. The mission of some brethren seems to be to stigmatize and condemn every one who knows more and does more than they. I have been stigmatized as a pastor by some such, but I have never feared to meet the truth face to face in the hands of any man or men. Those brethren seemed unkind and unfair to me.

Then, lastly, you can always speak of erring brethren in terms that will be truth-

in this way. There is absolutely none the other way. If you can win them by love and kindness you are following the example of God, Jesus, Paul and others. But all of them were far too wise to try to drive anyone. It cannot be done. I Cor. 13 leaves no room for the unkind, unbrotherly epithet; and Jesus said in Matt. 5:22 that whoever calls his brother condemnatory names is in danger of the hell of fire. Surely the "digressives" and "pastors" are in no worse danger!

WHEAT AND CHAFF

BY A. ELLMORE.

Moses the great and good man that he was, once got angry and broke God's law—the stone on which the law was written (Ex. 32:19), and this shows that a good man can, and may do wrong. But the great matter is that he may be forgiven, but only one way, break off sinning and come to Christ and obey his law of forgiveness.

* * * *

Often men cannot destroy the crop of evil in the evening, the seeds of which they sowed in the morning.

* * * *

Rivulets are lost in creeks, creeks are lost in rivers, and rivers are lost in the sea, but the sea, by accumulation, contains all the water they all carried.

* * * *

If we were to turn the lamb into a burry field the first of October, and let it remain a few days, we might by great effort save the lamb, but we would likely lose most of the fleece.

* * * *

When we arise in the morning we should deeply consider here is offered to us another day, which must be spent, and it may be lost. If we walk obediently during the day, there is that much more treasure laid up, but if spent in disobedience, that much more is lost, and can never be regained.

* * * *

Full divine faith is believing everything for which we have the evidence in the Bible and can understand, and taking all the rest for granted.

* * * *

Man can hardly become infinitely happy in this life. This life is not so much the work of consuming as that of producing. We might as well try to turn the flow of water in the Mississippi River up stream as to induce men to cease their efforts in producing. The great aim now is make more upon less capital, and in shorter time. They want better implements, better cattle, fine horses, cultivate fewer acres and raise more bushels. And with all of the multivling unauthozed religions it is

and fancies are worn out, and the people are wanting something different if not better. It is not now thought necessary for man to become a Methodist or a Presbyterian. People can join the Y. M. C. A. or the Y. P. S. of C. E., or even the Sunday School and become, and live the life of a Christian in any of these. There are tens of thousands of young people aiming to go to heaven outside of any church. But God's great and perfect plan is just like the author left it, and that means that he will save the people if they will come to his terms, but outside of his perfect and revealed plan he offers nothing. And O, if the people who 100 years ago adopted the golden motto: "Where the Bible speaks, we will speak; and where the Bible is silent, we are silent," and had been true to their principles, what a work we could have done in showing them the perfection of God's great plan.

Gunter, Texas.

IN MEMORY OF BROTHER W. J. RICE.

"With hundreds of our West Virginia brethren the name of W. J. Rice was once a household word. He came to West Virginia early in January, 1892, landing in New Martinsville as the result of a trade that Bro. C. D. Moore and I made with him relative to a little religious paper he was publishing at Paintsville, Ky. The Gospel Echo, of which he was editor and proprietor, and which had been a monthly, now became a weekly, and was published from our press in New Martinsville about a year when he removed his family and plant to what was then Palatine, W. Va., now the First Ward of Fairmont. He formed an alliance with Bro. Alfred Ellmore and moved the Echo to Covington, Ind. Later the partnership was dissolved and Bro. Rice started The Gospel Missionary, which he ran mostly as a monthly advertising sheet for a time. Later he moved to Cleo, Okla., and from there to Goldthwaite, Tex.; from there to Corpus Christi, Tex., and later to Atlanta, Ga., where, according to news to Bro. George H. P. Showalter of the Firm Foundation, Texas, he fell dead on the street [at home] at the 21st of January.

"Brother Rice was a good man and exceptionally liberal to the cause of Christ, and extremely conscientious. Before he moved to West Virginia, and without consulting me, he placed me on the staff of The Echo as associate editor, which place I occupied during the whole term of his connection with The Echo; and when he started The Gospel Missionary he placed me on the editorial staff, where I remained until after he removed to Goldthwaite, Tex. I have frequently said of him that he would stand by his convictions of truth even though to do so cost him his life. He was

The Phillips-Barret Discussion.

(Continued from page two.)

drew from you without calling you before the church for a public wrangle.

The weakness of the churches are no part of the cause of Christ, now are they?

Your claim that the church here does very little for the cause of Christ is unfounded.

I said you added a "must" to Paul's requirements of an elder. When you find in Timothy and Titus elders "must" pray in public as a qualification let me know. Of course all Christians are commanded to pray. I have heard those "leaders" pray a number of times since you made your absurd statement about them. Christ teaches one cause for divorce, permitting remarriage, fornication. (Matt. 5:27-32; 19:3-12.)

I am a "presumptuous failure", financially as I have spent my time preaching, and not making money as you. I did not mean to underestimate your fortune, and I beg your pardon. I am sure I did not overestimate it. Perhaps you are worth three times \$50,000.00 and you have a good car, why don't you hold some meetings?

You missed the point. I showed the church began its work with twelve preachers in its first meeting, also another that entertained a number of preachers a week so that they might have preaching on Sunday. This is the beginning and the continuing, and as for the ending I am sure God will approve if we carry it on as he began it.

Certainly, contribute as prospered, on Lord's day, and during the week to the worthy saint and sinner, or to build a meeting house. If the Sunday contribution is for the poor saints, and we are to give during the week to the worthy when are we to give for preaching? Which is the regular work for which to contribute, to help needy saints or to have preaching done? How could you prove Paul and companions received no more than board at Troas? Did he work at any place gratis except Corinth? Didn't he say he had a right to forbear working and live of the gospel? And didn't he say others received money from Corinth while laboring "at" Corinth? (I Cor. 9:1-14) I take your dare and pin my faith to Phil. 1:15 on the proposition that Paul took wages from that church the first day, and I urge you to tell us where Paul was that day. Have you the courage to do so? No money here for poor saints has been used for preaching, nor has money given for preaching been used for poor saints.

Why not follow Phil. 4:9 yourself? Paul preached for Corinth for nothing—you did likewise here. So far, so good. But wait! Paul took wages from other churches, robbing them, and abased himself—You say I do not take wages from other churches, robbing them, and abase myself. Paul asked the church he preached to for nothing to forgive him the wrong—You say the church you have preached to for nothing, "I have done no wrong and glory in my superior loyalty."

A. B. BARRET.

REPLY.

Only honest, intelligent readers benefited by discussion. They separate wheat from chaff. After this discussion...

ure my general reputation, not only with Barret, but with the BEST male member of Cleburne church. But NOW the issue is "THE TEACHING AND PRACTICE OF CLEBURNE CHURCH."

DIVORCE.

You teach fornication cause for "divorce" (Matt. 5:27-32; 19:3-12). Your division of truth improper. You don't distinguish between "biography" and "testament." Study Heb. 9:15-17. Jesus said, teaching THE CHURCH "to observe all things whatsoever I have COMMANDED you." Did the apostles fail? They taught the OPPOSITE. (Eph. 5:22-33). Why not teach Christ is divorced from the church? The church is guilty of spiritual fornication. Only death separates. (Rom. 7:1-4). You might as well teach obedience to gospel with law of Moses in force. If man and wife cannot live together peaceably, live apart, or be reconciled—not divorced. (I Cor. 7:10-11). It's too short for Christianity—its fruits dangle from a carnal tree. We must FORGIVE or stand condemned. When the Lord forgives, reconciliation results. You have never considered the ORIGIN OF DIVORCE. Your proposition is an acquiescent acceptance and not the result of investigation. Divorce originated from HARDNESS OF HEART (Matt. 19:18). The devil is its father. It's perpetuated by his angels. An infamous practice, filling the world with "illigitimates" strikes horror to your seeming supersensitive ears (?). You're guilty through your teaching.

ELDERSHIP.

Please name, or number, ONE of your elders that meets the qualifications. I have tried them which say they are elders, and are not, and found them liars. (Rev. 2:2.) I REPEAT, elder "Naught" said an elder "grew into the qualifications." I told him he got that from Young's article in F. F. No denial made. Consistency demands growth, position from "Naught"—not raised any children, a NOVICE, arbitrary, dwarfed conscience. His language condemns him. Says, "Those qualifications of an elder requiring 'a moral principle' are true of all Christians." No, such thought engaged. That's axiomatic. The merest tyro knows that's an evasion. No misrepresentation on this, nor your admitting Cleburne church only partly scriptural. Your reckless language accountable. No wonder your Bible school failed. You're presumptuous in Bible teaching, language, and finance.

PRAYER.

Understand, YOU called on those "leaders" recently to pray. "Thanks." Doing your best to cover this lamentable deficiency. My original accusation stands. With MANY others who have been here years, CANNOT RECALL AN INSTANCE. Prayer an act of PUBLIC WORSHIP (Acts 2:42); if not enjoined on an elder, then certainly not on others. Your position is certainly a dangerous doctrine. You think too little of prayer, but you are defending the Cleburne church

CONTRIBUTION.

Am sure no collection made for preachers went to the saints, but am equally sure nearly all the collection that belongs to necessity of the saints is swallowed by the preachers. Scripture for more than ONE

"give as prospered"—not possible to do more. (I Cor. 16:1-2).

DISTRIBUTION.

For the necessity of saints (Rom. 12:13). Is regular preaching a NECESSITY? Why do you and "Naught" go to congregations ONCE A MONTH and leave them alone three Sundays? They get along without you for three Sundays; therefore, you are not a NECESSITY. Their finance does not tempt you more often. The leaders of congregations with yourselves held responsible to God for this MISAPPROPRIATION. Paul says, "You SENT once and again unto my NECESSITIES" (Phil. 4:16). Paul was AT Thessalonica (not AT Philippi) establishing the cause where IT WAS NOT. Hence, it is legitimate to use the contribution for sounding out (not IN) the gospel (I Thess. 1:8). Put in your time ALL WEEK establishing congregations and have your NECESSITIES supplied (not making merchandise of gospel). Peter knew you brethren were coming. II Pet. 2:1-3. You pin your faith on Phil. 1:1-5, that Paul received support from the church at Philippi the FIRST DAY he preached at Philippi? How could that be? NO CHURCH AT PHILIPPI. He preached and ESTABLISHED the cause through the assistance of other churches or his own hands. Had you studied carefully, you would have avoided this awful blunder. The revision reads "in furtherance of the gospel." How could he "further," or advance the church when it didn't exist at Philippi the FIRST DAY he preached? They FURTHERED the gospel by supplying his necessities from the FIRST DAY he began planting elsewhere. Phil. 4:15,16. Your desire has dethroned your reason again. Any set of men that will condemn the apostle Paul, saying he sinned by not taking the money from Corinth, are not worthy of support. Nowhere did Paul accept—you CAN NOT FIND IT.

SUNDAY SCHOOL.

I INSIST you FULLY SURRENDERED when you admitted it's no part of Lord's day worship. You cannot extricate yourself. It's a DAY of worship, not an HOUR; as you teach and practice; belongs to the saints. Matt. 28:20; Acts 20:7; I Cor. 16:2. Sinners welcomed, can be edified, but are no part; all in one place, only men teaching, one at a time. I Cor. 14:31-35. You act differently. Paul asks, "What! Came the word of God out from YOU or unto you only?" Seems Paul at Troas used the twenty four hours. The church assembled for worship; he discoursed WITH them. Acts 20:7: continuous teaching. That annihilates the HIRED PASTOR SYSTEM requires too many teachers (one at a time)—spoils insufficient to go around. The "HOUR of worship" is father of the hired pastor. The hired pastor father of misappropriating the collection for the saints. I didn't say ALL that sought the Old Testament were digressives, but ALL digressives sought the Old Testament. Different!

FAIRNESS DEMANDS your giving me "who, when, where I was admonished" I EMPHATICALLY DENIED!!!

All questions touching accusations answered. They STAND FIRM, UNMOVA-

THE APOSTOLIC WAY

"Yet show I unto you a more excellent way."— Paul.

VOLUME V. NUMBER IX.]

UNION CITY, GEORGIA, APRIL, 1918.

[50 CENTS THE YEAR

SOME THOUGHTS ON THE FIRST CHAPTER OF HEBREWS.

BY N. L. CLARK.

In this epistle we find contrasts and comparisons of the most wonderful kind between the law of Moses with its priesthood, sacrifices and carnal rights on the one hand, and the gospel with the principles, precepts and practices on the other. Accordingly, in studying it, we are certainly associating in our minds Moses and Christ, the law and the gospel, the priesthood of Aaron and the priesthood of Christ, the blood of animals and the blood of Jesus, the tabernacle and the church, Mount Sinai and the heavenly Jerusalem. In the study of the Bible as a two-fold volume this epistle easily excels as a text any other book of the sixty-six.

The author's effort appears to have been to encourage the flagging zeal of his Hebrew brethren in Christ, lest they should turn back to the rudimentary state in which the gospel had found them, and thus fail of the grace of God and never be permitted to enter into the rest that awaits the faithful. This, I think, is apparent to everyone who has read this epistle carefully.

This letter is introduced with the name of God, and immediately follows a statement which links the New Testament to the Old. The first thought here expressed is, that the same God who addressed his people in a bygone age through the prophets now speaks to men through his Son. In divers manners—in dreams, in visions, Urim and Thummim, in thunders from Sinia's murky clouds—had Jehovah spoken to man; but through all these man caught but faint glimpses of the glory of his maker. For God and man to meet, the Word, one equal with the Father in glory, must be made flesh and dwell among us. In the person of Jesus of Nazareth the creator and the creature met.

The first chapter of Hebrews emphasizes the glorious exaltation of the Son of God, the second speaks especially of his humiliation. Our author argues the exaltation of Christ from three viewpoints, viz: 1. Positive attributes; 2. Comparison with angels; 3. Superiority to his works.

He begins the discussion of Christ's exaltation by telling us that God had appointed him heir of all things. In the great commission Jesus had said: "All power is given unto me in heaven and in earth." Matt. 28:18. Next we are reminded that by this Son the Father had made the worlds. For as John tells us, "In the beginning was the Word, and the Word was with God and the Word was God * * * All things were made by Him." Jno. 1:1-3. Moreover, he is the brightness of his Father's glory, the express image of his

of his power, He purged our sins, he sat down on the right hand of the Father. From these considerations our author argues that we ought to give the more earnest heed to the things which Christ has spoken. Next, in order to impress his reader with the idea uppermost in his mind, the writer tells us that Jesus had obtained by inheritance a better name than the angels.

No angel, though exalted above man in his innocent state, far above man in his fallen state, had ever been called by Jehovah, his Son. Moreover, all the angels of God had been commanded to worship this Son.

Finally, the author comes to discuss the durability of Christ's glory. Moses, the great lawgiver of fleshly Israel died, his glory passed away. His laws were only carnal commandments imposed for a time. But of Christ, the Father said: "Thy throne, O God, is for ever and ever." The foundation of the earth, the heavens with all the host of the stars are the works of Christ's hands. We are repeatedly assured in God's word that "all these things shall be dissolved," but our Redeemer shall still live.

Since our Lord, Redeemer, Lawgiver, Friend and advocate with God is so highly exalted, possesses so enduring glory, truly "we ought to give the more earnest heed to the things which we have heard, lest at any time we shall let them slip."

THE ADVENTISTS RE-FIZZLE.

BY H. C. HARPER.

My article in the March issue of The Apostolic Way, under the heading "The Adventists Fizzle Out," has "raised the Dutch" in the congenial editor of the Present Truth Messenger, Live Oak, Florida, and he writes me the following letter:

Live Oak, Fla., April 4, 1918.

Mr. H. C. Harper, Sneads, Fla.

Dear Sir: I have been perusing your March copy of The Apostolic Way. It was with no little amusement that I noticed your article on Adventists Fizzling Out. Really Mr. Harper, to be perfectly honest, which you claim to be, you will let your people know that you tried to pull a Baptist and Campbellite discussion over us. Of course you have not made it clear whether or not you wanted me to endorse you or him. I made it clear to you that I did not know which one I might want to endorse. If you wish to be perfectly honest and Biblically justified, kindly make it clear to your readers that your implication that Mr. Reeves was an Adventist was false and that you knew it when you wrote. I wrote you that he was a Baptist.

Very sincerely,
BURR A. L. BIXLER.

I certainly wish to be "perfectly honest and Biblically justified," and I am only too glad to let our readers know all about this matter, for, truly, I can say with the Apostle Paul: "This thing was not done in a corner." (Acts 26: 26.)

I will first put Mr. Reeves on the witness stand. Here is his letter: it speaks for itself. Read it.

MORE ABOUT THE CHURCH.

BY J. M. WHITE.

The late Bro. Tom Burnett asked the question, "Where was the church when Campbell was born?" but the thing we want to know is, Where is the church now? A certain brother said a few weeks ago, in a paper away back in Tennessee, that he saw two factions of the loyal brethren in a certain town, worshipping in sight of one another and just across the street from one another, and the reason for that was the lack of the knowledge of the truth, but some of the Tennessee preachers were to blame.

When they had that preacher's meeting in years gone by, when they started a campaign to devise plans to unite the world of Christendom, they would not accept the organ or the society, but established the Christian College and the McQuiddy plan and taught the people that it was not necessary to understand that baptism was for the remission of sins, when they obeyed the gospel, but they must understand that immersion was the proper mode and then they began to shake them in! so they did like Paul said; they rose up speaking great things and drew people after them; so we have the extremes and the extremists and the loyal. You know we hear people say in these days (that people don't fight with the flint lock nor on the open field, but they fight from the trenches and schernoy, so that was the way those Tennessee preachers did; it was more popular than the old way—contending earnestly for the faith. The Thorp Spring college has begun the same campaign with the digressives to devise a plan to unite the two factions, but they have about all the digressives have but the organ and societies; but the editor of the Courier says it is not the music and society that divides us, it is the hired pastor and the way the officers are appointed.

Brethren, the Lord has devised the plan; the apostles have revealed the plan; let us contend for the faith; preach the gospel, which is the power to save; preach it without respect of persons or popularity; preach only things that are written and if that don't unite the world, let it go ununited; "let God be true and every man a liar"—Paul.

The time has come when people would rather be popular than righteous; they fight no more on an open field.

Written in love for the truth.

Munday, Tex.

If your paper is marked "Time Expired" you should send us your renewal at once, as the paper is run on the cash-in-advance plan. Remember, three new subscribers will give you your paper a year free. We take this occasion to thank all who have sent in renewals and nice lists of subscri-

contend earnestly for the faith.

Eldership.

Drowning men grasp at straws. That's Barret on Revelations 2:2. Our readers know the principle taught. The church at Ephesus tried (by qualifications) those claiming apostleship and found them liars; the Lord commended them. We are told to try the teachers. (1 Jno. 4:1.) I repeat, I have tried your elders and found them liars. I am aware the Lord's language does not suit you. If your elders will honestly, in the fear of the Lord, look an elder's qualifications full in the face, they will acknowledge their wrongs and step out. What more evidence is necessary than the fact of your entertaining them Sunday morning and night? And taking the collection for the saints (not you)? You rant about regular preaching. What do you know about it? Why don't you go into the waste places and establish the cause Scripturally? It's the duty of established congregations to supply your necessities. You prefer hunting during the week and hunting the church treasury on Sundays. I am pressing this crime on the leaders of congregations to thwart the impositions of designing preachers. Find an empty church treasury and as a rule, no preacher. Why did you quit Temple? Paul says they that preach the gospel should (have a right to) live of the gospel. Paul means exactly what Jesus said: "Go (not sit) preach the gospel"—to sound out (not in). I have answered this several times, but your eyes are blinded. Your midnight argument is dark and irrelevant. Phillipians 1:5 fulfilled in Phillipians 4:15, 16. Study this. Will give you \$1000 to find where Paul ever accepted a nickel from any congregation he established while he was with them. Paul enjoined the same on those he sent—they understood the teaching. (See 2 Cor. 12:17-18; do thou likewise.) I repeat, go out, establish the cause where it is not and loyal congregations will do their best to support you in the work. Its a presumptuous height for you to compare your hired pastor work with Paul at Ephesus for three years. Ephesus was a great commercial center; people came there from all parts of the earth. Paul preached continually (not forty minutes Sundays) and when he completed his labors he went elsewhere. Please give Scripture where Ephesus ever hired a pastor from Murfreesboro at thirty-five dollars a week. Is not the call at Cleburne more than the one at Murfreesboro? That is the main reason he is coming to Cleburne. Cleburne now has two "deposed" hired pastors. They are still pastors, the hired knocked off, but they go out Sundays and impose on sister congregations.

With all of your hired pastors there are few congregations in Johnson county. You are befuddled. I said Elder Naught (not you) told me elders grew into qualifications after appointment. I repeat he said it. The Lord will judge. He is a novice lifted up with pride, arbitrary, dwarfed conscience.

Prayer.

Your conception of "teaching" is

We teach in singing; we teach in praying; any one apt to teach orally is apt to pray if his heart is right. You are trying to bolster up the unscripturalness of your non-teaching, non-praying leaders. I rejoiced in your calling on those leaders to pray in public worship. Now call on them to do the teaching and you go out and save one contribution for the saints. I insist your attitude that elders must not pray is destructive and shows a reckless disregard for prayer.

Contribution, Distribution.

You are supposed to defend the Scripturalness of Cleburne church. I have repeatedly asked for Scripture for more than one contribution on Lord's day. Fairness demands its presentation. You practice it. You know you cannot find it. Study Romans 14:23. You know only one contribution is commanded and that one is for the necessity of the saints (not hired pastor). Paul said, "Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation." You are constantly looking for a place where Christ has been named to feast therein.

Sunday School.

I still insist you placed yourself outside the pale of controversy when you admitted it is no part of the Lord's day worship. The saints are commanded to assemble for the worship. (Acts 20:7.) When you find an apostolic church having your kind of Sunday school, women teachers, division of classes, etc., preceding their worship, your practice will be justified—not until then. This must be one of your expediences, but you bind it upon the conscience of many brethren, better than yourselves and your destructive and divisive work goes on. Answer this, please. You assemble for Sunday school from ten to eleven, for worship from eleven to twelve. If you eliminate the Sunday school (you say its no part of worship), and just have the worship from ten to twelve, have you violated God's commandment? You know you have not. You stand self-stultified and condemned and will continue your divisive work. Please refer to Revised Version Acts 20:7, and you will find where Paul discoursed with them. Your lack of information is astonishing. Please quote correctly. I said it seemed they put in the twenty-four hours.

I can truthfully say again, all my accusations stand impregnable and the teaching and practice of Cleburne church is more unscriptural.

GEO. W. PHILLIPS.

The Advents Re-fizzle.

("Continued from page one.)

Bradentown, Fla., July 18, 1917.

Editor H. C. Harper, Hernando, Fla.
Dear Brother: Your letter of July 14th received and contents noted. Yes, I belong to the Advent Christian Church, and I take the Present Truth Messenger.

I will manage some way to let you see the result of our discussion on the kingdom question.

I herewith enclose a copy of our debate on the soul question. It is the same, Brother Cameron.

Your brother in Christ,
C. L. REAVES.

The discussion on "the kingdom question" to which Mr. Reaves refers, was his discussion with Brother Cameron in the

later that "Cameron dropped out" and he "could not hear from him."

Now, gentle reader, what do you think of the Adventists?

Secondly, I will say that I have the letters Editor Bixler wrote me, and I hold them open to public inspection. I deny that he ever wrote me that C. L. Reaves "was a Baptist," not by a long way. On the contrary, there is much in his letters to lead to believe that he regarded Mr. Reaves as an Adventist brother. Take this letter, for example:

Live Oak, Fla., Sept. 28, 1918.

Dear Mr. Harper:

Your letter of the 21st is before me and I have noted the matter carefully. I have ever doubted the value of public debates and whether or not a paper discussion is profitable is well open to question. It is true that in a few instances we have won over entire church, preacher and all, to the side of truth and have never lost any to an opponent. I believe, however, that folks should have the privilege of open decision from the evidence presented.

Now as to the paper you send me. I would not care to appear to champion what I do not believe. I do not know Brother Reaves' position, but I do know that I am strong on baptism. So on that you might be my man.

On the second question our church is divided. About one-half are of the post millennial school and the other half of the pre-millennial.

So you see where this puts me. I will be glad to read the discussion and might want to publish it after seeing it, but you will see at once that I am taking the only safe position.

Will appreciate a line from you in answer to this.

Kindly see that copies of the Apostolic Way are placed on my table by Uncle Sam each issue. Am sorry I missed seeing you.

Very sincerely,

BURR A. L. BIXLER.

Now, reader, notice the "Mr. Harper" but the "Brother Reaves." Yes, "We"—who, if not including "Brother Reaves" "have won over entire churches," etc.? And in my reply I said: "Even if you are divided on the baptism question, it seems to me that a brother should be permitted to set forth in your paper what he honestly conceives to be the truth on the question. You can easily assert yourself in the paper as to where you deem the truth to lie, if you think it necessary. I am greatly in favor of this 'get together' work, whether oral or written discussion or private conversation."

Now, kind reader, has not Editor Bixler chosen a rather small hole to get out of meeting in his paper a man who is ready to expose unscriptural teaching? What do you think about it?

But he says: "I made it clear to you that I did not know which one I might want to endorse."

Well, he did write me, under date of Aug. 18, 1917, thus: "Dear Mr. Harper: It would be some time before I could handle this matter as my office help will get out our paper for a week while I am away. Besides I agree with you that baptism is essential to the believer. If you discuss this in any paper please favor me with copies."

"Sincerely,

"BURR A. L. BIXLER."

Draw your own conclusion, kind reader.

Finally, I will say that I stated in my letter of July 21, 1917, that "if they wish to get a different man, it is all right with me;" hence they are without excuse.

Editor Baxler may think it gentlemanly to call names. He knows I repudiate the name "Campbellite;" and if he thinks he can prove that I am a "Campbellite," I am ready to meet him; and if he wishes to "get

THE APOSTOLIC WAY

"Yet show I unto you a more excellent way."—Paul.

VOLUME V. NUMBER X.]

UNION CITY, GEORGIA, MAY, 1918.

[50 CENTS THE YEAR

WHEAT AND CHAFF.

BY A. ELLMORE.

Likely some would not go to church were it not for their good clothes, and very many do not go for the lack of them.

* * *

Take away from the Bible all the prospect of heaven, and you discourage the efforts of all good men. Take away hell, and you increase the wickedness of bad men.

* * *

"Now, I can't see that it would benefit me one particle to be baptized, and I think I can be saved as well without it as with it." Certainly; you are not in need of baptism; baptism is for the believer; he who believes and is baptized shall be saved.

* * *

As to sounding out the word, there are two things required; first, find men who are willing to go and stay and preach, and, second, to find willing hands to support these men. Already many have gone into the field, and many more will go. Let us pray the Lord to send more laborers into the harvest.

* * *

In setting forth the evidences of Christianity, we should present Christ first. Who was Christ? What is he? The whole question turns upon him. If he is an impostor, the Bible is a book of fables. If he is super-human, if he rose from the dead, all the hosts of darkness can never put out his claim.

* * *

A Christian need not, ought not quarrel with sinners, but he must be continually in a fight with sin. He must contend earnestly for the truth, for the whole truth; he must deny himself and take up his cross daily. We cannot be for Christ today, and against him tomorrow. He who attempts to live the Christian life any other way than daily, will fail.

* * *

He who would enjoy life and do good, let him work industriously, eat sparingly, sleep soundly, bathe frequently, serve God acceptably—and keep out of other people's way—and subscribe for The Apostolic Way.

NO DUN COMING.

If your paper is stamped "Time Expired" you should send in your renewal at once if you wish the paper to continue to come to your address. The paper is sent out on the cash-in-advance plan. We do not wish to impose the paper upon any one, hence our rule to stop when time expires unless you send us your renewal. We are publishing the paper solely in the hope of doing good



BROTHER R. F. DUCKWORTH

Doubtless, the readers of The Apostolic Way will rejoice with me to learn that Brother R. F. Duckworth has resigned his position here to give his time to the preaching of the gospel in this field.

We believe there are no better mission fields in this country or the foreign lands than right here. Brother Duckworth is already on the field, is acquainted with its needs; hence, can fit right into the work. He is a man of much natural ability, as well as a man of acquired information and experience. He knows folk, and how to get results in the pulpit, as well as out of it, having had much experience in public life. He is untiring in his work—knows no defeat. In fact, Brother Duckworth is in every way fully competent to do a great work for the cause of Christ, and in just such a field as this.

Of course, the world, and even many who profess to be Christians, but are only able to look at any proposition from the standpoint of dollars and cents, do not count it "good wisdom" for a man to give up a good position which pays a salary of \$2,300.00 a year to devote his time to preaching the gospel in a field like this, as Brother Duckworth is doing. But Jesus says, "Man shall not live by bread alone." Brother Duckworth must answer to God for his own conduct, and if he is willing to make this sacrifice—a sacrifice many would not make—to devote all of his time and talent to a work he feels it his duty to do, and for which he is so well fitted, why not all rejoice and give such work our encouragement in every possible way?

Upon the invitation of a small church of faithful brethren, who agreed to give me some support, I came here from Texas with my family nearly six years ago—at

the hearty cooperation of faithful brethren, who knew no discouragement, our humble efforts have borne fruit to the Lord's account, even in the face of much opposition—and, too, from those of whom we should expect better things. We have made a special effort to help those who were unable to help themselves, and a number of faithful churches have been put to work. There are many other places in this field saying, "Come over and help us"—weak places,—where other preachers have shown little or no disposition to give encouragement. Brother Duckworth has been assisting us all along in such work, when he could spare time from his secular calling. But now that he is to give this work his special attention, and for full time, we are hoping to accomplish much more.

In my labors here, I have been intimately associated with Brother Duckworth, and have had every opportunity to learn his real worth to the cause of Christ. I know him to be a man who loves the word of God, and who is earnestly seeking to know more about it, that he may be able to do his duty to the extent of his ability.

I rejoice that it is possible for me to have such a co-laborer as Brother Duckworth, and believe, hope, and pray that much good will result from his earnest and faithful efforts.

CLARENCE TEURMAN.

A Statement from Brother Duckworth.

Upon my request Brother Duckworth is furnishing our readers with the following brief statement.

C. T.

I was born in Fannin County, Texas, 1874. My parents were members of the church of Christ. I obeyed the gospel when I was about seventeen; began making talks on the Bible at twenty; began preaching at twenty-three.

I preached and debated in North and Northeast Texas for several years.

The strongest debaters in that part seemed to want to get hold of me. I did the best I could, and shunned none. I met Jim Lawrence, a Missionary Baptist; had a tilt with J. C. Weaver, the ablest Methodist of North Texas, and several small guns, Baptist, Methodist and Holiness. The strongest debator I ever met was a man by the name of Taylor, a Second Adventist. A few weeks ago I had a letter from a brother saying, "Taylor has quit the Adventists and is now preaching the truth." He impressed me as a very able, sincere man, and should be able to do much to build up the cause he once tried to destroy.

I put in much time preaching, said "marriage ceremonies" and "preached funerals," but I neglected to teach brethren to give and they neglected to give. (I think I

PAUL'S DEPARTURE. (Harper Replies to Mattox.)

Elder Mattox omitted fully one-fourth of my article, and he has not replied to what he did give. In fact, he does not hold the "translation" theory, to which this article was a reply. He holds with N. D. Babcock that Paul meant "Christ's return." To this theory I replied in *The Apostolic Way* of December, 1915. Editor Bixler then took up the matter and repudiated this theory, too. He said:

We are happy to pass on to our readers an article which brings out the real truth about Paul's "desire to depart." For some time, with others of our brethren, we have held that translation was Paul's real desire. The point is developed thus in a recent issue of *Our Hope*.

The Apostolic Way reprinted this article; and the article, a part of which Elder Mattox has given, was my reply. Editor Bixler then indorsed Elder Isbell to reply to me, saying:

We give up our fourth page space to the pleasing writer, Elder R. L. Isbell, of Lenoir, N. C. His article is conclusive and the writer fully agrees with him on his position relative to Paul's desire.

The Apostolic Way reprinted Elder Isbell's article, and I sent him a copy of the paper, asking him to meet my argument if he could, but he would not reply. In his article he said:

I make no attempt in defense of Sister Babcock's interpretation of this scripture. Her explanation is, I believe, generally accepted by Second Adventists. That profound scholar and pleasing writer, Mr. Pettingell, in his last work, "Views and Reviews," gives the same exegesis and in his gifted way argues the point in very attractive manner. Brother Grant does not commit himself to this view; but indicates a probability of its correctness. Mr. Wilson fully commits himself and translates, *analousai hai sun xristo*, "the returning and being with Christ." This translation has possibly given rise to the generally accepted interpretation of this scripture by Adventists. I have long thought such interpretation spurious and unsafe, and am not surprised at Mr. Harper's very convincing argument, but while he calls attention to Sister Babcock's apparent inconsistent interpretation, he steps as deeply into the same bog.

Now, fairness demands that the readers of *Present Truth Messenger* be permitted to see the parts of my article omitted by Elder Mattox; then they can better judge as to the "bog" (?) I am in and Elder Isbell's failure to try to answer me. Here are the paragraphs:

The Adventists are having the time of their lives "fixing" Phil. 1:23 so it will harmonize with their theory.

* * * * *
If "translation" was Paul's desire, and is "what he plainly says,"—"translation such as had been granted to Enoch and Elijah," it is strange that Adventist N. D. Babcock tells us, "He (Paul) longed for the *analousai*—his return—which was a third thing, and very much to be preferred to the other two things alluded to."

Babcock cannot see what Paul "plainly says," it seems. The fact is, Paul does not say anything about "translation" here. Adventists, "for some time," no doubt, have seen that the Christ's return explanation was a failure—this is the old dodge on this passage; but the "translation" theory is no better for them; both are contrary to the plain statement of the apostle, who says: (Here follows the quotation where Elder Mattox begins my article.)

* * * * *
If by "departure" Peter and Paul meant "translation such as had been granted to Enoch and Elijah," they both missed it; for they were both executed; and hence Paul did not know what he was talking about when he told Timothy: "The time of my departure [*analousai*, kindred noun with *analousai* in Phil. 1:23] is at hand." And Peter was talking nonsense in writing to the brethren "to recall these things after my departure." (M. S. Tr.)

Now you can see why Elder Isbell drop-

ped the matter, I think. And Elder Mat-

sister Babcock in following Wilson's Diaglott in an "interpretation spurious and unsafe," according to Elder Isbell.

Referring to me, Elder Mattox says: "Phil. 1:23 is all he has to support him in his contention."
Does Elder Mattox think the word of God is not enough to support a man in his contention? Let him furnish this much for what is "known as" materialism, and it sufficeth us.

Now let us see who "ignores the truth and tries to bolster up a theory on a mistranslation of a word." Elder Mattox seems a little shy on this matter just now; but in *Present Truth Messenger*, Nov. 16, 1916, under the heading, "Paul's Desire," he says:

"Depart" is from the Greek *analousai*, and is improperly translated "depart," as is proved in Luke 12:36. The *Emphatic Diaglott* renders Phil. 1:23, "Having a desire for the returning [*analousai*, to loose back, or come again] and being with Christ, which is very much to be preferred." That is to living a life of persecution or dying.

Can't you say, Amen?
No, my friend, I just can't: I would rather have the truth. You just can't get Adventists to accept Phil. 1:23: some insert "translation," and others insert "his return." And farmer Jones can come just as near the truth in inserting "beans" here.

Elder Mattox plainly shows that he knows Phil. 1:23 knocks out the teaching of Adventists unless he can show that "to depart" is a mistranslation. And here I am ready to meet him. To begin with, I will say that the American Standard Version renders *analousai* here "to depart;" and I challenge him to say that this is a mistranslation. Now watch. I dare him!

Paul uses the kindred word *analousai* (departure), in II Tim. 4:6, saying: "I am now ready to be offered, and the time of my departure is at hand"—Surely not Paul's return, much less Christ's return. And I repeat what I said in my reply to N. D. Babcock. Let Elder Mattox meet it if he can:

When Paul said: "I am now ready to be offered, and the time of my departure is at hand." I suppose our friend Babcock wants us to believe that Paul was just expecting Christ to come in a few days! But Paul calls it "my," his own, departure. So it will have to stand this way, even if it does destroy a human theory. And in Phil. 1:23 it was considered by the apostle "gain" "to die," because in death the "departure (*analousai*) takes place, as he told Timothy, to "be with Christ." Furthermore, it was "I," Paul, that was "to depart" (*analousai*), and not Christ at all; the syntax sustains this.

And when Paul said: "Absent from the body . . . present with the Lord," he uses the same word for "body" that we find in—"For the body apart from the spirit is dead." (Jas. 3:23.) "And fear not them that kill the body." (Matt. 10:28.) "It is sown a natural body." (I Cor. 15.) The "body" is "mortal." (Rom. 6:12; Rom. 8:11; I Cor. 15:53.)

And if "the body apart from the spirit is dead," and "while we are at home in the body, we are absent from the Lord," then Paul could say: The body apart from my spirit is dead, and while I am at home in the body, I am absent from the Lord.

mean also I was buried with him by baptism. What is true of the "we," is also true of I.

Adventists say: "Absent from the body . . . in the grave." Paul, the Christian (Acts 25:28), says: "Absent from the body . . . present with the Lord." (II Cor. 5:6.)

Here is where you need to "reconcile" matters: the Scriptures do not need it.

Matt. 10:28. If the soul can not be killed when men kill the body, it survives the body at death; and this shows the Adventists are wrong. And until they can meet this, it is useless to argue the matter further.

Certainly Paul taught that Jesus would come again, and that the body would be raised; he said: "It is sown a natural body; it is raised a spiritual body." (I Cor. 15:44.) And he also said: "The time of my departure (*analousai*) is at hand" (II Tim. 4:6); "to depart (*analousai*) and be with Christ" (Phil. 1:23), and "willing rather to be absent from the body, and to be present with the Lord." (II Cor. 5:8.) Why not accept it all?

John 3:13, et al. Jesus was speaking of going to the Father. These Jews could not "come," because "ye shall die in your sins." (John 8:21). The disciples could not come "now." (John 13:33, 36.) They had a mission on earth to fulfill, and might follow "afterwards." The matter of signifying by what death Peter should glorify God is not mentioned here, but in chapter 21.

Matt. 6:10. Certainly an appropriate prayer at that time; for evidently the "kingdom" had not been inaugurated up to the time of Christ's ascension or the apostles would have known it. (Acts 1:6.) But in writing to those who had obeyed the gospel, Paul said:—"hath translated us into the kingdom of his dear Son." (Col. 1:13.) Now let him bring up Wilson's Diaglott, if he dare.

"Blessed (happy) are the dead who die in the Lord." (Rev. 14:13.) But how can any one be happy without feeling? And how can there be feeling apart from life?

REAVES NOT A BAPTIST.

Bradentown, Fla., May 11, 1918:

"Dear Editor Harper: Yours of May 9th received. I have been a member of the Advent Christian Church in Tampa several years, but I have never told Brother Bixler that I am a member. I do not belong to the Baptist, nor to any other except the Advent Christian Church.

"Yours very respectfully, C. L. Reaves."

Now, since Elder Reaves is the genuine Adventist article, and I did not try "to pull a Baptist and Campbellite discussions over" Editor Bixler, he is without excuse for refusing to let Elder Reaves have space in the paper, if this ever was his excuse; and I now insist that, after I have finished with Elder Mattox, he open the columns of *Present Truth Messenger* to Elder Reaves for our discussion. And it certainly would be in order, if he wishes "to be perfectly hon-

THE APOSTOLIC WAY

"Yet show I unto you a more excellent way."—Paul.

VOLUME V. NUMBER XII]

UNION CITY, GEORGIA, JULY, 1918.

[FIFTY CENTS THE YEAR

LET BAPTISTS TAKE NOTE.

BY H. C. HARPER.

"Baptism (with repentance and faith) secures the divine assurance of pardon and eternal life. The penitent believer baptized has for those blessings the word of a king who can never be 'worse' (though he may be 'better') than his word. So much objectively. Can we reasonably doubt that the Holy Spirit, in baptism, seals the grace of forgiveness to the believer's soul? Baptism consummates the union of the soul with Christ. The Savior accepts the believer's act of consecration, and self-identification with him; and the union of the soul with Christ becomes an assured fact. So much is implied in the expressions, 'saves us . . . by the resurrection of Jesus Christ' (Col. 2:12, 13; I Pet. 3:21), and 'baptized into (so as to be in) Jesus Christ' (Gal. 3:27):"—J. R. Willmarth, in *The Baptist Quarterly*.

Dr. Willmarth was one of the most eminent and scholarly of Baptists in America; and he substantiated his statements, generally, by the highest scholarship in the world, although he admitted that there were explanations "current in oral and newspaper polemics" among Baptists to which there were "insuperable objections," when viewed from the point of honesty and scholarship. He challenged his brethren to meet his statements, but none could do it. With him it was not "What ought Peter to have said in the interests of orthodoxy," but "What did Peter say." And those seeking the truth would do well to take notice. It may mean much to you.

Note his laconic language: "Shall we [Baptists] gain anything by maintaining a false translation and allowing the Campbellites [He means Christians] to be champions of the true, with the world's scholarship on their side, as against us? Whoever carries the weight of our controversy with the Campbellites [Christians] upon the eis [ice] will break through—there is no footing there for the evolutions of the theological skater. Shall we [Baptists] never learn that truth has nothing to fear from a true interpretation of any part of God's word, and nothing to gain by a false one? The truth will suffer nothing by giving to eis its true signification. When the Campbellites (He should be ashamed to nickname Christians thus) translate eis 'in order to,' in Acts 2:38, they translate correctly."

WHEAT AND CHAFF.

BY A. ELLMORE.

A man decided to make a journey. The express was due to leave at 5 a. m.; he forgot to wind the alarm, and when he arose the next morning the train was gone.

members have charge of this clock, and in order to keep the people awake, they must keep the clock sounding.

* * * *

We often hear the question: Since the Lord has the power, and knows the intent of the wicked one, why don't he put the wicked one out? But another question: Since man is the interested party, or one of them, and that God having given man the power, why don't he vanquish the devil?

* * * *

A citizen has a very fine property, and some morning he discovers under the veranda a small blaze, and instead of dashing upon it a bucket of water and putting out the blaze he goes down town to hunt a good man of whom he has heard to come and put out the fire.

* * * *

If we wish to know certainly whether we are acceptable Christians let us inquire of three powers, and if they agree in the affirmative, we may be sure of our divine acceptance. First, inquire of the divine Master, and of his apostles; second, of our brethren; third, of our close neighbors.

* * * *

Though the Master reigns triumphantly, and we have the perfect law through the apostles, and stores of rich grace along the highway, there is yet something for man to do. Were we to take away all the efforts of man, would the church survive?

* * * *

If Brother Broadie were to ask me why we sing in divine worship, I would say: Because the New Testament requires it. Then if I were to ask him why he plays instruments in his worship he might say, for two reasons: First, because we want them; second, because there is nothing said in the New Testament against them. Then I might reply: Neither is there anything said in the New Testament against dancing in the worship, and shall we therefore dance in the worship?

"PIOUS DISOBEDIENCE."

Every kind of disobedience is unquestionably condemned by the word of God. No contrast is more striking than that which the Bible makes in presenting to us the difference between obedience and disobedience.

That God is no respecter of persons is a truth stated several times in the Bible. This we use with much force when trying to show alien sinners that all men are required to obey God. Is it not equally true that God requires all Christians to obey him? Should Christians be less respect-

"THEM THAT BELIEVE"—WHO?

BY J. R. JONES.

In Mark 16:17 mention is made of "them that believe." There were at that time two classes of "them that believe," either one of which might be meant in the above mention. First, the apostles, who by their Lord and Master, were commissioned to preach the gospel in all the world. Second, those who were yet to be made believers by hearing the gospel preached by the apostles. "These signs shall follow them that believe." Which class? Here is the answer: "And they went forth and preached everywhere, the Lord, working with them and confirming the word with signs following;" (verse 20.) Here it is clear and plain that the signs followed "them" with whom the Lord worked; but the Lord worked with those that preached, and it is certain that those who preached were those who were sent to do it—the apostles. These then, this class of "them that believe" were the ones the signs followed.

To this agrees Heb. 2:4, which says, "God also bearing them witness, both with signs and wonders, and with divers miracles and gifts of the Holy Spirit." The "them" of this verse are those who heard Jesus when he spoke the great salvation, known to be the apostles. Some one says, "Sir, the connection shows that by 'them that believe' the other class is meant; besides, Jesus never used such language in speaking of the apostles." He didn't? Let us see: "But this spake he of the Holy Spirit which they that believe on him should receive." Jno. 7:34. Here we have "they that believe" exactly like "them that believe," and every intelligent Bible reader knows that here the apostles are meant; for, first, these were to receive the Spirit not yet given, and, second, out of them were to flow rivers of living waters, referring to the gospel which was to come by inspiration from.

Submitted for the truth, and in love of it.

Christian deserves the greater censure. He professes to know the right. To the sin of disobedience he adds inconsistency.

Christians may neglect known duty. James says: "To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James 4:17.) But a Christian may pervert and change the word of God in his pretended obedience. This can be appropriately termed "pious disobedience." Jesus said that worship based on the doctrines and commandments of men was vain. No better example, perhaps, can be found of pious disobedience than the case of Nadab and Abihu. (Lev. 10:1-7.) The principle of acceptance with God has always been the same—doing

"Pious Disobedience."
(Continued from front page.)

what he requires. Hence the case of these priests and their punishment is a solemn warning to the world against disobedience in general. There are a number of practical lessons easily derived from this case. We note the following:

1. It is possible that in offering the fire for which they had no command of God they "meant well." It may have been more convenient than what God commanded. They may not have been able to see why it would not do as well. Like many now, they may have concluded that it made no difference what kind of fire was used so they made the offering—that the end justifies the means. Still, the record says fire came forth from before Jehovah and devoured them. We certainly have no license to reject or change God's word because we do not see why something else will not do as well. It is presumption to sit in judgment on God's law.

2. This case shows that we need to act with fear when we have "no warrant" from God. The Bible says God is a "jealous God." "Uzzah put forth his hand to the ark of God, and took hold of it" (II Sam. 6:6), when he had no command for it. The record says the "oxen stumbled," and Uzzah may have sincerely wished to save the ark; but the record also says, "God smote him there for his error," and he died. God had stated how the ark should be moved. If it had been done as God directed, there would have been no occasion for Uzzah's rashness. A failure of some one else to do what God says is not justification for us to do something else.

3. This case also shows that "an intention to do good" cannot excuse us for doing something else when God has revealed his will. Since God had revealed his will on where to get the fire for the offering of incense, to get it anywhere else was disobedience. It was not doing a thing directly forbidden, but doing a thing not commanded. It was indirectly forbidden by something else being commanded. We cannot obey God by doing something he does not tell us to do. Cain evidently offered a sacrifice he was not told to offer; for Abel offered his by faith, and it was accepted. Faith comes from hearing God's word. Thus in the morning of worship—the first recorded case—God places the stamp of his disapproval on doing as worship to him acts he does not command.

4. The higher position one occupies, the more extensive will be the influence of his sin; hence the need for greater care on his part and the stronger punishment for the sin; while the same sin is the same, no difference who commits it, but one may be in a position to make it more prevalent than another. Great preachers are watched and closely imitated. For them to preach or practice a falsehood will quickly spread the evil. These priests were God's representatives in religious service. If their disobedience had gone unpunished, the people would have had no respect for

5. It was not a "private matter;" they were acting in behalf of the people. Their disobedience would not only affect them in their religious exercises, but would influence millions of others in future ages. We never know where a thing will stop when it gets started; hence these priests who began this perversion of the tabernacle service deserved the severe punishment they received. So do preachers and others now deserve the severest condemnation for starting some unauthorized religious practice that may affect millions and may not ever be stopped.

6. This was the very beginning of the tabernacle service. To ignore such a flagrant disobedience at the start would mean all kinds of perversions in a short time. The first departure is always quoted as a pretext for others. Hence the first should be seriously condemned. It should be prevented if possible.

7. It was clearly a case of "will worship"—a case of "self-devised" worship in part at least. The result shows that the self-devised part was rejected. The apostle condemns "will worship" in Col. 2:23. Such worship has a "show of wisdom" and may demand "humility and severity to the body," but is of no "value against the indulgence of the flesh." Devising elements of worship has never been acceptable to God. There is no occasion for it, when God has revealed the worship that pleases him.

8. It was not a "lack of worship," or that they were worshiping a strange God. They were in God's house, offering incense to the true God, but were doing it in a way not commanded. Like people now who in religious worship praise God in a way not commanded—that is, with instrumental music—these priests were piously disobedient. Their being killed for such disobedience should never be forgotten by those who engage in worship to God.

9. If people do not "glorify God" in his appointments, God will glorify himself in punishing them. He said: "I will be sanctified in them that come nigh me, and before all the people I will be glorified." Ultimately, if not now, God's will must prevail and his name be honored. Better honor his will now.—J. T. Hines, in G. A., July 13, 1916.

WISE AND OTHERWISE.

BY C. C. HAGGARD.

"The voice of the people is the voice of God" only when the voice of the people is in harmony with God's voice as he speaks through the Bible.

* * *

To show faith in our Lord Jesus Christ, is to do just what the Lord Jesus Christ says, and not something which he does not say. Do you see the point?

* * *

The custom of doing things as acts of work and worship, simply because the Bible does not say to not do them, is pure unmitigated presumption; and presumptuous people have a very bad reputation.

Those preachers among us who have a hobby of trying to make a gospel-baptism of sect baptism, are determined to not answer our questions. They keep repeating that "it is not necessary for a person to understand that baptism is for the remission of sins in order to valid baptism;" but when we ask, if this be true, why should we not quit telling people to be baptized for that purpose, they refuse to answer. Where is the utility, or sense in teaching, or trying to teach a something which is not necessary to be understood? It is high time these questions were being answered. Dawson Missouri.

QUERIES ANSWERED.

BY H. C. HARPER.

Is it a Scriptural practice for a woman to read to the assembly? A Subscriber.

Such a practice seems to be entirely out of harmony with the Scriptures. We read, I Tim. 2:12, "Let a woman learn in all subjection; but I do not allow a woman to teach, nor to exercise authority over man, but to be in quietness; for Adam was formed first, then Eve: and Adam was not deceived; but the woman, having been deceived, has become in transgression. But she shall be saved in childbearing, if they abide in faith and love and sanctification with discreetness." Also, "Let your women be silent in the assemblies, for it is not allowed to them to speak; but to be in subjection, according as also says the law. But if they wish to learn anything, let them ask their own husbands at home; for it is a shame for women to speak in an assembly." I Cor. 14:34, 35.

"Let your women keep silence in the churches," etc. "Some explain this in one way; some in another. But I do not know any way to so explain it as to ever make it right for women to speak publicly or teach or lead in the public prayers of the church. If we could find one command or one example for women to do such things, then we would have to let all such passages modify each other; but in the absence of such passages, we do not know how to modify such a plain prohibition"—E. G. Sewell, in G. A., Sept. 2, 1909.

It seems some people would rather slide around on the quivering ice than to stand upon the solid ground of God's eternal truth.

My meetings for the summer will be in the order of mention: Eldorado, Texas; Truby and Hope, in Jones Co., Texas, and Claude, Texas. The work will start the 3rd Lord's day in July. I earnestly request the brethren to make all necessary arrangements for the meetings. Let us open up in full blast. J. A. BRADBURY, McCaulley, Texas.

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THE APOSTOLIC WAY

"Yet show I unto you a more excellent way."— Paul.

VOLUME VI. NUMBER I]

UNION CITY, GEORGIA, AUGUST, 1918.

[FIFTY CENTS THE YEAR

SEPARATION FROM THE WORLD.

BY W. GUY ASHLEY.

It has been my conviction for quite a while that the people of God need to be taught more about separation from the world and its sinful influences. The following remarks from Brother R. H. Boll stress this line of thought quite clearly:

"Among the things most needed in these days is God's teaching concerning separation. The church has her own high place. She sustains a peculiar and unique relation toward God and toward mankind; and if that position of hers is surrendered or compromised there is no longer any use of the church. Like the salt that has lost its distinctive quality (its 'savor'), so the church that does not keep her high estate is henceforth good for nothing but to be cast out and trodden under foot of men. God casts her out, and men will tread her under foot in utter contempt. The current is strong. These are days of union, of combine, of consolidation, of co-operation, and of compromise. Old landmarks are removed; old boundary lines effaced. Distinctions between right and wrong, between truth and falsehood, are fading. Barriers between sects are falling—not because of greater love and better knowledge of the truth and will to do God's will, but by sheer indifference concerning the truths and convictions involved. And as much as true unity would be desirable, are we bound to deplore such unprincipled federation. And, inevitably, the boundary between the church and the world is obliterated."

The line of separation which God has placed between the church and the world is deep and wide. And fairly well the early Christians observed it; but we of today pay little regard to such matters. Our people are walking hand in hand with the world. And it is hard to tell them from the world. Indeed, about all the difference to be seen is when the church meets on Sundays; and even then many of the churches ape the world in their worship by dragging in human methods, such as Sunday schools and women teachers, etc. We seem to have an idea that the church only exists on Sunday, and that our religion does not affect our daily lives with respect to politics and lodges or secret orders. And the command to keep ourselves "unspotted from the world" has little meaning to us.

We give our time and means to build up worldly institutions. We turn our children over to the world to educate and train in the wisdom of the world, which Paul expressly says will be brought to nought! Sinners are held up as ideals for them to imitate. And they are taught to give human institutions the preference over the church of God!

God's people should be a peculiar people, separated and unspotted from the world, as pilgrims and strangers in a strange land! Oh, that we could realize this!
Route 2, Shreveport, La.

OPINION.

BY JOHN R. FREEMAN.

Satan surely is well pleased with the way people regard their opinions. Practically all religious people of today are governed almost exclusively by their own opinions or by the faith they have in the opinions of others. Very many do not believe the word of God because they have not heard it. In vain they have looked to the "clergy" to teach them the truth. Why have the preachers not taught them? With very few exceptions preachers fall into two classes: those who because of ignorance cannot, and those who because of prejudice will not preach the truth. If the preachers do not preach the Bible and the people will not read it, one need not wonder that there is so little faith in the world; for "Faith comes by hearing and hearing by the word of God." Rom. 10:17.

One says he believes that sprinkling is baptism. Now if he independent of testimony come to this conclusion, it is his opinion—not his faith. If, however, he accept it upon the statement of another, he is exercising faith. But, since the Bible says nothing about sprinkling as baptism, his faith can have no ground better than that of some other man's opinion, and may still be regarded as an opinion. Moreover such an opinion is virtually unbelief of the truth upon the part of the ignorant, and disbelief upon the part of the informed. One may of right have an opinion only in the absence of divine testimony. And then he must not bind it on others.

Another believes in the use of instruments of music in the worship, in missionary boards, and in church societies of various kinds. Why does he so believe, if in fact he believe? Does the Bible give precept or example relative to such things? All such teachings had their origin in the minds of men and must be classed as opinions and not as matters of well grounded faith.

But we often term ourselves as "loyal"; we do not believe in sprinkling; we oppose the use of instruments; we cannot tolerate a missionary society; and yet many of us advocate things for which there is absolutely no scriptural authority. Why cannot brethren see the inconsistency of opposing the opinions of others and yet pressing their own. If it is wrong to press an opinion in favor of instruments, not mentioned in the law to Christians, how can it be right to contend for things that the Bible condemns? Do more than one scripturally speak at once? Must women

speak in the church, or may they ask questions? Read I Cor. 14:23-40.

Let us read our Bibles and remember that the man of God is therein furnished to all good works. Let us resist Satan, deny ourselves, and worship God through Christ. Opinions (commandments of men) condemn; faith justifies.
Gunter, Texas.

WHOSE WAY?

BY G. A. TROTT, M. D.

"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.

So spake God's prophet more than seven hundred years before the coming of our Lord and Saviour Jesus Christ, yet the words are as true today as they were then, and will be to the end of time. God will either be the sole director of our way, or he will condemn us for our stubbornness and disobedience. The good old prophet plainly indicates how God's ways may be distinguished from our ways in the next two verses, and if we err in discerning between the two, it is because we willfully reject the divine test. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." God's ways are infallibly revealed in his word, and any attempt to carry out his purposes in our own ways will be rejected by him. I would to God that this immutable fact could be indelibly impressed upon the minds of every brother and sister in the church of Christ; then would strife and division cease and both the doctrine and practice of every congregation would be the same, because every word and act would be dictated by God himself. I heard one who claimed to be a faithful minister of the gospel proclaim from the pulpit that if the thing done is right anyway we do that thing is right. No more blasphemous heresy ever fell from the lips of man, as the above quoted passages clearly show. God and Christ must have the glory in all that is accomplished by the church. I fear that many will go into condemnation because they have failed to realize this, and yet no principle is more clearly or forcibly taught in all God's word.

The scriptures either thoroughly furnish the man of God unto every good work or they do not. If God has given commands to his people without giving either

(Continued on back page.)

FOR THE REMISSION OF SINS.

BY C. C. HAGGARD.

The object of writing this essay is to open the understanding of honest persons relative to the meaning of the little word "for" as it sometimes occurs in the New Testament.

That the word "for" has various meanings is an admitted fact; yet, in a general way, persons with a very limited education can get at the true meaning of the word in any given case by taking into consideration the connection in which the word occurs.

It is not my intention at the present time to enter into a full explanation of the various meanings of the word "for" as it occurs in all parts of the New Testament; such an explanation would require quite a volume.

Let us now turn our attention to Matt. 26:28. Here we read: "For this is my blood of the New Testament, which is shed for many for the remission of sins."

Now we turn to Acts 2:38: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

First—The word "for" in the passage comes from the Greek "eis," which word never has a backward motion, but always forward; the objective view is ahead;

hence nothing but the forward motion will give its true meaning.

Second—To say that "for" in Acts 2:38 means "because of" violates the rules of our mother tongue. The language of Acts 2:38 is in answer to the question "Men and brethren, what shall we do?"

Dawson, Mo.

(Concluded next month.)

QUERIES ANSWERED.

BY R. F. DUCKWORTH.

"Is the church leaving the truth?" No, I think not. It is, in my judgment, coming nearer divine perfection.

"Can a man be saved without making the confession?"

No. God is the one to whom we must look for forgiveness. (Rom. 5:10; II Cor. 5:18-20.)

We reach God through Jesus Christ (Heb. 4:14; 5:5), and we can reach him no other way. (Rom. 3:25; Eph. 1:3; John 10:9.)

Christ said he would confess the man that confessed him. (Matt. 10:32.) We cannot reach God except through Christ. That Christ may present us to God, we must confess him.

We must reach God's throne to get forgiveness. We reach it through Christ, but Christ will not present us until we confess him.

"Will people be saved out of all churches?"

God heareth only those that do his will. (John 9:31.) He that doeth not is promised nothing but stripes, and he that has not heard the Father and doeth not is a foolish man. (Luke 12:47; Matt. 7:24-29.)

Obeying the truth purifies the soul. (I Pet. 1:22.) Obeying the truth puts us into Christ, not into any church but the church of Christ.

Union City, Ga.

"Pro and Con" is a thirty-two page tract on the Sunday School question, by Prof. N. I. Clark and Dr. G. A. Trott. No better tract to be had on this subject.

THE "PROGRESSIVES" BACK DOWN.

BY CLARENCE TEURMAN.

Early in June Brother C. L. Myrick, of Kingston, Georgia, wrote me that one L. B. Adcock had challenged him for a debate with me on the use of instrumental music in church worship.

On returning home, I sent the following propositions to Brother Myrick to be delivered to Brother Adcock, who agreed to send on to Brother Brown:

"(1) 'The New Testament scriptures authorize the use of instrumental music in Christian worship.'"

".....Affirms."
"CLARENCE TEURMAN Denies."

"(2) 'Instrumental music in the Christian worship is unauthorized by the New Testament scriptures; hence its use is sinful.'"

"CLARENCE TEURMAN Affirms."
".....Denies."

"(3) 'The New Testament scriptures authorize organized missionary work such as is advocated and maintained by the Progressive Christian Church.'"

".....Affirms."
"CLARENCE TEURMAN Denies."

"(4) 'Organized missionary work such as is advocated and maintained by the Progressive Christian Church is unauthorized by the New Testament scriptures; hence is sinful.'"

"CLARENCE TEURMAN Affirms."
".....Denies."

I have recently received a letter from Brother Myrick in which he states that Adcock says he never did send the propositions to Brown after receiving them, and that there will be no debate.

This challenge was made without any provocation upon my part whatever. There are no members of the Progressive church in that community, so far as I know, except Adcock, who lives some four or five miles away.

Now, who said the Christian Church people would defend their teaching and practice? They are almost as far from it as some of our brethren are in defending some of their teaching and practice!

THE PUZZLED DUTCHMAN.

One who does not believe in immersion for Christian baptism was holding a protracted meeting, and one night preached on the subject of baptism. In the course of his remarks he said that some believe it necessary to go down into the water and come up out of it, to be baptized.

He carried this idea out fully, and in due season closed his discourse, when an invitation was given for any one so disposed to rise and express his thoughts.

"Mister Breacher, I is so glad I vash here to-night, for I had explained to my mint some dings dat I neffer could pelief before. Oh, I is so glad dat into does not mean into at all, but shust close by or near, for now I can pelief many dings vot I not pelief before.

"Again we reat dat de Hebrew children vash cast into de firish furnace, and dat always look like a peeg story, too, for dey had have been burnt up; but it ish all plain to my mint now, for dey was shust cast py or close to de firish furnace. Oh, I vash so glad I vash here to-night.

"And now, Mr. Breacher, if you will shust explain two more passages of Scripture, I shall be, oh, so happy dot I vos here to-night! One of dem ish were it saish de wicked shall be cast into a lake dat burns mit fire and primstone alwish.

right to de drie of life and enter in droo de gates of de city, and not shust close py or near to—shust near enough to see vat I have lost—and I shall pe so glad I vash here to-night."

"Not many wise after the flesh, not many mighty, not many noble are called: but God chose the foolish things of this world, that he might put to shame them that are wise" (I Cor. 1:26, 27).—Selected.

WHEAT AND CHAFF.

BY A. ELLMORE.

The true preacher ought to be able to do three things: enrich the hearts of true saints, change the lives of the wicked, and turn the wilderness into fields of delight.

Hold young man! the evil you are now committing today—drinking and swearing, and dancing—may be the seed which will induce young people to do like sins after you are in your grave. Beware.

Who is that gentleman driving that fine auto? That is Mr. Winner, who controls fifty millions. He seems to be a nice gentleman. So the world considers him.

But if Mr. Winner and Paul were offered the privilege of exchanging places, Mr. W. taking Paul's poverty, whippings, hunger and imprisonments, and Paul taking wealth and sordid pleasures instead of the hope of a never-fading crown, would Paul be willing for the change? I trow not.

Looking into the cases of Noah, and Moses, and Abraham, and Job, and Joseph, and Paul, and many others, I am constrained to believe in the Providence of God, that he gives grace in time of need, that his eyes are over the righteous, and his ears are open unto their prayers.

And now, it might not be out of place for me to give just a few hints from the life of one fallible man. During the war between the states from 1861 to '65, I prayed earnestly for the Lord to keep me out of carnal warfare.

man in his 80th year to undertake a work so important at the very sunset of life? But I found not only my Divine Helper ready to bestow his grace, in the work, but I found ten men of faith, ability, and character who said: Go, Bro. Ellmore, and we will help you! God bless those worthy ones.

The object I had in view was not earthly glory, nor wealth, but the doing of good. Two things I had hope to benefit, viz.: family devotion, and the true missionary work in the churches.

"Marriage Adrift on Modern Seas" is a live booklet of thirty-six large pages, by Robert R. Hull. Brother Hull has volunteered to donate all money received from the sale of the booklet during the month of August to be used to help to buy better equipment for the Way office.

SPEAKING AS THE ORACLES OF GOD.

BY ROBERT R. HULL.

A passage of scripture which is or ought to be familiar to us all is the eleventh verse of the fourth chapter of First Peter: "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen."

Before me is an article from "The Illustrated Book of All Religions" on "The Church of Christ," as follows:

"They regard all the sects and parties of the Christian world as having departed from the simplicity of faith and manners of the first Christians. This defection they attribute to the countless creeds adopted (Continued on page six, second column.)"

IS THE INSTRUMENT AUTHORIZED?

BY H. C. HARPER.

At last a brother, Brother O. E. Payne, of Hanna, Alberta, Canada, is ready to "demonstrate," he says, "in the same way that we prove that it authorizes immersion, that the New Testament also, and just as clearly and certainly, authorizes instrumental music." He tells us: "Others have argued, and done it very capably on both sides: my work is a demonstration."

Now let us notice a few facts in this connection. First, it is here admitted that churches of Christ should not have instrumental music unless it is authorized by the New Testament—else why attempt to furnish such authority? Secondly, if instrumental music is authorized by the New Testament, as is immersion, no church of Christ can dispense with it and be apostolic—it cannot be laid aside at pleasure; that is, churches of Christ that do not have instrumental music in their worship, are not apostolic. Or if you please, since instrumental music is authorized, it is not merely an aid to the worship: it is a part of the worship. Thirdly, it is here admitted that no attempt to prove instrumental music authorized by the New Testament was successful until this work by Brother Payne "after long, thorough research," as he says. And for churches of Christ to adopt a thing, believing it to be unscriptural, would be a sin, although it was scriptural. Then those churches of Christ that adopted instrumental music in their worship before the appearance of this "work" by Bro. Payne, which he says is "a demonstration," were walking in sin.

Perhaps Brother Payne can now tell us how long after the time of the apostles it was when the first instrument of music was introduced into Christian worship. And perhaps he can tell us how stupid the primitive Christians were not to know that the apostles authorized instrumental music in Christian worship. Yes, perhaps! and perhaps he can tell us how long it was after the Reformation and just when it was that a church of Christ put instrumental music into its worship and divided a once united and happy brotherhood. Yes, and perhaps he can tell us a good many other interesting things in this connection; and if he cannot do so, it will be a pleasure to us to point them out to our readers.

The title of Bro. Payne's book of about 200 pages is to be: "Instrumental Music Is Scriptural." Now in order that he may test out his arguments The Apostolic Way offers him space for six articles of 600 words each to affirm the title of his proposed book and we will take pleasure in examining those arguments in the same number of articles of the same number of words. We want our readers to have the truth. "Come now, and let us reason together." What say you?

I have spent thirty years in the study of cancer, and the so-called incurable diseases and have had wonderful success with pellagra. If you are suffering write me. Address, Dr. G. A. Trott, Munday, Tex.

With August issue we begin our sixth volume of The Apostolic Way. Now is a good time to subscribe, as well as to send in the subscription of others. We are printing several hundred extra copies of this issue to enable us to supply all who subscribe this month with August paper, and thus give them the volume complete. Many good things are in store for our readers—things that you will be able to get in no other paper. May we count on your being with us? Why not subscribe today?

Whose Way?

(Concluded from front page.)

precept or example teaching us how to carry out those commands, then Paul uttered a falsehood when he declared that we are thoroughly furnished by the scriptures for the doing of God's will. The same old prophet, Isaiah, tells us of the fearful consequences of offering to God a service that is not sanctified by being offered in God's appointed way. God commanded the Israelites of old to offer oxen, lambs, oblations and incense, yet in Isa. 66:3 we read this fearful denunciation: "He that killeth an ox, is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol." Now, since God commanded these offerings, why does he so fearfully denounce the people who made them at his command? The answer comes in the very next sentence: "YEA, THEY HAVE CHOSEN THEIR OWN WAYS, AND THEIR SOUL DELIGHTETH IN THEIR ABOMINATIONS."

The dearest wish and highest ambition of every true child of God is to do God's will in God's own way. Such an one demands precept or example from the New Testament scriptures for every item of faith and practice and gladly renders the same to others. In these perilous times, I know of no admonition that needs to be more emphasized and reiterated until the church of Christ is cleansed from every spot and wrinkle that human customs have brought upon it.

"THOUGHTS."

[The following splendid "Thoughts" were sent to this office by Dr. A. G. Binkley of Nashville, Tennessee.—C. T.]

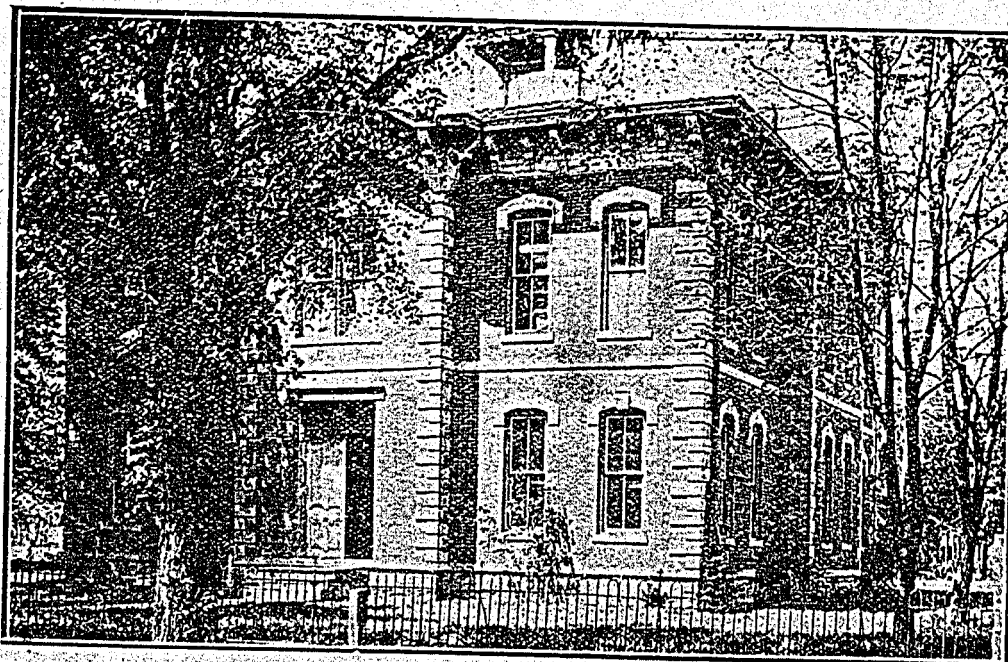
"The soul that sins, It shall die." A dead thing cannot die. Only the living can die. If all children are born sinful, then they are "Dead in trespasses and sins." God could never say of them: "The soul that sins, it shall die," from the fact they were born dead, and the dead cannot die.

If the child is born sinful, then it was a sinner before it was born, or birth made it a sinner. If natural birth made them sin and God ordained natural birth to bring us into the world, then God ordained that we all be sinners, and then condemned us for being sinners! But as "all souls" are born sinners—hence born dead—and so the living only can die, then some of these dead souls had to be made alive before it can be said, "The soul that sins, it shall die." But the Baptist and Presbyterians say, "When made alive they can never die." Now as the living cannot die, and the dead cannot die, by reason of the fact they are already dead, then God cannot say of any soul, "The soul that sins, it shall die." As all are born sinners, hence born dead, and as Jesus says, "God is not the God of the dead but of the living," then all children born into the world belong to the devil!

But, listen, "Behold, all souls are mine saith God." As he is "the God of the living and not of the dead," it follows that all souls born into the world are born without sin—hence alive to God, or they all had to be made alive to God (as all souls are his, and he is the God of the living only), or the Bible is not true. As all souls must be alive to God (that the Book may be true), and once alive they can never die, we have universal salvation sure.

Those who contend for "inherent depravity" have got to accept apostacy, or universal salvation. - J. W. Denton, in F. F.

If you will send us three new subscribers we will send you the paper a year free. All can help much in that way if they will.



THE APOSTOLIC WAY

"Yet show I unto you a more excellent way." - Paul.

VOLUME VI; NUMBER III]

UNION CITY, GEORGIA, NOVEMBER, 1918.

[FIFTY CENTS THE YEAR

NO APOSTOLIC WAY FOR OCTOBER.

Doubtless the readers of The Apostolic Way are wondering why they did not get any paper during the month of October. There was no paper published. The reason is obvious. Brother Clarence Teurman, our managing editor, has been through a siege of the Spanish influenza which kept him from being able to publish the October number of the paper.

Brother Teurman spent the first week of October in a meeting here, and got down with the influenza in my home; and for several days he had a hard fight of it. But after several days' confinement he became able to return home, where he has been trying to regain his strength. But his illness left him too weak and run down to try to put the paper out; so our friends are requested to be patient and not to think hard of the publishers, for the failure to get the paper out was unavoidable.

The fact that Brother Teurman was here with me during his illness prompts me to make this statement; for I am in a position to know whereof I speak. And I must say that he suffered much, and I fear, barely escaped pneumonia. And Brother Teurman has just recently written me that he was regaining strength very slowly. However, he plans to publish the November issue at an early date. I trust this explanation will be satisfactory to our friends and readers.

WM. GUY ASHLEY.

1941 Dove Street, Shreveport, La.

The foregoing is known to be true by me. For I visited Brother Teurman while he was here sick; and I feel sure that he was absolutely in no condition to work on a paper. And while we shall miss the October issue of The Apostolic Way, yet we are very glad that our editor has pulled through the "flu" and is now on the road to recovery.

H. H. MONTGOMERY.

Route 2, Shreveport, La.

I am indeed thankful to Brethren Ashley and Montgomery for the above statement, which explains to our readers why there was no October paper. I also am grateful to Brother Ashley and wife, Brethren Montgomery and Whitlatch and Sister Baggett and Sister Wilkins, for the interest they manifested in me while I was there sick. I was sick fifteen days, losing twenty-two pounds in flesh and practically all my strength. However, after being out of bed three weeks, I am glad to announce that I am again enjoying good health and hope soon to regain my strength. It seems that I have done what I could for the paper under the circumstances. I began work on this issue October 30, and have had to take my time and work along as I felt able. All subscribers will receive an extra issue to make up for the loss of the October issue.

CLARENCE TEURMAN.

THOUGHTS PUT BRIEFLY.

The brethren sing with gusto "I'm a child of a king." I do not—I don't believe it.

Do baptism for and baptism because of remission differ? Then those who can distinguish between things that differ can distinguish between these. The Baptists can.

Those who contend for the truth have an easier job than those who contend against it; besides, their friends are of the most desirable sort, their friends being the friends of Jesus also.

The truth known, believed, loved and obeyed saves. "No lie is of the truth."

If the work done in the Sunday school is a good work, then we do not need the Sunday school, for the scriptures thoroughly furnish unto every good work.

Can a Sunday school be run in the name of Jesus?

It is an unfortunate thing, I fear, that broad-minded people have broadened the narrow way that leads to life.

Can Jesus remain on the throne in heaven till death is destroyed, and at the same time come here and take another throne a thousand years before the resurrection in which death will be destroyed?

Those who take unbecoming liberty with God's word should be careful not to form that other ugly habit of taking everything they can get their hands on.

The one who has highly exalted himself when humbled must find it humiliating.

J. R. JONES.

DIVISIONS IN THE CHURCH.

In a recent issue of the Firm Foundation appeared an article by Tice Elkins, of Nona, Texas, on the divisions of the church. In the article he is made to inquire, "How long, O Lord, how long will such conditions continue to exist?" Through the columns of The Apostolic Way I want to commend the article, also answering the question.

(1) Divisions in the church will continue to exist so long as malice and hatred prevail among the members.

The greater part of my work for several years has been in places where the conditions were deplorable as the result of divisions. In every instance, almost, I have found that the division was not due in the main to such questions as Brother Elkins named, but to the malice and hatred that existed among one another. Now, if

there are those who doubt this, look about you and note the division in your congregation. Trace the matter to the very bottom, and then let me know your conclusions. You will find that the trouble in the main lies at the door of your own heart. You will find that "So and So" simply doesn't like "So and So." Brethren and sisters simply don't love each other as they should. This fact is apparent everywhere, and the very secret of so much confusion and division.

(2) Divisions in the church will continue to exist so long as "foolish and unlearned questions" are agitated by the members. The apostle Paul divinely instructs Christians to avoid "foolish and unlearned questions," because these are questions that engender or generate strife. Some of the questions named by Brother Elkins are foolish and unlearned. They are questions that the Scriptures do not furnish us unto. We are not to contend for our position on these questions, because, being foolish and unlearned, we cannot prove our position by the Bible. Let us hold, then, the position that we take on such questions as private property, and not seek to impose such upon the church as being the way to the exclusion of some other way. If to sacrifice our position on such questions then will cause peace and harmony, this is the only sensible and scriptural thing to do. The great principles of self-denial and sacrifice are products of a converted life. Unless Christians are willing to undergo the pain of self-denial and will sacrifice for the sake of peace and harmony, I doubt seriously their conversion.

(3) Divisions in the church will continue to exist so long as brethren want some things in the church that have not been placed there by divine arrangement. Are you going to say, says one, that there are those in the church of Christ that are not willing to take the Bible as their rule of faith and practice? Exactly so. Herein is where the trouble lies. Hundreds and thousands of Christian men and women want nothing but what is written, and are happy and contented. But there are those who want something besides and seek to impose same upon everyone else; hence divisions are brought about. God pity the man who will introduce and agitate an innovation in the church until strife, confusion and division is the result. Brethren, many of you are older than myself, both spiritually and in years, but listen: It is an utter impossibility for the church to grow and carry into effect the divine principles required of her until present conditions are righted. I now give you my hand, Brother Elkins, and promise to do my best towards agitating peace and harmony among the disciples of Christ until at last we are one in him. J. A. BRADBURY.
McCaulley, Texas.

Among the Brethren.

(Continued from page two.)

resulted in one young lady being baptized. Brother J. W. Kelly lives there, and a faithful church with a splendid meeting house on Ninth street is largely due to his untiring efforts. Brethren from Wingate, Shep, Eden and Hatchel visited the meeting.

I began a meeting with the church at Shep, Texas, July 28, which continued over the first Lord's day in August. A good attendance and interest prevailed throughout the meeting, and the brethren expressed themselves as being well pleased with my work. We have a large, faithful church at Shep. Brethren W. F. Thurman, W. A. Schultz, N. L. Clark, W. A. Bentley and others of our able preachers have held meetings there. Brother J. L. Allen, who is a faithful preacher, lives there and is loved and respected for his faithful services as a preacher and leader in the church work.

I was with the church at Wingate, near Shep, in an afternoon service, and enjoyed making the acquaintance of a large membership of faithful worshipers.

The third Lord's day in August I began a meeting at New Hope, near Richland Springs, Texas. This is considered a hard place to get a hearing and brethren say we have never had very good attendance and interest there before. The meeting was held under a brush arbor. We had a fine attendance all the time and the interest and attendance grew until the close. We only have about a dozen members at New Hope, but they are faithful, and I feel sure that under the leadership of Brother A. W. Nawlin a strong church will be built up in that community. Brother Nawlin's whole heart is in the work and he has the confidence of the entire church, as well as the confidence of the world. One man was baptized and one brother restored to the fellowship of the church during the meeting, which continued over two Lord's days. People throughout that community were put to reading their Bibles, and we are sure that seed was sown that will bear fruit. The brethren so insisted that I promised to return next August for three Lord's days if I can arrange to come; if not, I have promised to send them a man.

I am indebted to Brother Kelly for the arranging of the above meetings for me.

The meeting near Mangum is elsewhere reported by Brother Wetsel. He and his wife and daughter break bread at their home every Lord's day. Later, I may tell our readers why they do not meet with the church at Mangum.

Between the above meetings, I visited the following places: Winters, Blanket, Waco, Cleburne, Parker, Hillsboro, Millsap, Pottsboro, Gunter and Denison, Texas; Elk City, Berlin, Frederick, Achelle and Woodville, Oklahoma. At Winters I spent a night very pleasantly with Dr. T. J. Norman and preached to a small audience who gathered at Brother Norman's home on short notice. I shall ever kindly remember a Lord's day spent with the church which meets in the W. O. W. hall at Cleburne. I want to tell our readers more

about those faithful brethren at another time. I was pleasantly entertained in the homes of Brethren Wallace, Phillips and Horn. I visited Cleburne on two occasions and upon my first visit I went out to Parker with Brother C. B. Glasgow and preached one night for him and secured a nice list of subscribers for our paper. By request I went to Millsap, where Brother N. L. Clark was conducting a meeting, and preached four discourses for him while he was called away on business. I remained over and heard Brother Clark preach two excellent sermons. I was much pleased to meet a large congregation of faithful brethren at Millsap and to be associated with Brother Clark once more.

In passing through Waco, I called upon Brother R. M. Mickle, who is a good friend to the "Way," and enjoyed a half day in his home. Brother Mickle takes great delight in talking about the word of God.

I only spent an hour or so at Hillsboro, and while there met Brother I. L. Baker and two other brethren whose names I do not now recall. I was with the Munson street church at Denison in two services and in all spent about a week in that section. A Lord's day was spent at Locust near Pottsboro. I lived and labored among the Locust brethren before coming to Georgia and it was a pleasure to me to meet them face to face again and to find them moving along so well in the work of the Lord. Brother B. L. Gardenhire, who lives there, has developed into a splendid preacher. Brother Will T. Taylor of Lark, Oklahoma, walked six miles to meet me and hear me preach at Locust.

I greatly enjoyed a short visit at Gunter. I spent the night with our dear Brother and Sister Ellmore. I was glad to find them both well and so much interested in things of eternal interest. I found the school there running along in its humble, unassuming manner, so characteristic of its past history. By request, I made short talks at the chapel exercise and before Brother Key's Bible class, mainly made up of preachers. Brother Harper had just closed a meeting with the Gunter church, and a number of the brethren told me his lessons to the church were among the best ever delivered there.

A night was spent with Brother Dean and family at Blanket. I knew these good people at Dorchester, Texas, ten years ago and it was a pleasure to be with them again.

About two weeks were spent with my parents near Elk City. I visited my brother and his family at Berlin and was with the church there over Lord's day. I preached once for my old home church at Taylor. One night was spent with my sister and brother-in-law, Mr. and Mrs. T. W. Rucker, who live near Frederick. A Lord's day was pleasantly spent at Woodville, where I held several meetings and established a church some ten years ago. I was much pleased with the progress of the Woodville church under the leadership of Brother M. U. Ayres. In the afternoon, I was with a small church at Dark Corner, near Woodville, in a good meeting. I visited relatives at Achille, spending a night with my cousin and family, L. H. Grimes, who is a leading merchant of the town. I lived there seven years of my boyhood days. I had a

MISCELLANEOUS NOTES.

For some fifteen or twenty years Brother H. C. Harper has been engaged in school teaching, but we are glad to announce that he has given up his school work, with its lucrative salary, to devote full time to the preaching of the gospel, and we hope that he may receive the encouragement from the brethren that he so justly deserves. Brother Harper is to begin a meeting at Phillipsburg, Mo., November 9. He is to be there at least two weeks. He writes me that he can give some time to other places before returning home for some work in Florida. Places in need of a preacher would do well to write Brother Harper at Phillipsburg, Mo., at once.

Since returning home from Texas and Oklahoma in July, Brother R. F. Duckworth has been constantly engaged in holding meetings until recently, when he was held up by the influenza epidemic. Brother Duckworth has held meetings at Napoleon, Ala.; Brea and Cave Springs (near Douglasville), Kingston, Atlanta and Rincon, Ga. He is to leave home November 8 to visit several points in south Georgia.

Brother T. H. Milam, Jacksons Gap, Ala., reports a good meeting held at his home by Brother W. L. Shelnett, Wedowee, Ala., Route 2. This was Brother Shelnett's first meeting. Brother Milam writes that they were well pleased with his work. I claim some part in the "making" of Brother Shelnett and know him to be a good man, as well as a splendid preacher. The Lord willing, I am to assist his home church (Napoleon) in a meeting beginning the third Lord's day in November.

Perhaps nothing has ever before brought so much grief to our entire town and surrounding country as has the death of our very able physician and surgeon, Doctor J. T. Wadkins, which occurred October 30. We all feel that we have lost a devoted friend and citizen.

We very much regret having to leave out some important matter this month.

Brethren Duckworth, Harper and myself met with much encouragement for the paper and for the work in this field, on our trip in the West, and it would seem now that we may, with safety, be able to issue oftener before many moons. In the meantime, let friends continue to solicit and send in good lists of subscribers.

was any Achille. The town site occupies part of our old home. I always enjoy going back there.

Especially desiring to meet Brethren Ashley and Montgomery, I stopped over at Shreveport on my return home, and after preaching three nights the church persuaded me to continue the meetings through the week. I met some fine brethren there and later, I wish to write about the good work Brother Ashley is doing in that field.

Despite the fact that practically all my work was among brethren who made little or no crops of any kind, I was well supported. I also did well for our paper, securing large lists of subscribers at a number of

THE APOSTOLIC WAY

"Yet show I unto you a more excellent way."—Paul.

VOLUME VI, NUMBER IV]

UNION CITY, GEORGIA, DECEMBER, 1918.

[FIFTY CENTS THE YEAR

WHEAT AND CHAFF.

There are at least three classes of Christians who are seeking good upon the Lord's day, those seeking health, those seeking wealth, and those who go visiting at the hour of the public worship, these three, but those who are likely to be the least help to the church are the Sunday visitors. Now any person who is hungry or needy will find our doors open to him day or night, but those who come ostensibly to make us a visit at the hour of the public worship may make choice of any one of the following: First, go with us to the worship; second, remain until we return; third, go elsewhere.

Let not the sun go down upon your wrath, nor rise on the morrow upon a sin unforgiven.

Three important things for this life are good books—and let the Bible be first—good friends, and a quiet home.

Great prosperity increases friendship, great and continued grief loses our hold upon worldly pleasures, but Christianity unites us both here and hereafter.

Why preach (at) funerals? The dead hear them not; to warn the living? But they know they must die. Most funeral sermons misrepresent the dead, and fail to correct the living.

A. ELLMORE.

Gunter, Texas.

FAITH, HOPE AND LOVE.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." (I Cor. 13:13). The foregoing presents a cluster of three of the greatest subjects to be found in the word of God. Indeed, the last named of these might well be classed as being the most exalted theme of the Bible.

The Apostle first discusses the duration of miracles, stating that they were to soon fulfill their mission and come to an end;

"Whether there be prophesies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away." But after he has thus expressed himself, he adds in conclusion, "And now abideth faith, hope, charity," or love.

Faith.

Faith is confidence or trust, and it comes as a result of evidence. "Faith cometh by hearing; and hearing by the

faith it is impossible to please him: for he that someth to God must believe." But there are two kinds of faith; namely, dead faith and active or living faith. If faith has not works, it is dead or inactive, and is therefore worthless. But a faith that is perfected by works avails much. It is by a working or obedient faith that we become the children of God. And every act of the alien sinner in coming to God and obtaining pardon is an act of faith. His repentance, confession and baptism are all acts of faith. Were this not true, then all these steps would be displeasing to God. But not only do we become the children of God by faith, we must also live the Christian life by faith. Hence, we ought to refrain from practicing things of which Jesus is not the author and finisher.

Hope.

Hope is the desire that is cherished by the Christian for "the glorious appearing of the great God and our savior Jesus Christ," and for a resurrection of the dead; the expectation of obtaining the joys of heaven and eternal life. Hope is brought about by a belief of the Scriptures. For we read, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." (Rom. 15:4). Hope is an anchor to the human soul that keeps the frail bark from being dashed into pieces against the rocks of sin and unbelief while sailing through the storms of life. Hope inspires us to live consecrated lives, encourages us to keep on our upward course, and finally robs the grave of its gloom. So that when we "walk through the valley of the shadow of death," we shall fear no evil.

But hope like faith will some sweet day be lost in fruition, and the things we have longed for shall be fully realized. But while this is true of faith and hope, it is not so of love.

Love.

Love or charity is the disposition to think favorable of others, and to do them good. And where there is faith and hope, there is love also; for the three go together. Faith begets hope, and love is a result of both. And he is a happy soul who finds his heart full of the three.

Love feeds the hungered, visits and medicates the sick, clothes the naked, gives shelter to the homeless and destitute, cares for the widow and orphan, extends sympathy to the sorrowful, and sends the gospel to the lost.

The Christian's heart must abound with love. For the heart is the fountain of action, and what is in the heart is reflected out in life and action. And love can not be hid. If one loves God, he will keep his commandments; for this is the love of

to follow the express commands which God has given, and will not try to improve the perfect law of liberty.

We must love God, our brothers and sisters, husbands and wives, and even our enemies. For we can not be true children of God without so doing.

God is love, and his love was manifested in his sending the Son of Glory to this vale of sorrow and sin to die for us while we were yet sinners. It was love that caused Jesus Christ to suffer for three long hours on Calvary's cross in order to redeem poor fallen man. And if we love him who died for us, we will not forsake the assembling of ourselves together for the purpose of breaking bread and sipping the fruit of the vine in remembrance of that sacrifice so lovingly offered.

"See from his head, his hands, his feet,

Sorrow and love flow mingled down,
Did e'er such love and sorrow meet?

Or thorns compose so rich a crown?

"Were the whole realm of nature mine,
That were a present for too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

WM. GUY ASHLEY.

Shreveport, La.

"FOR CRITICISM, BUT NOT FOR THE SAKE OF CRITICISM."

"For some fifteen years I have held certain positions on the kingdom and church question, that, in some respects differed from all the rest of our preachers that I knew. If the positions are false the preaching is false, and a false teacher is the meanest man on earth. Therefore, I am going to set it down here for criticism by the ablest preachers we have. I shall ask those who are not scholars not to fool with it, but to leave it to the best reasoners and thinkers, as well as scholars. I shall ask any one who attacks the position to do so, not for the sake of controversy, for I am not looking after controversy; not from the standpoint of orthodox position, but wholly for the sake of truth and truth alone."

"The Kingdom Question."

"1. I show, according to the prophets, and the four gospels, that the kingdom was not established (I don't use the word 'exist'), until Pentecost.

"2. I seal up all the arguments with Mark 9:1, in order to prove that the kingdom and the power came at the same time, simultaneously, and therefore from the same source and place. There is nothing out of the ordinary here, for all preachers make the same argument, and therefore no room for difference.

"3. I show that the word kingdom literally means the rule or government of

THE WHOLE.

"I am the Alpha and the Omega, the beginning and the end, the first and the last." Three ways of saying I am the whole thing. There is not a qualifying, modifying or restrictive word, clause or phrase connected with any of them.

That of which he is the Alpha he is also the Omega—"I am the Alpha and the Omega." That of which he is the beginning he is also the end—"I am the beginning and the end." That of which he is the first he is also the last—"I am the first and the last." That of which he is the author he is also the finisher—the author and the finisher of our faith."

"I am the way"—all of it, yes or no. "I am the truth"—all of it, yes or no. "I am the life"—all of it, yes or no, for the people are not all alike.

"The great salvation," with all of its commands made up of the saying of Jesus, "at the first began to be spoken by the Lord." See, he was the Alpha, the beginning, the first. No man except an avowed infidel would dare say, in so many words, "Well, he is not the Omega, the end, the last, the finisher; it is incomplete, unfinished."

"Actions speak louder than words." Look around you at the actions of the religious people of today. Their actions say the Lord has left a few loose principles, and left man's sanctified, common-sense to add the necessary Aids, Auxiliaries, and then organize and systematize these into working order so that they will go. If, as their actions say, he has left an unfinished system, why did he? Yes, why did he not give a complete one? It was either because he would not, or because he could not. To say he would not, would be to impeach his goodness; to say he could not, would be to impeach his ability. It is with him and them.

J. R. JONES.

Deming, N. Mex.

"For Criticism, but not for the Sake of Criticism."

(Continued from front page.)

it is not meat and drink; that it is not something that comes by observation; and that it is not something that can be seized, and therefore destroyed. But, on the other hand, that it is something that can be received (Heb. 12); that it was something that the Father appointed unto Christ, and that he in turn appointed unto his disciples; that this kingdom—his rule—included his rule in the kingdoms of men as well as in the kingdom of God.

"4. I show, according to Dan. 7:13, 14, that Daniel saw Christ receive his kingdom when he ascended to heaven, and therefore he (Christ) received it when he went away, as he said, and that Paul said, after this, that they, the apostles, were receiving a kingdom that could not be removed. (Heb. 12.) Again 'Fear not little flock, for it is your Father's good pleasure to give you the kingdom.'"

church was also established on Pentecost, making my strongest arguments on the question of the foundation (Isa. 28:10-18), and its fulfillment.

"2. I seal this argument up with Matt. 16:16, and here I take the position that this passage has no reference to the perpetuity of the church; that the Greek word 'hades' here rendered 'hell,' simply has reference to the grave, or the unseen state of the dead; that 'gates of hell,' simply teaches that the Jews would seal the door or gate of the tomb, but that none of their efforts would prevent his resurrection and establishment of his church; that the church was to be founded upon himself, as the Rock, and that the foundation could not be laid unless he arose from the dead. Therefore the church could not be built if the gates of hell—the door of the tomb—was not released so that he could arise. I found some good authority for this position in recent years."

"Don't Teach Church Perpetuity."

"Ordinarily the word 'church,' refers to a local congregation. The Greek meaning is, a lawful assembly, a select number, summoned by law, and therefore a lawful assembly, as we would summon a jury by law. Therefore, the church of Christ is composed of individuals, who have been summoned—called out from the rest of the world—by the preaching of the gospel of Christ. Therefore a visible organization, in its application to the saints on earth.

"This being true, I proceed to show the possibility of its being destroyed as a visible institution on earth, and demand proof that there was a true, loyal congregation of Christians on earth, like the one established at Jerusalem, Corinth, etc., for hundreds of years. Where is the history that describes such an institution? I can find the Roman Catholic Church; the Greek Catholic Church, and I can find numerous dissenters from these churches, in every century, from almost the apostles' days down to the beginning of the reformation, and I can find every detail of their doctrine and practices described in history, but none of them are more than cheap imitations—counterfeits—of the genuine. None of them are as close to the New Testament church as the Baptists of today are, and we claim that they are not to be counted as the church of Christ.

"The fact is, as I see it, there is nothing in the Bible that teaches that the church could not be destroyed—apostatise—any more than there is proof that a child of God may not become corrupt and apostatise, and be lost. It is as easy to prove the possibility of the apostasy of the church as it is the apostasy of the members of the church. If not, why not?"

"Relation of the Kingdom to the Church."

"The kingdom came, as we have shown, and as a result of its coming from heaven, the seed of the kingdom was sown on Pentecost; the people were converted, and God added them together, and they constituted the first church of Christ on earth. Therefore, the church is the production of the

destroyed; the seed of the kingdom can not be destroyed, for the seed is the word of God. Therefore if there was not a church on earth today, one can be established tomorrow, for the simple reason that Christ's rule can't be destroyed, nor yet the seed of the kingdom, and the seed can be sown in the heart and it will bring forth fruit, and the church is the fruit—the production—of the kingdom. Therefore the church bears the same relation to the kingdom that the apple does to the tree."

"Who Sowed the Seed in the Dark Ages?"

"If the Word of God is the seed of the kingdom, and the seed has to be sown unmixed with the doctrines and commandments of men, I am anxious to know who sowed it, unmixed with traditions. Upon what spot of ground did such a church stand, and who were its members? Undoubtedly no one will contend that the Catholic Church constituted the church of Christ. If God recognized that institution as the church of Christ, when did it cease to be such, and the institution we belong to take its place? Did any of the sects that sprang out from either branch of the Catholic Church constitute the church of Christ? If so, which one? Where was it located? Who preached for it? Who held their protracted meetings? Were its members immersed for the remission of sins? Did they meet upon every first day of the week to break bread? Did such teachings and practice continue through the ages? If so, where was there any room for reformation or restoration of these principles under the Campbells, Stone, Scott, or any one else? What did they reform, and what did they restore, if God recognized a visible organization of Christians through all the centuries back of their time?

"In conclusion: As I see it, the ordinary interpretation of Matt. 16:16, as a parallel with Dan. 2:44, contradicts every passage in the Bible that teaches the possibility of apostasy, and John to the seven churches in Asia, as well as the facts of history. If, therefore, I am wrong in my interpretations, and conclusions, I am open to conviction, and I have always been willing to exchange the wrong for the right. Shall I hear from Brother Nichol, Hines, Showalter, or some one who is competent to give the case justice? In his name."—W. F. Lemmons, in Firm Foundation.

Remarks.

I am not Nichol, Hines, or Showalter. The foregoing is the truth. If they contend otherwise, I feel that I have learned more than they in this field of truth.

GEO. W. PHILLIPS.

Cleburne, Texas.

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