

The Apostolic Way

Things learned, received, heard and see in me do
Paul to

CHURCH OF CHRIST

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

VOLUME 11

DALLAS, TEXAS, JANUARY 1, 1925.

NUMBER 11.

Wheat and Chaff

It will be more profitable to live and die a pauper saint than to live a millionaire sinner.

The safety for the rich man is for him to put Christianity into his heart before riches are put into his pocket.

Many of the troubles of life are so far in advance that we never overtake them, and what have we lost by this?

It is neither gratifying to yourself, nor profitable to your busy neighbor, for you to visit him in hours of business when you can only bother and hinder him.

Perhaps the greatest Bible man I ever read after, says the Bible will be no profit to citizens in either heaven or hell! And this came near saying there will be people in both those places.

God has given to man the Bible to reveal himself to man, and to inform him of his duty to God, that man may be guided safely to rest.

When a Christian dies, his friends assemble to give comfort to the family but whoever heard of the gambler's friends assembling at his funeral and giving words of cheer and of hope?

The auto is the most convenient vehicle for short runs in business, in sickness, or as a conveyance to and from the worship, but when used by groups of young Christians and people of the world in late hours of the night, we think there are too many of them. Better exchange some of them for cows and pigs.

Everything in this world waxes old and wears out and vanishes away except the religion of Christ.

The sheep could not possibly do without his suit in winter but, just as soon in the spring as he can spare it, he gives it to the needy and immediately goes to work to prepare another suit for himself.

Marvel not my brethren, if the world hate you. This would be unpleasant but may there not be another circumstance more appalling?, viz: if the church make love to the world and propose fellowship with it, and compromise God's perfect law with the sinful laws of man, This is infinitely

worse. Are there not millions now doing this very thing?

Forty years ago when persons trying to evade the force of divine law and seeking some excuse for their disobedience would ask, "Don't you think a man can be saved without being immersed?", the reply came, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." John 3:8.

Have those sickly apologists ever found a single case where mercy ever screened and saved the person who was commanded to do a certain thing, had full opportunity for the doing of it and rejected it?

When disbelievers can, by their reasoning on "science," stop the diurnal motions of the earth, or change its orbit around the sun and thereby change the seasons, then they may talk about destroying the divine revelation of God. But the earth has kept its path six thousand years.

ALFRED ELLMORE.

Covington, Ind.

The Judgment

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" Matt. 7:22.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 1 John 3:17.

"I was a stranger, and ye took me not in." Matt. 25:43.

Submitted in love.

W. T. ELLIOTT.

Gorman, Texas.

The Year Book

We have been filling orders for the Year Book and we would like to have your order, also.

This book should be in the hands of every member, especially of every preacher, and in every Church. You cannot afford not to have it. Send your order at once. 20c a copy, \$2.00 per dozen. Address, The Apostolic Way.

WILLIAM GUY ASHLEY

On December 8th, Brother Ashley passed on to his reward. His wife and four small children—Victor Nall 8, Irine Hope 4, Violet Ester 3, and William Guy, Jr., 2 months are left to the mercies of a cold world and the kind remembrances of the Church of Christ.

Brother Ashley spent November 21st in the office of The Apostolic Way. He had just come from Shreveport and was full of hopes and plans for his future work, having arranged to move there.

I went over the work with him thoroughly and he seemed to have a better grasp of what was before him than I had ever known of him before. He told me that he had learned much, that the school of experience through which he had passed had been bitter, but he believed it had taught him how to accomplish much more in the cause of the Master.

I talked to him about the need for young men, full of energy, well educated, whose fidelity to the truth was unwavering and whose knowledge of the Bible and history fitted them for special work in the cause of the Master, all of which he had. I said, "Brother Ashley, such a man needs to be one with sober judgment, true to his conscience but careful in his manner, inoffensive in his procedure and not given to following after extreme or fanciful ideas." He replied, "Brother Duckworth, I believe I have learned how to get at folks without being offensive."

The Church at Shreveport had just tried him out and his manner was such as to win rather than to be offensive, and they arranged to move him to Shreveport at which place he came into prominence as a preacher a number of years ago. They had bought a house into which he was to move his family, had arranged to raise about \$900.00 toward his support and he was to evangelize in Louisiana, giving such time to the work in Shreveport as was not occupied in other fields. Brother Conner and I were so impressed with his comprehension of the situation that we stated our conviction that he was doing the right thing and that he would be of more value to the Church of Christ than he had ever before been, and it was our expectation that the next ten years would see him develop into one of the greatest powers in the Church. But alas, death has had its say and our anticipations, with those of the Church, have been swept aside and his family left without visible means of support.

I make the foregoing statements because Brother Ashley has been criticised by some and misunderstood by others, but through all these years of my acquaintance with him, I have been convinced that his purpose was to do the right thing, as letters in my files will show. I loved the boy because I believed he loved the truth and I saw in him great ability to accomplish things for the Master. We advised together. I criticised his judgment sharply but never doubted his devotion to the truth of God. His instance upon my agreeing to go to Shreveport immediately after he had moved there was so strong that in the face of the mass of work before me in the office, I agreed to go and spend a few days with him, preaching and advising with him about his work.

I shall never forget how hopeful and confident of the accomplishment of good for the cause he was, agreeing to write some articles on special subjects for which he was adapted.

In many parts of the country Brother Ashley had warm friends. Many know that his support was meager. He made a cotton crop this last year to try to pay some of his old debts. Possibly he was too anxious and worked too hard, but he did what he thought was best.

Sister Ashley and her children need the help of brethren who knew and believed in Brother Ashley and she should receive prompt assistance. As she is not yet permanently located, those desiring to help her may send to The Apostolic Way. We will acknowledge receipt and see that she gets the money. She is now spending a few weeks with relatives at Malakoff, Texas.

R. F. DUCKWORTH.

Can a Christian Take Part In Carnal Warfare?

I answer, "No!" To be a Christian indeed, we must be a follower of Christ. To believe there is a God and that Christ Jesus is his Son, makes only a normal Christian but not a Christian indeed.

of Levi was the priestly tribe. The Lord set them aside to minister at the altar, to read the law to the people and teach them its meaning. They were to do the Lord's work. Here is the type of the Christian while the "true light" is shining.

A. HARLESS.

A Location Wanted

I will make a brief report of my work during the past year. I have been farming and had a full crop, but through the winter and spring months, I preached at Glass, Texas, in Somerville County, once a month, also at Paluxy, Texas, Hood County, Hays College, a school house four miles south of Tolar, Texas, and at Lanham Mill in Hood County.

I am now, and have always been, opposed to all the innovations, also to Christians going to war and everything else as a religious act that is not authorized by God's Word. I am not farming this year and after the first of February, I can answer calls for meetings. I should like to be kept busy with the strictly loyal churches as I have heretofore had very little work with them.

Let me hear from a number of places that have loyal congregations. I want the association of good, loyal, zealous Christians and will do my very best to leave you better Christians than when I found you.

T. E. McBRIDE. Tolar, Texas, Box 27.

Reese-Herriage Debate

This debate began the 26th of November and lasted four days, twelve miles east of Duncan, Oklahoma.

I represented the Church of Christ and J. W. Herriage represented the "old hardshell" Baptist Church. Four propositions were discussed.

Herriage tried to show God's elect or heirs were chosen to salvation before the foundation of the world. I showed that election did not mean eternal life or salvation. I showed God's elect had to work out their salvation. (Phil. 2:12). Who were elected and for what purpose? (Isa. 42:1-3).

I showed that the servant of God, here called his elect, was Jesus the Christ. (Matt. 12:17-21). I showed that Jesus was not elected to secure his own salvation but to be the Saviour of the world. (IPet. 2:6-7). Space forbids other arguments.

I begged to be shown one man elected to salvation before the foundation of the world and Herriage failed. He could not, I told him if he could, I would give up on that proposition. He failed and all saw it.

His second proposition said that God giving of eternal life to the dead sinner is alone the work of God independent of any conditions on the sinner's part. I showed salvation is a choice. (Josh. 24:15-22). "Mary hath chosen that good part." (Luke 10:42. Deut. 30:15-19. Prov. 1:24-25). Eternal life is conditional. (Mark 10:28-30). "Shall be saved." (Matt. 24:13). "Crown of life. (Rev. 2:10). "Everlasting life." (Rom. 6:7). "Eternal life." (1 Tim. 6:19).

I told him to show one scripture where God gives eternal life without the sheep following him. The debate closed without J. W. Herriage showing one scripture to prove his proposition. All saw his defeat.

There will be no more "hardshell" sprouts in that country.

CHAS. F. REESE.

Byers, Texas.

Work, Here and There

I am now, December 12, at home taking a few days much needed rest. I was almost constantly engaged in protracted work from early in July to the first Sunday in December. The work was done in three states, Arkansas, Texas and Oklahoma and I am sure that more or less good was accomplished in each meeting during these months of service in the Master's cause. Some opposition was met and, I think, overcome at a few places. In every instance, I found a strong desire among the brethren to use only apostolic examples in their work and worship and all such and I did my best to encourage them.

I feel that the best and most needed work was done at Sand Springs, Okla., a little city of perhaps six thousand and almost a part of Tulsa, one of the

best cities in the state. The little congregation in Sand Springs had only been meeting a few months and an effort was made to have them believe they should be an "arm" or "branch" of the church in Tulsa, but this effort failed. They were not all in sympathy with the innovations practiced by the Tulsa brethren and so some of them began seeking a preacher to assist them in locating the "old paths," that they might be able to walk therein. It was by chance that we could spend eight days with them, including two Sundays. We left them, I think, perfectly cemented together, intending to worship, as well as do all their work, as the New Testament directs. Three strong and faithful brethren accepted the oversight of this work. We have good reason to believe that they will grow into a strong, faithful and scriptural congregation. To the Lord be all the praise.

R. H. HOWARD.

Holdenville, Oklahoma.

From Wichita Falls Texas

I believe in speaking where the Bible speaks and in keeping silent where it is silent. Therefore, I do not believe in Sunday school because the Bible says nothing about it. I do not believe in women teachers because the Bible condemns women teaching in the public assembly. I do not believe in the "individual communion set" as they call it. Why do I not believe in it? Because the Bible does not say anything about it.

Sometimes I am asked, "What do you believe?" I believe just what the Bible says, no more, no less. That's enough.

F. C. SPENCER.

Wichita Falls, Texas. Route 3, Box 45 A.

Our protracted meeting of eleven days duration came to a close last Lord's Day. Brother R. H. Howard of Holdenville, Oklahoma, doing the preaching. At first, the congregation was small but it grew as the meeting progressed and we closed with good attendance.

There were no confessions but some were almost persuaded. Brother Howard did the work carefully and firmly. We enjoyed his association with us. In general, the church was strengthened. We hope the seed sown may result in everlasting good.

To God be all the praise in Jesus' name.

A. B. STEED.

Carmen, Oklahoma.

TWO DEBATES

I am to meet A. R. Lawrence in debate on the Sunday school question at Dora, Texas, in the Eastern edge of Nolan County. Parties coming to the debate will have to get a conveyance from Abilene, Sweetwater or Nolan. The date is January 11th, beginning at night, which will be Sunday night. The same propositions will be discussed as at Abilene. I am to meet Lee P. Mansfield at Hastings, Oklahoma, beginning January 19th and continuing six days. The debate with Lawrence is to last 16 hours. I suppose it will consume about four days.

J. N. COWAN

Our Duty to God and to Ourselves

This important subject should be considered by every person who claims to be religious and also by those who are not. We should stop and think, as the days go by, that it will not be long till we must close our eyes in the dark, silent tomb of death and our spirit must then return to God who gave it. An earthly grave shall be opened by our friends to receive our fast decaying bodies and our bodies perhaps shall return to dust for centuries. But, thanks be to God who doeth all things well, some day the trump of God Almighty shall sound, which shall awake the sleeping dead. Then we must stand before the great Judge of all, to receive a just reward according to the deeds done in our bodies in this world of sin and sorrow.

We are told in James, "we know not what a day doth bring forth, for what is our lives, it is as a vapor that appeareth for a little time then vanishes away." For that reason, dear reader, we should not neglect to obey the commandments of Jehovah as the days come and go because the Lord of heaven above hath given us the Holy Bible for our guide from earth to heaven and we have our choice to accept it or turn it down. If obedient to same, we can expect to receive a crown of life of everlasting joy and gladness, where God, the Father, the Son and the angels now dwell. If disobedient, we can expect to be numbered with the devil and his angels. Not every one who wants to be saved will be saved, but only those who obey the truth, the commandments of our Lord, and live faithful until death.

Out of Christ and outside his Church is no promise of eternal life, where God, Christ and the angels now dwell. There is no need for anyone to go into any other church except the Church of Christ nor believe anything not found in the Word of God, expecting salvation thereby. By so doing you may satisfy yourself, but such will not please God. They who believe and obey any human saying and teaching as service to God, are displeasing to Him. We must find a thus saith the Lord for our deeds. We must keep the sayings of Christ, His Word, and His law. God will not be satisfied by our falling short of His law.

Dear reader, it is impossible to satisfy God by making ourselves satisfied with something else. We must speak as the oracle of God speak and be silent where they are silent. I will now present what is required of a sinner to receive pardon or salvation. First. The sinner must hear and understand the requirements found in the book of Acts, the history of thousands of conversions, that tell sinners what they must do to be saved. Second. The sinner must believe with his whole heart that Jesus Christ is the Son of God, but not believe the false doctrines that are taught by man. Faith comes by hearing and understanding what is the will of the Lord. "The Gentiles by my mouth heard the word of the Gospel. Purified their hearts by faith. Ye have purified

your hearts in obeying the truth." Acts 15:9. 1 Peter 1:22.

Third. The sinner must turn away from and forsake the service of sin, by repentance, turning away from all evil, to obey and serve God according to his Word. This changes and converts the sinner from his sinful ways. (Acts 8:22. 2 Cor. 7:10). The sinner is now coming closer to God by every step that he takes to obtain salvation.

Fourth. The sinner must confess Christ and acknowledge him to be the Son of God. He must confess with his mouth before men, for our redeemer said, "whosoever shall confess me before men him will I confess before my Father which is in heaven." Matt. 10:32. Acts 8:37. Rom. 10:9.

Fifth. In and by the Gospel of Christ we are commanded to be baptized for the remission of our sins. (Acts 2:38). And put on Christ by baptism. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death." Rom. 6:3-6. Then being made free from sin (Gal. 3:27-28), we are all baptized into one body. "Ye are the body of Christ, God gave Christ to be head over all things to the Church, which is his body." 1 Cor. 12:13. Eph. 1:23.

We are stigmatized by the so-called churches of today on the account of this command of baptism. The Baptist and all other churches that fight us, have a wide river of water flowing around their church, so wide that it is impossible for anyone to jump into their church without baptism. They teach that a person does not have to be baptized to go to heaven, but does in order to get into their church. consequently it takes more to get into their church than it does to enter that home above where there is peace and love. They esteem their church above the glories of heaven itself. After being baptized, the sinner has now become a Christian, a child in the family of God and must, in honor to Christ, the head of the family, wear the family name Christian. The Christian is to grow in grace and knowledge of the truth and continue in the faith always abounding in the work of the Lord, looking unto Jesus, the author and finisher of our faith, until the end of life's race. By so doing, we have the promise of eternal life that fadeth not away.

ISAAC I. I. NEWTON. Shive, Texas.

How Tant Did

I farm for a living and preach all of my spare time and on Sundays. When we first heard that Tant was coming to this country, we were very glad that we could get a man like that to preach for us. We did not know that he was a Sunday school man. In fact, none of the preachers who had come to this country before had ever said anything about Sunday school. If the Church of Christ had had Sunday school in this country, I never would have belonged to it.

I was raised a Baptist and was raised in the Sunday school, but after I studied the Bible for myself, I found nothing in it to support a Sunday school.

About ten years ago I got disgusted with the Baptist Church, its Sunday school and other things that were unscriptural, and left it. At that time, I did not know that such a church as the Church of Christ existed. In about a year, I heard the true gospel and after careful study I accepted the teaching. There was no Sunday school taught and every gospel preacher that I heard up to Tant did not mention it, so you can imagine how surprised I was.

I will give you, as near as I can, the way Tant introduced the Sunday school.

To start with, at every church where he preached, he entirely ignored the Elders. About the first thing that he would do was to tell the church that it had been dead for forty years and that they did not have enough religion to buy their breakfast in hell. Then he would advocate the Sunday school. He would not ask the Elders or the church if they wanted a Sunday school, but where he found that there were a few persons in favor of it, he went ahead and selected his teachers and officers and started them off in the Sunday school. He did that at Corinth Church in Rowan County, also at Warners Chapel in Forsyth County, and tried it at Boyers Church but made a failure and got angry, abusing the church because it would not accept his teaching.

After he left Boyers Church and had gone to Abilene, near Statesville, N. C., a part of the brethren at Warners Chapel undertook to get rid of the Sunday school. Those who were in favor of the Sunday school went after Tant to get him to come back and straighten them out again. Brother A. W. Lawrence went to Winston Salem after W. L. Reeves to come out and oppose Tant in the Sunday school and to defend the Bible. So Reeves came and we were all very glad and sure that we would win out, because we knew that he was able and felt sure that he was sound and safe. When the showdown came, we found him to be a traitor to the cause of right and truth.

First, he, Reeves, insisted that I get up and make a talk. I merely stated a few reasons why we objected to the Sunday school, thinking all the while that Reeves would back me up. But when he got up, he said that he had come out there as a peace-maker. He turned to Tant and asked him if E. A. Elam got up the quarterlies yet. Tant said that Brother Elam did. Reeves answered and said that he knew Bro. Elam and that he was as sound as a dollar. Then Reeves told the church that all who wanted to use the literature could use it for it was all right

and those who wanted to study the Bible, study it. Thus, Reeves killed his influence with all the loyal part of the congregation at Warners Chapel and at all the rest of the churches in this part of the country.

Next, Tant got up and abused me for opposing the Sunday school. He then put it to a vote and said that no one from the Boyers Church had a right to vote. However, he, Tant, let the Methodists, Baptists and all other outsiders vote. As soon as Tant left, Reeves called up some of the leaders of the Sunday school crowd and asked them if they could not agree on the Bible. He said that the sin of presumption was one of the greatest sins that they could commit and when they presumed they could bring in some other book in place of the Bible and cause division, it was the sin of presumption. So you can see how he killed his influence with the Sunday school crowd.

J. D. Tant, in his report to the Firm Foundation, charged me with ignorance and said that I had taught the people in this country that it was wrong to teach children the Bible until they were old enough to become accountable for their sins. Every congregation to which I preached knows that that is not true. He also said that he wanted to preach one more sermon to the church at Boyers, three days after the resurrection.

Some of the brethren say that unless he repents of his sins, he will be too busy begging for water to pay any attention to them. He also said that they never paid him very much at Boyers. The brethren say they thought that they paid him pretty well for what they got, for they had to pay him for a lot of junk that they could not use.

In conclusion, I will say that all of the loyal members at Warners Chapel left there and meet with us at Boyers Church.

Yours for a thus saith the Lord. L. D. CAMPBELL. Clemmons, N. C., Route 1, Box 156.

A Commendation

I have just received and read the last Apostolic Way and it is so good I must tell you how I appreciate it. Every piece was good, Brother Moore's, Brother Howard's, Brother Harper's and all the rest. I do not think any brother, who loves the cause of Christ and the truth contended for by The Way, will for one minute hesitate to send in his subscription because of the 50c advance in price. This hurts no one and will enable the paper to do greater work.

Your brother in love, C. W. SMITH. Mickey, Texas.

THE SUBSCRIPTION PRICE

We certainly appreciate the fact that so many brethren have been sending us the extra 50c with their renewals. A great many have also been sending the extra 50c with new subscriptions. Of course, all understood that the new price was to become effective January 1st. From now on the price of the paper will be \$1.50.

Let every reader send us one or more new subscriptions at once. We would like to have a few hundred new subscriptions in the next thirty days. Put the paper into new homes, thereby adding to its power for good.

R. F. D.

And He Squealed!!

Below, I am giving a letter written by F. W. Dent of Lometa, Texas, to Brother Duckworth in regard to my report of the Cowan-Whitt debate. This shows that he has been hit, and while the Lometa church has often been challenged to debate the Sunday school issue, this is about the first public squeal we have got out of them and we feel encouraged. Read the letter, and then the reply.

The Apostolic Way, 2105 Second Ave., Dallas, Texas.
Gentlemen:

Will you please allow me space in your paper to correct an error made by J. N. Cowan in the last issue of The Apostolic Way, under the head of "Report?"

When he comes to the Cowan-Whitt debate, he says: "Some of the Sunday school brethren from Lometa were there but after the second night they went home never to return again." My, he that tooteth not his own horn, the same shall not be tooted. When in fact, myself, John Shelton, and McMillan went to the debate on Thursday morning we thought they would have two sessions each day, but when we got over there we found out that they would only have a session each night.

Brother Shelton is a barber and had to be back on Saturday. McMillan had an appointment for Sunday and had to be back, and I had business on Saturday that had to be attended to, so we all had to come back. I see, though, that Cowan takes this opportunity of trying to have the glory of running us away from the debate on account of his untold logic. Why didn't he say something about Brother Hall and others that had to leave for the same reason that we did?

Then Cowan also says: "F. W. Dent and one of the Elders over there says that Whitt had covered me up the first night," when, in fact, I did not say any such thing. Then, Cowan says that the next night I said he said if Whitt could cover him up so at Skeeterville, why would it not be nice to have him so covered up at Lometa? Cowan might have said the above but I don't remember him saying so in such words. However, I do remember him directing his talk straight at me and saying "We will have some real debating at Lometa." But I deny saying that it would be nice or even intimating any such thing to him. The only conversation that I had with Brother Cowan was when I left. I told him good-by and informed him I had to be at home the next day. Now, I think J. N. Cowan has willfully misrepresented me in this matter and I can prove it by all who were there.

him up when the occasion demands it. It is true, I did not hear all of the Cowan-Whitt debate but what I did hear was satisfactory on Whitt's part. Whitt told Cowan he was just feeding him on milk in this debate but, when he gets able to stand it, he will feed him on meat. Cowan says Whitt will never meet him again. Well, that is what some of his brethren said about the debate between Warlick and Cowan but Warlick met him again at Eden. Since then, I haven't heard of Cowan begging him for another debate.

Cowan says that Whitt will not meet him again, but a good brother told me at the close of the debate that Whitt challenged Cowan to meet him anytime and anywhere, so all of this blowing on the part of Cowan seems to be more for notoriety than anything else. This will also inform Brother Cowan that some of the Lometa brethren were there the last night and they were well pleased with Brother Whitt's defense. Brother Cowan should not make such statements without evidence of proof.

Yours truly,
F. W. DENT.
Lometa, Texas.

REPLY.

Yes, the Lometa brethren went home. No misrepresentation here. The reason I mentioned them leaving and not returning, and did not say anything about Brother Hall leaving, is because brother Hall was to go to an appointment in Comanche County, too far away to get back. But Brother Dent could have attended to his Saturday business and come back on Sunday with all ease, and so could Brother A. Perkins, and others. Not over two hours drive from Lometa to the place of debate. But as I reported, they went home not to return.

Good brethren told me that Brother Dent said that Whitt covered me up the first night, and they will tell Brother Dent the same. I made use of this for the purpose of making Brother Dent toot his horn and I succeeded in getting one little, weak toot. I said that if Whitt could cover me up so nice at Skeeterville, why would it not be nice to have me covered up at San Saba and Lometa, and when I said this, I looked at Brother Dent and he nodded his assent, as at least a hundred witnesses will testify. Brother Dent says he does not remember this and it may be true that his memory is bad, for he was somewhat excited and possibly does not remember what he did do. Whitt got so excited that he absolutely swore in one of his speeches and did not notice it, and when I called his attention to it, he asked the moderators if he did, and they told him he did, so he apologized for it. I should not wonder if Dent was just as badly excited. They have been running from a debate at Lometa for three years, and when this one came up he got scared.

When Dent told me good-by, he not only said that he had to be at Lometa next day but also that there was not any use of a debate at Lometa because there was not enough opposi-

tion to the Sunday school there to justify a debate. I am fully persuaded that he knows there are enough people there who oppose the Sunday school, and who are now meeting with them, to make another congregation. And he fears the results of such debate. The four elders and four deacons to which he refers are leading their congregation in a practice that they dare not affirm. I have not misrepresented them about the debate, and any time Brother Dent wants to prove it by the people at Skeeterville, I am ready for the contest. I think I shall publish a signed statement as to the truth of my report, should Dent not be satisfied with this. Brother Dent says that "Nichol can take care of his end of the line" and we believe he is doing it, for in a letter from Mansfield to me, he says Nichol wrote him that he did not have time to fool with me. So that is the way he is taking care of his end of the line. Will the Lometa elders and deacons have Nichol represent them, agree to have the debate taken by two competent stenographers, bear half the expense and take half the books?

As to Whitt challenging me for another debate, I failed to hear such challenge. Besides that, I never said that Whitt would not meet me again but that his brethren who heard that debate would not put him up again. Especially do I believe this is so in regard to putting him up at Lometa. Dent has already indicated that when they got ready they would put up Nichol.

In regard to the Warlick matter, I will say that Warlick refused to meet me at Gilliland since our Eden debate. And I am sure that I did not say that Warlick would not meet me after the Austin debate, when we had at that time propositions signed and time set for the Eden debate to follow the one at Austin. I do not accuse Brother Dent of willful misrepresentation, but he is excited for fear they will have to come across at Lometa, and they fear the results.

Yours in Christ,
J. N. COWAN.

Bloomington, Indiana.

The meeting here began November 5th and closed November 23rd. It was conducted by H. C. Harper, of Sneads, Florida, and W. H. Purlee, of Pekin, Indiana. The result was a church of nineteen members set in order for worship. There are two so-called Churches of Christ in Bloomington. They have the class system and other unscriptural practices. They refused us their house to hold our meeting in, so it was held in the Court House. Strong opposition was had from the preachers of the so-called Church of Christ. Their names are: A. W. Harvey, A. W. Dicus and J. A. Thrasher. They were afraid to meet the issue between us but we understand they labored hard to keep their members from coming to hear us. They did not want their members to hear both sides. They knew that their ungodly practices would not stand investigation.

There is as much popery in some of these Church of Christ preachers as there is in the Catholic church.
W. H. PURLEE.

From An Old Friend

Dear Brother Duckworth:
I am a reader of The Apostolic Way and note with pleasure your campaign against carnal warfare.

My wife and myself desire to be recorded as being opposed to war. We have four small children, two boys and two girls, and we hope to instill this same feeling in them, not for any selfish motive, but just because we want the teaching of Jesus Christ our King upheld.

Brother Duckworth, the more I read The Apostolic Way, the more I am convinced that its platform is according to God's word.

I am enclosing herewith 20c for a copy of the Year Book. May God bless the faithful who are workers in His Son's kingdom everywhere, is my prayer.
H. D. DASHER.
Rincon, Georgia.

YOUR PART IN THE FIGHT

The fight is on. The "lushwackers" are at work. The devil will leave no stone unturned to delude and misguide. We are interesting thousands, but we must reach millions with the Lord's plea. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5:44.

Many are working hard, giving both time and money to the work, but some are doing very little, others nothing. Every Christian that is opposed to Christians being forced into CARNAL WAR should be a worker.

Your part in the fight is to do everything you can and keep at it. Do not let up. Human souls are at stake, you can help save them.

Some are not able to send donations, but all can talk. Get names of members of the Church of Christ opposed to Christians being forced into CARNAL WAR. Every worker who has not received a blank should write us for one.

Get new subscribers. GET NEW SUBSCRIBERS. We must have NEW SUBSCRIBERS if we attain that degree of success we should in this fight.

Double our present subscription list and we will be three times as effective in the present agitation. Every reader can well afford to spend one or two days this month talking to members of the Church about Christians going to war, and getting subscribers for The Apostolic Way.
R. F. DUCKWORTH.

The Church Has No Established Custom For Bobbed Hair

Does it become women to wear long hair and men to wear short hair? It does. Nature seems to teach that much, yet a woman may, for various reasons, wear short hair and a man may have longer hair than is ordinary without being anything other than a little odd in appearance. We should not be contentious in regard to anything of that kind for Paul wrote with reference to it only to regulate the brethren at Corinth in regard to it, and not to fasten it on them as an established custom.

Christians should not worry themselves in regard to Paul's instructions to the Corinthian brethren with reference to their hair. In the thirteenth verse he appealed to their own judgment and in the fourteenth verse he appealed to "Nature" on this subject. This shows that he was writing in regard to a question of propriety and not a question of salvation. Therefore, we are not bound by that which is there set forth, for that which is a matter of propriety in one age may not be in another.

Then, in the fifteenth verse, Paul declares that long hair is a glory to a woman for her hair is given to her for a covering. This implies that if she has not any covering for her head except her hair, that is sufficient. Finally, in the sixteenth verse, Paul declared to the Corinthians that if any man seems to be contentious on this question, then he wished them to understand that neither he, nor the Church of God, and anything of that kind as a custom, or as an established something that they should contend over. In other words, he had written to them in regard to a matter of propriety and not to fasten on them a rule. If we give ourselves wholly, or even chiefly, to the things of this world we shall be disappointed in the end.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and forever. Amen."
OTHUR L. BARNES.
Ida, La.

Put Up The Sword Into the Sheath

How about this great wrong, Christians taking part in carnal wars? If we connive at its being done, we are co-operative in this matter and cannot deny it. Will we still close our eyes against this great wrong, brother, going to war against brother, and not put in our protest? Brethren if you see a wrong, even in your own family and you do not protest or admonish the one that is doing the wrong, you are tolerant.

I saw where someone wrote and asked the Apostolic Review if it was wrong to go to war, and they answered it is not for a just cause. I ask the Apostolic Review, or anyone else, to

show me a cause, whereby we can be justified in killing our fellowmen under the laws of the Kingdom of Christ. The Gospel does not justify us in killing men, even in self defense, and I don't think that anyone would dare try to prove such a position.

"Dearly beloved, avenge not yourselves, for vengeance is mine, saith the Lord, I will repay. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Who would dare to teach otherwise and consent not to these words which are the words of the Lord Jesus Christ? Any man that would teach otherwise, would be proud, knowing nothing.

So, brethren, put in your protest against our brethren taking part in carnal wars, not saying what the government of this world shall do or not do, and I think we should support The Apostolic Way all we can, in order to give them the support they need in getting this matter before the proper officials of the government.
JOHN CARMICHAEL,
Hebron, West Va.

I wish you would re-read the above, then ask yourself the question, am I having a part in this protest against brother killing brother, against Christians going to war against Christians? If you are not, get busy at once.

We have blanks prepared for listing names of Christians who are conscientiously opposed to Christians engaging in carnal warfare. If you haven't received one of these blanks, write the office and we will send one to you. Every reader of the Apostolic Way should send us a list of names of the heads of families and the number in each family of the Church of Christ who are opposed to Christians engaging in carnal warfare.
R. F. DUCKWORTH.

When I left Gunter, Texas, on account of my health I left several of my books, "Sermons and Sayings" by Alfred Ellmore and others, since the expense of having them shipped to Covington, Ind., would be too heavy. Now the holidays will soon be here and people will spend money during this season, why not send \$1.00 to L. K. Donoho, Gunter, Texas, and get one of these books. I am sure they will do good to all who read them and will be a great help to me in my declining days. I can not go from home to tell the old old story, all I can do is write for the paper. I am close to sundown.

ALFRED ELLMORE,
Covington, Ind.
(Written for last issue)

"The Fruit of the Vine"

I said in my first that, "That which the Lord referred to as fruit of the vine, and what he used in the constitution of His Supper was YAYIN (wine)." That being true, and it is, that is the kind of juice of the grape,

the fruit of the vine, that the Lord appointed to be used in the celebration of his death; and for our communion (Greek koinonia, joint participation) in His blood. The adoption of grape juice is a substitution parallel with that made by Nadab and Abihu in burning incense with "strange," unappointed, fire. See Lev. 10:1,3.

There is no more communion in the blood of Christ in the use of grape juice than there is baptism in sprinkling. Sprinkling for baptism is a "strange" (unappointed) act, therefore, "unclean." Grape juice for communion is a "strange," "unclean" thing, not the appointed element; and the Lord said not to touch it.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Corinthians, 6:17, 18.
W. G. TUCKER.
Gallatin, Texas.

A Correction

I saw in the Firm Foundation of December 2nd an article by T. W. Phillips, Jr., who is doing pastoral work for the Fetzer Avenue Church, Incorporated, in which he said "In Shreveport, Louisiana, we have only one congregation of the Church of Christ."

When Brother Phillips wrote that sentence he knew he was not telling the truth and, as evidence of the fact, I have a letter in my possession from the Fetzer Avenue Church, written by Brother Phillips, addressing the "Velva Street Church of Christ." He has been in several meetings of the Velva Street Church and has made two talks to the congregation. On one occasion he acknowledged that any body of Christians who would meet together on the first day of the week and engage in singing, praying, reading and teaching the scriptures to all who might be present, contribute of their means for the support of the Master's cause and remember the Lord's death by eating the bread and drinking the fruit of the vine, would be saved.

Velva Street Church of Christ worships that way and, according to Brother Phillips, is a Church of Christ and will be saved.
Brother Phillips said in a sermon I heard him preach, "The Sunday school and individual communion cups have

caused more havoc in the church during the last twenty-five years than anything else." I ask, why in the Lord's name does he not quit causing the havoc and worship as the Lord has directed? He said in the same sermon that Gunter Church worshipped in classes. I read to him from The Apostolic Way of October 1st where Brother John R. Freeman said that they worshipped in an undivided assembly.

Why do men, claiming to be Christians and preachers of the gospel, continually misrepresent facts? It must be because they are dying hard, for thousands and thousands are coming out of their innovations.
My dear brethren, stand firm. The truth of God is mighty and will prevail.

H. H. MONTGOMERY.
2724 Penick Street,
Shreveport, La.

Fight to the Finish

I expect to do all I can for the paper (The Apostolic Way), the only paper in the world that stands for New Testament Christianity. I have fought for the New Testament teachings for twenty years and expect to continue to do so.

We are having a hard struggle in this country (Southeastern part of Oklahoma). I went to Broken Bow, Oklahoma, the first Lord's Day in this month. Had three fine services. Brother Monroe and Brother David Watson from Broken Bow were with us today at Garvin. They are young preachers and both made fine talks. They are Christians in every sense of the word. Count on me in your fight and may God bless you in your work.
J. H. KING.
Garvin, Oklahoma.

Sister Mallissie Carrow Everett, age 67 years, died July 6, 1924. Her husband, Benjamin L. Everett, died about a year before. Brother Everett obeyed the gospel in his seventeenth year and Sister Everett obeyed the gospel in her twentieth year. She was a faithful Christian. B. J. Everett, their only child, survives them. He is a Christian man, and had lived with his mother and cared for her. May the Lord bless him in his lonely hours.
The writer enjoyed very much being in their home near Wrightsville, Ga.
J. P. WATSON.
Cookeville, Tenn., Route 9.

FROM UNION CITY CHURCH

Dear Brother Duckworth:
Enclosed find \$50.00 from the Union City Congregation to apply on the payment for Sister Teurman's property.
As the paper has been working for her interest, we believe that you and the others should know that we have her interest at heart and would do more now if we could. You, no doubt, know that we have been helping her from time to time and of course you know that our small congregation has not grown much in number since you were here. We regret that we cannot do more now.
We trust that you, Sister Duckworth and the baby are in the best of health and doing well in every respect.
Union City, Georgia.
CHARLEY G. DRAKE.

THE CHRISTIAN'S MONEY

"The love of money is the root of all evil." 1 Tim. 6:10. "If a man love me, he will keep my words." John 14:23. "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." 2 Tim. 6:9. This admonition was given to Timothy evidently for the purpose of his agitating the question among others.

Surely the apostle knew that the Christian's money did not belong to him and if he possessed it in order to gratify any selfish ambition of his own, or to indulge his appetite of passion, that such possession would carry him into error. He also realized that the man who wanted to be rich had many temptations before him that would likely carry him away from pure, clean Christianity.

The Christians' money should be possessed by them for the good they can do with it. When they begin to pile it up for their children, they are usually piling up a barrier between their children and Jehovah.

The following quotation is taken from a statement sent out by S. H. Hall, Nashville, Tennessee, and we believe that it is worth passing on to our readers:

"Have you ever heard of people's hoarding up wealth and enjoying the good things of this world. 'Much goods laid up for many years,' and willing that a certain amount of their property go to the cause of Christ after they die, but whose will was broken by children who wanted the money and cared nothing for the cause of Christ, they advancing the argument in court that the maker of the will was not in his right mind when he made it? As proof of their claim, they showed to the satisfaction of the court that the deceased did not will to give it while in health and strength, hence must have been out of his mind when the 'willing' was done. It is a good argument, too. And let me tell you that you cannot will money to Christ after you are dead; that is, will that it be so used after your death. You have no property after you die, I care not if you have made a thousand wills. Let us make sacrifices when they can be made. How could turning a million dollars over to the cause of Christ be a sacrifice if it is not to go over until after I am dead? The only time you can turn money loose and have God-consider it a sacrifice is when you could have used it for your own fleshly satisfaction here on earth. Christ meant much and said much, when he said: 'We must work the works of him that sent me, while it is day: the night cometh when no man can work.'" John 9:4.

Some brethren do not give of their means because they are afraid it will be misused. This seems, to me, to be a very lame excuse. There are so many opportunities to give, to use of one's means for the advancement of the cause of Christ, that we can see to it that our means are used for the purpose we give them.

In deed and in truth, a Christian's money is not his own, he and all he possesses belongs to the Lord, and what he has should be used in a way that would please the Lord.

R. F. D.

A Growing Religious Evil

I can see no difference in the object of the Sunday school and the Young Men's Endeavor Society as there are what are called Christians and sinners in each. Paul charges Christians to follow after the things that make for peace. (Rom. 14:19). The Sunday school is a thing, of course, but alas, instead of it bringing peace it disturbs the peace of Zion wherever it is introduced. The Sunday school is a modern fake and exists without one scriptural verse of support. God's children are commanded to separate themselves from the world. (2 Cor. 6:17). In the Sunday school, we have both classes working together, flatly violating the above divine injunction. "Whatsoever is not of faith is sin." (Rom. 14:23). The Sunday school is not of faith, for want of Bible precedent. (Rom. 10:17). Therefore, the Sunday school is a sin. It is carnal to be divided. (1 Cor. 3:3). The Sunday school divides Christians. Therefore, the Sunday school is a carnal institution. The Sunday school fosters parental tradition and moulds the minds of the young to accept the renditions of others instead of doing their own thinking. It causes them to serve from their birth blind bigots, leaving them

to wonder why the Bible is not sufficient, but must be supplemented by man's wisdom. The boast of numerical strength is the popular channel through which most all egregious errors have been imposed upon God's people. The expression, Modern Sunday school, implies the existence of an ancient Sunday school. Where is the Bible proof for either? If you will observe the arguments of the Sunday school advocates, you will see the similarity to the old fashioned Digressives, see their strongest hold in towns and cities. Then think when the first digressives got their strongest hold. The great cry of ignorance was the old war cry of the old digressive leaders. I am astonished at Brother Tant in

The Third Operation

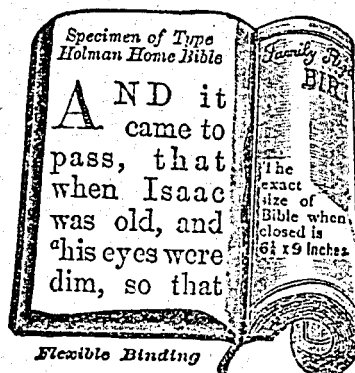
Dear Brother Duckworth:
By the time this card reaches you, I shall have been under the knife for my third operation. They will operate tomorrow at two o'clock.
J. E. McVEY,
215 East Polk Street,
Phoenix, Ariz.
Dec. 16, 1924.

sounding such a note of warning, charging the brethren with drifting, which charge is evidently true, and admitting that the church of which he is a member has embraced seven points of difference that once separated us and the digressives, and that only two points now separate them. Brother Tant, what are you going to do about it? Are you going on with them in such a departure or are you going to free yourself from the contamination? We shall wait and see.

I herein appeal to every true hearted disciple in the Church of the living God, the foundation and head of which is Jesus Christ, to reflect seriously over our present condition as a religious body of worshipers, while life's little day is ours. That our heavenly Father may bless, guide, and protect every true disciple of Christ Jesus, is the prayer of an humble Christian.
D. D. ROSE

Mullin Texas.

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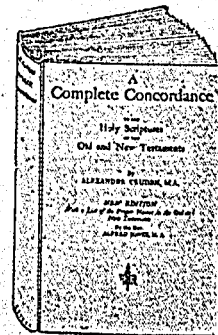
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"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year

DALLAS, TEXAS, JANUARY 15, 1925

Vol. 11. No. 12.

Among the Querists

Owing to an accumulation of other work, I have permitted several queries to lay over for a more convenient season and will now endeavor to give attention to those which seem most important; so here goes.

Brother Trott: Jesus did both "bless" and "thank" at the institution of the Lord's supper, and Paul said, "we bless."

1. Do "bless" and "thank" here mean the same thing? If not, can we bless and thank on this occasion? Some say we cannot "bless," but I find bless defined—"To invoke divine favor upon; to thank."

2. Can a brother, whose wife is not a member of the church be a scriptural elder, bishop or overseer of a Church of Christ?

J. T.

The Greek word, eulogeo, translated "bless" in the passages referred to is defined, "Of men towards God, to bless, i.e. to praise, to celebrate, with ascriptions of praise and thanksgivings." Therefore when we give thanks we bless. It is all included in the one act.

2. Paul settles this question conclusively in I Tim. 3:11: "Even so must their wives be grave, not slanderers, sober, faithful in all things." Certainly, this makes it impossible for a man with an unbelieving wife to be a bishop.

Next comes a query from a sister about bobbed hair and asking what about a sister with several children who comes to church with dresses so short that her knees show when she sits down. As the bobbed heads have had a good deal of attention in recent issues, I am disposed to let that rest for the present and give my attention to the latter part of her query. It seems almost incredible to me that a sister in Christ can find any compatibility between such apparel and what the gospel teaches in regard to modest apparel, *shamefacedness* whether she has any children or not, for I really cannot see what modification the possession of children could make in such a matter. I am not prudish enough to insist on women's dresses dragging the ground; in fact, such looks as slovenly to me as the knee-length skirts appear immodest. It seems very inconsistent to me to see a woman slip a pair of stockings, she may be darned out of sight, with an embarrassed look, when some one

HEADS OF FAMILIES

We are still listing the names and addresses of the heads of families, members of the Church of Christ, who are opposed to Christians being forced into carnal war.

If you (every reader) have not already seen every member of your community, do so at once.

We have blanks for the listing of names and will send one to you, if you will write for it.

There is a work to do, a duty to perform, a service to render. Activity is demanded of every lover of Peace.

THE APOSTOLIC WAY.

drops in and display the entire length of the same hose after she has put them on. Unseemly display of the person is disgusting to every right thinking person, but how much more so when the party so doing is a Christian. This goes also for bathing suits, décolletée dresses and athletic suits.

While writing along this line, I wish to call attention to Christians engaging in promiscuous bathing in bathing suits that give rather a liberal view of their persons. Will some of the sisters who engage in this kindly come forward to greet my wife and me the next time we visit at their homes clad in one of those bathing suits? If not, why not surely if it is not immodest to appear in them before a mixed crowd of bathers, a majority of whom are unknown to you, it will be decorous and all right when members of the family of God call on you. Think it over.

"Always a Safe Side"

In the Apostolic Review of October 14, 1924, there is an article by C. W. Sommer and, to my way of thinking it is good.

(1) He says there is one great lesson in life that we should learn early and never forget. That lesson is this: When a question comes to us for our decision that has two sides, and one side we know is safe, and the other side is beset with doubt, to take the side we know is safe and let the consequences be what they may. I say "amen" to that. But I am at a loss to know why those who can give such good advice will not practice what they teach. For when it comes to the woman and class question, we all know there are two sides, one a safe side

and the other beset with doubt. The safe side is to leave the Church together when assembled to be taught. J. W. Roberts admitted, in the Purlee and Roberts Debate, that the Church could be scripturally taught by man. If Roberts is right in admitting the Church can be Scripturally taught by man, we don't need the woman teacher in the Church. It also destroys the class system, for one man can't teach two or more classes at the same time. Daniel Sommer says, "The framing of classes is left to the decision of each congregation." He says, "In every assembly where one or more persons in good standing object to the forming of classes, they should never be formed." Surely anyone who believes what Brother Sommer has said about the classes, can see which side is the safe side concerning the class question. For I don't think, nor do I believe that anyone thinks that if Brother Sommer believed the classes were placed in the Church by divine authority, he would be willing for one or more to keep them out. Could Brother Sommer be willing for one or more to keep out of the Church, teaching, singing, giving of thanks, laying by in store, prayer and communion? No, no. Why? Because they were placed in the Church by divine authority. I will affirm the Church can be Scripturally taught and be saved without dividing it off into classes. Who will deny?

(2) He says, "Sometime friendship of by gone days helps to encourage our doubt and we feel that, while one side is safe, yet the other side is all right after all." We should never let our feelings guide us, for if one side is safe, the other side cannot be all right; for it is impossible for both sides to be safe. Friendship in the flesh should never have enough influ-

ence over us to draw us away from the safe side. We should never know any man after the flesh, when it comes to doing our duty to God. See II Cor., 5:16.

(3) He says, "Did you ever notice how quickly and unhesitatingly you can decide a question among strangers? and, on the other hand, how hard the same question is to decide when you have friends pulling at your heart-strings on both sides?" We should never decide a question by the influence of friends, but by the word of God. Friends may deceive us, but the word of God cannot. Sometimes a pretended friend is only an enemy in disguise. "Beware," Jesus said. "He that loveth father or mother more than me is not worthy of me." Be not deceived.

(4) He says, "there is a safe side, the side we know is right. There is always a side like that." But how do we know when we are taking the safe side? By what we believe, feel, or think? No. By what the preachers believe, feel, think or preach? No. Then, how can we know? By doing what the word of God says, no more and no less. Why believe, preach and practice things because our friends want us to when we have no word of God for it? Such things as: women teachers in the Church, classes and sect baptism.

(5) He says, "But there is always a safe side, a side you know is right, when you lay aside all earthly measurements and measure by the word." I would love to know how anyone is going to measure the class system, and women teachers in the Church by the word of God. They can only be measured by the doctrines and commandments of men. Hence, the only measurements are earthly and, as such, they are sinful because they are an addition to the divine teaching. (Rev. 22:18).

Brethren, my heart's desire and prayer to God is that we may all come to the right side before it is too late. Brethren, let us put away from us the doctrines and commandments of men. Mark them that cause division and offences contrary to the doctrine which ye have learned, and avoid them. (Rom. 16:17).

W. H. PURLEE.

Pekin, Ind.

Brother J. Romaine Parnell of Munford, Ala., wants to know if there are any loyal Christians living in or near St. Augustine, Florida.

John Denton

Challenged

An article as printed in the December Gospel-Guide, written by John W. Denton in answer to an article of mine which appeared in the Apostolic Way a month or so ago.

The Tail End

Well the "Antis" have reached the tail end. Brother R. T. Cisco forwarded me an article purported to be written by W. A. Deckard of Nevada, Col. lin county. He charges that J. W. Denton and R. T. Cisco are not "sound in the faith". Wonder where he learned this? It has been but a few years since, that J. W. Denton held two or three meetings at Nevada and he stayed in the home of W. A. Deckard. Denton was the embodiment of soundness then. He remained "sound in the faith" until he condemned Jim Ferguson and booze. Then Denton and Cisco became the embodiment of unsoundness. Wonderful the change that booze and Ferguson can bring about! Not long ago this same W. A. Deckard bought a church house in the town of Nevada. Shortly after, and because the brethren did not help him pay the four-hundred dollars he had paid for the house (and he is worth fifty thousand dollars) he sold this house, depriving his wife and children of a place to worship. A few met at a school house out from town a few miles. Brother Cisco met with them and aided much in building up a splendid congregation there. They had Bible classes but no women teachers except a daughter of W. A. Deckard taught a class for a short time. But this did not suit W. A. D. He found a little "two by four" anti, of course all anti's fell in with him. And as W. A. D. was a Jim Ferguson anti, in this little "two by four" he found a congenial spirit.

One of the things that God hates in those who cause strife among brethren. "School:" "A place where instruction is given." A "Sunday School," then would be teaching on Sunday—what? The Bible of course. W. A. D. and his little two by four has gone to record that they are opposed to teaching the Bible on Sunday! Then violate their own teaching by preaching on Sunday.

If they meet at Nevada to worship and teach they have a Sunday school unless they meet on some other day. If they meet and have song service, the women must not sing for "women must not speak in public." "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts unto the Lord." Eph. 5:19. Of course, if the women sing they "speak in public," and that ruins the "anti sugar stick." Besides they must all sing just one part at a time. If not they will be teaching by classes. If one sing bass, one alto, one soprano, etc., they are teaching by classes, sure. But the antis say "one must speak at a time." Very well, as we are to "speak in song service, then one must sing his (not her) song, then the next one until all of the men have sung a song! Of course the woman must not sing for she would be both speaking and teaching publicly! But

hear the wonderful (?) W. A. D. again. "My wife and I visited the church here at Nevada about two years ago (wonder when he had been to church before?). It had been reported that it was a straight congregation, as they had such preachers as J. W. Denton and R. T. Cisco and we thought these brethren were true gospel preachers. But when we visited them we found then classed off and women speaking in the church. When the Sunday school teacher (should have said Bible teacher if he had wanted to tell the truth) asked my wife a question, she balked as she thought it wrong for a woman to speak in church."

Wonder when they turned Sister D. out of the church. Some poor souls don't think there is any church except when they convene on Sunday. If Sister D. sang, she "spoke in the church." (See Eph. 5:19.) She can't teach her own children at home unless they turn her out of the church! Great is W. A. D. and his little man Friday. The truth is, these ungodly hobby riders, church destroyers, are causing more harm to the cause of Christ than all sectdom combined. They have Sunday schoolitis of the brain. Take two words from their vocabulary and they will die in five minutes, viz "Sunday school." They build a man of straw, and deceive the people by setting the straw pile on fire and hiding in the smoke. Now substitute "Bible School" for Sunday school and they will have to go out of business or quit teaching the Bible on Sunday.

"Where two or three are met in My name." These anti's forbid the sisters meeting anywhere at any time to study the Bible. As they are members of the church if two or three of them meet has not the church met? If they speak (teach) are they not speaking in the church? But they must ask their husbands at home. Ah yes, then when Sister D. went to hear this little man Friday, wonder if she learned anything? If so, she violates (?) the law of God. She did not learn that from her wonderful W. A. D.

And when the Sisters go to worship they must stop their ears until their husbands speak or they might learn something from some one besides their husbands! And you poor sisters who have no husbands will have to remain in total imbecility until you can secure a husband. The Lord has made a total failure of the whole business according to these antis. He taught them to come together upon the first day of the week. Taught them to pray with and for one another. Can't pray without speaking. Hence women must not pray. Taught them to sing, can't sing without speaking, hence women must not sing. As elders are taught to "feed the flock of God," then if elders are not the husbands of all the sisters the sisters must stay from worship and be fed by husbands at home! And the sister without a husband must starve to death. A sister teaches the word of God to a class on Sunday. Many of them learn and obey. She comes to judgment. Verdict: Doomed to hell! What for? God saved the souls in heaven she taught, and sent her soul to hell for teaching them. Great are these modern Fridays. As for W. A.

D. I know him, he cannot teach.

May God be merciful to those who are ignorant, and punish the divisive ungodly.

Now, let satan hurl his thunder bolts thru The Apostolic (?) Way.

J. W. DENTON.

REPLY.

In reply to J. W. Denton's article, it seems that he has taken up politics as many other unsound preachers have done, and it appears that they do this in order to gain some popularity. He accuses me as being for Jim Ferguson and booze. I never voted for Jim Ferguson or booze; neither did I vote for the Ku Klux candidate, and I will say that the Ku Klux caused Mrs. Ferguson to be elected Governor of Texas. I think that preachers would have enough to do if they would run the kingdom of God instead of the kingdom of the world and thus keep themselves out of the kingdom of darkness, which is of the world.

Denton says I am worth fifty thousand dollars. Well, he doesn't guess it as near as some other Socialists do, since I am worth one hundred thousand. He also says I sold the church house in Nevada, which I owned, because the brethren would not help me pay the four hundred dollars which it cost me. Well, it cost more than four hundred dollars but I never asked any one to pay one penny on it. However, I did ask some preaching brethren, and Denton and R. T. Sisco were two of them, to come and hold some meetings in order that we might build up a church here and to then get good, competent elders in order that I might deed the church to them, and not to Gospel Advocates or preachers. But when I said that there would be a restricted clause that would knock out all innovations, with Denton's Tail End Sunday school included, they did not like that whatever.

Although R. T. Sisco had promised me faithfully to help in the meetings here at Nevada when he found out about the restricted clause he was not so eager to help. In fact, he never preached a sermon in Nevada in his life. And they tell me he is a preacher, although I have never heard him preach. As for Denton, when he came to Nevada to hold a meeting, he always was supported by money taken from W. A. Deckard's pocket, and Denton wasn't satisfied if it was not a large sum, either. He never came to Nevada unless he was sent for and he never offered to hold one meeting free, as Brother Conner of Dallas did. It was the first time I ever met him (Brother Conner) and he was only in my home one hour when he said that if I would get a house in Nevada he would hold us a two weeks meeting without charge in order that we might start us a congregation here in Nevada. But we do not want preachers to come and preach without pay and if Brother Conner comes, W. A. D. will see that he does not go away without something. We do hate to see Gospel Advocate preachers who always take the Sunday's contribution, though.

Yes John, Sisco met over at the school house and helped build us a splendid congregation, but in the wrong way. In fact, he was the cause

of my daughter teaching in the church; and John accuses me of being the cause of her quitting. I never said one word to her about women teaching in the church as I did not know they had women teachers at the school house until R. N. Hicks of Nevada, asked me what I thought about women teaching in the church. I told him I was just like Paul, for I believed Paul was right because he was inspired. I think Denton and Sisco are wrong as they only handle the inspired word and handle that crookedly. W. A. D. believes in being silent where the Book is silent and speaking where it speaks. J. W. Denton, nor Sisco, nor any other Sunday school advocate, can show in the word of God where any inspired apostle ever commanded any such school on the first day of the week. And since he has resorted to blaspheming the True Gospel preachers by stigmatizing them as W. A. D.'s Fridays, I am willing to meet him, or any other Sunday school advocate, with one of my Fridays, as Denton calls them, at any place and time.

J. W. Denton says that, if we meet at Nevada to worship and teach, we have a Sunday school unless we meet on some other day of the week. The Church of Christ does not meet on some other day, nor Sunday either, but on the first day of the week as we are commanded to do. He's wrong in not letting women sing in the church. They can sing as they make melody in their hearts and sing to the Lord and not to the preachers. (Eph. 5:19). John also says that, if the women sing, they speak. Wrong again; they do not speak, but sing. He is old enough to know the difference between speaking and singing. Even my youngest child knows the difference there. The trouble with preachers like Denton is that when they do go wrong there seems to be no limit. They make themselves she-men in order to accommodate the he-women. A true mother who wants to comply with God's commands will teach her children at home, so that when they hear the true word of God they will nearly always obey the same if truly taught at home.

John, God commands that women learn in silence and, if there is something said at church that she does not understand and if she has a believing husband she can ask him at home as God's word teaches her to do. A woman does not have to marry to get to heaven. If she complies with God's commands, she will get to heaven if the Book is true, and I believe it is.

But Denton and Sisco are not the only unsound preachers. I had a letter from Littlejohn in Indiana and if all the preachers in Indiana are like him, we will be better off if they stay there and if a few here went there. Even unto the distinguished editor of the Gospel Guide, Joe S. Warlick.

I wish some of these Sunday school preachers would go hear some true preaching again. Maybe it isn't too late for some of them to repent and come back into the harness.

Now John, how honest are you? Are you honest enough to debate the question with any of our straight preachers?

W. A. DECKARD.
Nevada, Texas.

"Is Singing Teaching"?

In Apostolic Way, issue of November 15th, Brother Trott discusses the above question in reply to questions propounded by J. B. Boshers of Nevada, Texas. Believing that Brother Trott has erred from the Truth in taking the position that we do not teach by singing I beg permission to be heard by the readers of your paper. Brother Trott's contention is, it will be remembered, that since we praise God in song but do not teach Him, therefore, singing is not teaching, but that it is the very thing assumed by him and not proved. Paul's language in Col. 3:15-16 will permit no such perversion as he tries to subject it to. The idea of the two-fold purpose of singing stands out prominently in the quotation. Now, note "Teaching and admonishing one another in hymns, psalms and spiritual songs." This much I know is addressed to man. "Singing and making melody in your hearts to the Lord." is the part addressed to God in praise. Thus, we teach each other in song, and praise the Lord by making melody in our hearts to Him. If the only object in singing is to "make melody in our hearts to the Lord or praise the Lord," a great many songs found in our books today need to be expunged, for they have been written expressly for the purpose of teaching and impressing some much needed lesson on our minds. In singing them or in hearing them sung, the idea of praising God is remote. They are simply songs of exhortation and admonition.

Does Brother Trott ever call for "the invitation song" in his meetings? How could he be consistent with his position on singing? I suppose a revision of song books is in order if his "elucidation" had elucidated facts.

In combating the idea of teaching by song Brother Trott further says: "God's word is the only medium for teaching," for teaching what? I deny that the word of God is the "medium" for teaching. It is the thing to be taught and "the medium" is something else. The word of God must be taught, communicated and I affirm that we can sing it unto the hearts of the people as well as preach it into their hearts. "That is why Paul was so very careful to 'sing with the spirit and sing with the understanding also.'" Of course, if Brother Trott's position be correct it would not matter whether Paul sung with the understanding or not so far as God was concerned, he being able to understand all languages. Paul simply desired to teach his brethren in song, hence his statement, but Brother Trott in giving the world this "elucidation" has tried to free himself and others from inconsistency as connected with the question of women teaching in the church, but has he succeeded? Do not the women speak in the church in singing? Where is their liberty granted in the word of God to teach in song and where is the passage that tells of their being silent when the song stops? Cut out the female voices in the assembly of the saints on the Lord's Day or else

"WE MUST HAVE THEM"

There has never been a time when the cause demanded more activity than at present. The campaign against Christians being forced into carnal war is going fine. We are enlisting thousands and each day finds the interest in this work growing.

We need more workers. The adding of readers gives more workers, hence we must have more readers. We are getting many new subscribers but we want to secure them faster. We should have five thousand yearly subscribers and we believe we can get them. Of course, we are counting on your activity; it is your fight as well as ours. Each one of us is equally responsible for how he spends his time and energy. We want live workers in every community for there is no time to be lost. The enemy is busy laying plans to thwart and stay the growing influence of this paper as a result of its campaign against Christians going to war. Our workers need to be exceptionally active at this time and we want to encourage them to put forth a great effort, so we have arranged with the publishers for a large shipment of Cruden's Handy Reference Concordance. It is a book everyone interested in studying the Scriptures will appreciate.

OUR OFFER.

We will send one copy of this handy reference concordance to each person sending us five new, yearly subscriptions at \$1.50 each. Address: The Apostolic Way, 2105 Second Avenue, Dallas, Texas.

inconsistency shall be your sad plight always and everywhere.

JNO. W. HEDGE.

Kosse, Texas.

Brother Hedge is mistaken about my assuming anything whatever in regard to singing. It is true I did not give any quotations, because I supposed I was writing to brethren well enough acquainted with the scriptures to call to mind what the Bible says along that line, but in order to rectify that mistake (if it was a mistake) I will now cite a few scriptures which should settle the matter. Moses sang unto the Lord. (Ex. 15:1). Deborah and Barak sang praises to God. (Jud. 5). The Levites sang praise unto the Lord and worshipped. (2 Chron. 29:30). Sang to praise the Lord. (Ezra 3:10). The morning stars sang for joy. (Job 38:7). James said "Is any merry? let him sing psalms." (Jas. 5:13). The Israelites sang God's praise (Psalms 106:12) and Paul and Silas sang praises to God in the prison. (Acts 16:25).

Now, will some one please give us just one passage that tells of some one singing in order to teach? Is it possible that Brother Hedge believes that Paul meant to tell us that it pleased God by the foolishness of singing to save them that believe and that he admonished Timothy to commit the songs he had learned of Paul to faithful men who should sing them to others also? All scholars are in agreement as to their being no punctuation in the Greek; that is a fact too well known to be denied and being true, it devolves upon those who study God's word with no desire except to know and do God's will, to punctuate

see, Brother Hedge is not arguing against me but against the apostle Paul.

I might give much more in the way of proof but space forbids, and I am sure enough has been said to show that the Bible teaches that preaching and teaching the word of God is the way to convert the sinner and instruct the Christian and that singing is neither of these.

G. A. TROTT.

War, Peace—
The Source

"From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" James 4:1.

The above statement is so plain that its implication cannot be misunderstood. It is a glaring condemnation of war, with its source definitely stated. I have long maintained that war is a disease, or product, of the carnal mind. The above from the inspired Apostle James abundantly corroborates my contention. There is a source of war and a source of peace (Gal. 5:19-26). The fleshly mind is the source of war, while the spiritual mind is the source of peace. The great trouble with humanity is that it has always consulted the source of war for the solution of peace, with the horrifying results that "wars and rumors of war" have continued. "Do men gather grapes of thistles or figs from thorns?" No. Neither can a people gather peace from the source of war. It will be a great day for humanity if it ever learns this fact. Too few persons, and especially Christians, have diligently studied the dividing line that separates the work of the spiritual mind from that of the carnal mind. Too few realize the fact that humanity is, at all times, directed by one of these two minds. (Rom. 8:5). One leads to sin and death, the other to peace and life. (Rom. 8:6). God directs one and Satan directs the other. These two minds are continually at war with one another for the supremacy and domination of the human soul. Paul expresses this fact thus: "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5:17.

It is an evident fact that the carnal mind is humanity's worst foe. To mortify and overcome this gigantic enemy, is the churchman's most gallant victory. Too often are Christians deceived and seduced by this arch enemy and lead to compromise the truth by crossing the dividing line and, thereby, become the servants of unrighteousness—the flesh. No doubt, Christ had in mind this very thought when He stated the fundamental fact that "No man can serve two masters!" There are only two masters in this world, God and the devil. Inasmuch as there are only two masters, there can be only two governments. One is spiritual, the other carnal.

God directs one through the spirit of
(Continued on page 5)

Things In Brief

Any loyal brother passing this way who wishes to worship as the New Testament directs, will find a welcome here. We meet at 2:30 in the afternoon, one and one-half miles south of East Tallassee.

R. C. REAMS,
Y. O. MOORE.

East Tallassee, Ala.

Brother C. F. Reese held our meeting last summer, which resulted in ten baptisms and three restorations. The heavy blows he gave sectarianism resulted in a debate, just closed, between Brother Reese and J. W. Herriage of the Primitive Baptist faith.

The debate began at ten o'clock on Thanksgiving day and closed on the Lord's Day following. It was well attended and, in the language of a brother who attended throughout, "closed with victory for truth."

CLAYBORNE L. TAYLOR.
Duncan, Okla., Route 5.

If you pass this way, call on us. Inquire for J. H. McMichael, six blocks south of City Hall, on Ninth Street.

A. P. McMICHAEL.

Slaton, Texas, Box 773.

In a meeting held by the Church this summer, I baptized three, restored three and baptized two since the meeting. I baptized Mr. Jenkins on Lord's Day afternoon, December 7, 1924. He was a Baptist of Western Heights Baptist Church. His wife is also a Baptist and is awfully angry at him for obeying the truth. May God help her to see and obey and may he remain faithful in all things, is my prayer.

O. I. SAWYER.

196 Jett St., Atlanta, Ga.

We are now meeting on the third floor in the Eagles Hall, on the South side of Preston Street between Main and Travis, right in the heart of town.

We meet at 10:30 a. m. and will gladly welcome any brother or sister who will be satisfied to worship as God directs.

W. T. McMILLAN.

1436 Arlington St., Houston Hts., Houston, Texas.

I began a meeting at Imperial, California, on November 2nd, which lasted two weeks. I found a little band of faithful brethren there who are satisfied to do God's bidding and leave off innovations. One young man obeyed the gospel. The brethren were exhorted to continue in the good work of the Lord.

Yours faithfully in the Christ.

G. A. BAILEY.

Colton, Calif., Rt. 1, Box 277.

We had a two weeks' meeting at Lantano school house, which we enjoyed inasmuch as Brother G. A. Bailey, Colton, California, Route 1, Box 277, did the preaching and is well able to deliver the message. There was one added by obeying the commandments of God. I wish to say, any church desiring the services of a preacher will not make a mistake in getting Brother Bailey. He believes

God was wise enough to select a plan by which men and women could serve him without any inventions of man.

CHARLES H. LECHNER.
Imperial, California.

I have time open for meetings this year. Who wants my time? Also I should like to hear from brethren wanting a preacher to locate with them.

A. N. KENNEDY.
El Paso, Texas.

I lost my left limb the last of July. On the twenty-fifth day I fell on a spear-shaped piece of glass, cutting my leg almost apart. Blood poison followed, and amputation, and many weeks in the hospital. I am not yet entirely well and am in debt for the treatment. So you see I am in hard luck, but I will say I am much stronger in the loyalty of the church—thanks to all who did help my wife and children and who brought much joy to me while I was so weak and helpless. May they all strive that none will lose their reward.

J. H. WILSON.

Waco, Texas, Rt. 3, Box 290.

We are still holding forth at Loco, Okla. We withdrew from the Sunday school people last August, with nine members the first day. We now have sixteen. I do not understand why some people will believe that we have to have an organization other than the church to teach the Bible. Please send me a few subscription blanks and I will send in more names for the Apostolic Way.

M. SELLERS.

I have quit the farm and I am ready to enter the great harvest field anywhere I am needed and preach the gospel in its purity as revealed in the New Testament. I can arrange meetings for any time in 1925. I am forty nine years old and would like to spend my remaining days preaching the unsearchable riches of Christ to a perishing world. Brethren needing a meeting may write me at once. I must keep busy. The harvest is great and the laborers are few. So let us work while it is day "for the night cometh when no man can work." After January 1st, my address will be Elk City, Okla.

W. T. TAYLOR.

Dear Brother Duckworth:

I am a reader of the Apostolic Way and like it fine. I note with pleasure your campaign against carnal warfare. My wife and I want our names recorded as being opposed to Christians going to war.

"Dearly beloved, avenge not yourselves, for vengeance is mine, saith the Lord: I will repay. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Who could teach otherwise?

R. O. MANNING.

Santa Anna, Texas.

Dear Brother Duckworth: Please change my paper from Mesa, Arizona to Phoenix, Arizona.

You may put me down as opposed to carnal war, also my wife.

I am still fighting the good fight of faith and I have baptized four in the last six months. I have not done any protracted work this last year.

S. A. BRYANT.

Dear Brother Duckworth:

I see my subscription will be out next month. I am sending money order for \$2.00 for renewal. It is worth that to me. I would not do without it for double the price.

S. E. FLETCHER.

Rivera, Calif., Rt. 1, Box 65A.

Brother J. E. McVey, 215 East Polk St., Phoenix, Ariz., writes:

"I am glad to report that I am better. I am gaining rapidly. I am indeed thankful that I am getting along so well.

"Remember me to the brethren."

A Few Examples of Teaching

Our former article in the Apostolic Way, of December 1st, under the above caption contained several leading examples of teaching done by the apostles and early disciples of Christ as they were guided by the Spirit of inspiration.

We found in each case that these teachers followed their Master's divine plan, and order, by one speaking at a time to all that were taught, whether the audience was one man or a multitude. We learned that the apostles entered the home where the whole family was taught the "word of the Lord," but in every case the father, mother, and children—the entire family—remained in "one body" while they were taught the gospel.

On the day of Pentecost, human wisdom would have said, "To teach this multitude of seventeen different tongues, none of which could understand the other, they must be divided into groups and classes, in order to teach them." Here were seventeen different nationalities all speaking a language of their own. The human mind says, "They cannot all be taught in one audience by one teacher." This is certainly the most extreme case of teaching to be found in all of God's dealing with the human race. What will the God of the universe do in such a case? Will He divide them into classes and appoint for each nation a teacher who can speak its own language, or will He in some way maintain his own order and manner of teaching? Here is certainly the test case, and let the Lord dispose of it in his own way, rather than frustrate His own divine order of teaching, which was one teacher for the entire audience.

He, by a wonderful miracle, prepared Peter as the one teacher to that great, mixed multitude. Thus we see that the Lord would not deviate from, or

in any way change, His method, though it be in extreme cases like this. In this we have the strongest and most convincing example in all the New Testament of how the Lord wants His teaching done. With this wonderful example of teaching on Pentecost before us, along with every other example of teaching in the entire record given by the Holy Spirit, and the manner of each being the same—one teacher for the entire audience, I am made to wonder why we all cannot see that God has given many plain examples of how we should teach his word, reinforced with a plain commandment to teach "one at a time."

My brother, do you know that in every instance recorded in the New Testament where the audience divided into groups or classes, that evil was at the bottom of the whole matter? The spirit of division entered the congregation at Corinth and divided it into groups, some for Paul, some for Apollos, but a few refused to follow into such division and so remained with Christ. But you tell me that the division of the congregation at Corinth into these groups was the result of evil and false teaching having been introduced into the church at that place. Yes, my brother, that was certainly true. The unity of the congregation and the oneness of the "one body" had been destroyed, hence the division into groups and classes. Had they followed their Lord's plan, and faithfully remained in "one body" when they "came together in one place" to teach and be taught, they would have escaped that shameful and disgraceful record that followed their dividing into those groups and classes.

It makes me sad when I read this record; but many of those who claim to be members of the "one body" are today making records that millions will read in a few years. They are driving a wedge of discord into hundreds of congregations by dividing them into groups and classes to teach them the word of God contrary to the will of many faithful followers of Christ, as well as in open violation of every inspired example of teaching in the entire New Testament. Yes, they are making records now to be read with shame and sadness in a few more short days. My brother, are you going to be responsible in any way for this record of shame and disgrace that is now being made in the house of our Lord? Tearing asunder the fellowship and oneness of God's people is a fearful thing. I rejoice to know that many faithful men and women yet remain in the church who still cling to the old slogan, to "Speak where the Bible speaks and be silent where the Bible is silent." Brethren, let us be faithful and true, is my prayer.

The Lord being willing, I shall write later on the "Go" in the great commission of my Master.

R. H. HOWARD.

Holdenville, Okla.

THE DEVIL IS GLAD

The devil is mightily rejoiced over the fact that the religion of Jesus Christ is not setting the world on fire as it did in other days. What's the trouble? The church has gone to seed spiritually, been converted into a show house wherein to flaunt fashion's follies, and formality has taken the place of true worship. Men and women in the olden times served God because they adored Him, because they felt Him in their lives. But today they mock Him with their pride and bring reproach upon His name with their blasphemies. They have forgotten that the Christ they profess to worship was born in a stable, that He grew up in poverty, that in mature life He was a homeless wanderer with no place He could call His own to lay His head. They have lost sight of the humanitarian view of the lowly Nazarine.

The church is engulfed in a maelstrom of politics, gone off after other gods instead of the Lord of Hosts. The old songs of Zion that used to bring our fathers and grandfathers to their knees in earnest supplication and stir our mothers and grandmothers to shouts of joy, no longer suffice. The hymns are now set to ragtime music and ended by adept performers at so much a performance. The fundamental faith of the "old-time" religion which made the Apostolic saints present their bodies as living sacrifices, has been cast into the world's rubbish heap, and an entirely new brand of saving grace is being handed to the multitude. Christianity is being modernized.

What must be done to restore the church to its former power and usefulness? There must be a return to the simple faith that led Paul to turn his back on the world's glory to die for his Lord; that caused Peter to feel unworthy to be crucified upright as was his master, preferring to be crucified with his head downward; that filled all the Christian martyrs with divine fire as they went to their graves for Christ's sake.

There must be a pulling off of the gaudy garment of pride and formality and a putting on of the robe of reverence and righteousness. The church must let the awful omnipotence of a mighty God fill it from basement to steeple. Its pulpit, choir and pews must be occupied by people who, in simplicity and humility, love the Redeemer because He first loved them.

Then will Christianity be a power in the land and light unto the Gentiles.

God bless the faithful, is the prayer of your brother in Christ.
G. W. THOMPSON.

Healdton, Oklahoma, Box 675.

Citizenship

See Phil. 3:20. This declaration informs Christians that their citizenship is in heaven. Citizenship is a right or claim one may have.

From a spiritual viewpoint, citizenship is attained by virtue of birth into the kingdom of God, or being born anew. (Jno. 3:3-5 and Col. 1:13). Those who have thus been born have their citizenship in heaven. Therefore, they are dead to the world (Col. 3:3, Jno. 15:19, 17:16), hence are commanded, "Set your mind on things that are above not on the things that are upon the earth." Col. 3:2.

Carnal wars and all other evils are on the earth (in the world). See 1 Jno. 5:19. Therefore the minds of God's children should not be on those evil things but on things that are above. Should we followers of Christ keep our minds on things above, we will then be laying up treasures in heaven, and "where your treasure is, there will your heart be also." Matt. 6:21.

A person may be residing in the United States and be a citizen of another country. He would be a sojourner here. He would not be called upon to defend and protect these states.

God's people are sojourners here (1 Peter 1:17, 2:11), travelling to the better country (Heb. 11:16) and have here no abiding city. (Heb. 13:14). Therefore, they should not be required to take up carnal weapons, assist in killing their fellow men or in doing other evil things of the world.

The followers of Christ are not of the world. (Jno. 15:19, 17:14-16). Primarily, the above teaching refers to the Apostles of Christ; secondarily, to all of His disciples. Read 1 John 2:15, James 4:4 and Romans 12:2. Hence, Christians are not to participate in carnal wars. Let us all "Stand fast therefore in the liberty wherewith Christ has made us free." Gal. 5:1, etc. "That we may ever call for the old paths." Jer. 6:16.

God's people should not think of stopping short of death in the good fight of faith. (Rev. 2:10, Jas. 1:12).

It seemed that I almost stood alone in these parts during the World War. I was opposed to carnal war then just as I am now. Some frightful threats were made against me but I stayed with the Word of God, trusting him through Christ. Pray for me.

JOSEPH MILLER.
1004 N. Lambert St., Brazil, Ind.

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A GOOD LETTER

Dear Brother Duckworth:

Will write you a few lines and will try to be as plain and short as possible, but with all the love I possess.

SUBJECT: WAR.

1. Why line up with Mr. A. on the war subject and fight him on other subjects? We had just as well go hand in hand with Mr. A. in other things. Why not hew to the line on this subject as well as on all others?

2. I cannot find where the Church ever acted in this way. I cannot find example or precept.

3. If the government would exempt us from war, there would be no persecution. We do not find the government doing this with Christ or the early Christians. The government, or powers that be, showed them no mercy at all. What did Paul gain by appealing to Caesar?

4. Why should we run up a white flag of peace, in the light of what Paul tells us in Ephesians 6:12, for this or any other occasion? Why ask a man made government or a frowning world for any favors? Let us hear 1 Peter 5:7: "Casting all your care upon Him; for He careth for you." Let us look at Acts 12:5. The church here never asked for any favors from the powers that be but went to the Lord in prayer, thus fully trusting the Lord. Paul tells us that "all things work together for good to them that love God." Romans 8:28.

5. Why spend time, talent and money trying to teach our government the attitude it should have toward the church?

6. Why not teach the disciples the position they should occupy on this subject, then encourage them to stand their ground and leave the consequences with the Lord?

Written in love and fear of the Lord.

H. B. SMITH.

Hartwick, Iowa.

Dear Brother Smith:

Your letter stating the position of the church there is before me. The letter shows that you brethren have been doing some thinking. I always appreciate that in any one, whether I agree with him or not.

In answer to your first question, I will state that we are not lining up with Mr. A., but we are taking a position, a firm one, and that one is that Christians cannot engage in carnal warfare, and we are asking all other members of the Church of Christ to accept this truth. It is not easy to get people who hold to a number of errors to surrender all of them at once, but when I can get a brother to give up an error, I feel that I have made some gain for truth.

In regard to question number two, we find the Apostles teaching peace, urging them to peace, telling them that the weapons of their warfare were not carnal. That is exactly what we are doing and is the foundation purpose of our campaign.

In answer to question number three, the Apostles and early Christians did not engage in war so far as we have any record, and they were not put in jail for failing to so engage. They were exempt by the government under which they lived. The persecution that came upon the Apostles and early Christians was not because they did not engage in carnal war but because they did engage in religious warfare.

In regard to question four, we understand that we are not asking the government for any special favors beyond those granted to the Apostles and early Christians. They were not forced into carnal warfare and, if the church had continued teaching properly, there would have been no necessity for our present campaign. But the errors that have grown up among the disciples of Christ regarding this had misled others. For this reason, it is necessary that we state our position carefully, firmly, but kindly to the powers that be in order that they may understand us. It is not our purpose to ask the government to legislate concerning us, but when they have seen our position, carefully stated, that they will grant us the privilege of exemption without our asking for it.

In regard to your number five, we are not trying to make the government see the attitude they should take toward the church, but are making amends for our own errors by putting before the government

our position concerning Christians being forced to engage in carnal warfare.

In regard to number six, that is the main purpose of this campaign. We propose to teach the disciples of Christ and, while doing so, to place our position before the powers that be, a necessity that would not have arisen had we not neglected doing our duty during the last twenty-five years and had not a lot of our ablest preachers acted in such a way as to lead the government to believe that the Church of Christ was in favor of Christians engaging in carnal war. Now we are trying to correct the error that has been given to our government. We are trying to arouse our members to a real comprehension of this question. We are trying to show them as fast as we can reach them, that Christianity was not responsible for the World War and that it did not come by the approval of Jesus Christ but in direct opposition to Him and truth, and that the only hope for world peace must come through the principles set forth by the founder of the Church of Christ who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." There is no other road to permanent peace.

During the World War, many brethren took up the question of having their sons, neighbors and young men members of the church exempted or given non-combative service. The effort we are now making will so establish the church's position that such brethren will have no difficulty in showing, in case of another war, that we, as a people, are religiously opposed to Christians being forced into carnal war.

Your brother in Christ,

R. F. DUCKWORTH.

No Name Given

"Dear Brother Duckworth,

"I am sending five dollars for the support of the Apostolic Way and for your own personal support because I realize you are giving of your time and means to the cause of Christ.

"I am a reader of The Way and a member of the Church of Christ. I surely do enjoy reading the paper."

The foregoing letter, with a five dollar bill enclosed, was received at this office. No postoffice given or name signed to the letter. We want to thank the person sending the money but we prefer having his name and address so that we may give him credit for the money sent. All persons sending money to this office are given credit on our books for the amount sent, the date we received it is noted, and the purpose for which it is to be used.

R. F. D.

A Church At Work

I came down here the first of November and held a short meeting. While here, I agreed to move my family here and help strengthen the cause for which Christ died.

I am told that there has been as few as four that met to break bread. I think I will be safe in saying that there has never been less than thirty, and sometimes more each Lord's Day since I came here.

We all have a great determination to do more for the Lord in 1925 than we have done in any year past. There is a great work to be done in this part of the country. I hope to do

much good here and I have a fine lot of brethren to work with. They have been very kind to me and my family and we will make every effort possible never to disappoint them. So far as I have been able to learn, I am the only man in the county that preaches the doctrine of Christ. That gives me a great field to work in.

If there is a church in this part of the state that would like for me to help in any way, I shall be glad to hear of it. "Let us all work while it is day; for the night cometh, when no man can work." John 9:4.

JNO. J. SMITH.

Grapeland, Texas, Route 1.

It Is Best To Be Right

I have been reading your paper and agree with much of it. With some of it I do not agree. I trust the paper grows and becomes self-supporting.

I read the article headed, "P. J. Taylor in Embarrassing Position." I do not understand how Brother Smith gets Christ in the temple to be circumcised. Never heard of it before. He could go there only after forty days to be christened. His mother could not be purified until after forty days. I just wanted to find out where we read of Christ going into the temple at eight days old. Luke 2:22, says that after her purification was accomplished they brought him to the temple. That made it at least forty days for a man child. Not much in the point, but it is best to be right even on a question of Moses Law.

J. A. DRAKE.

Cookeville, Tenn.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

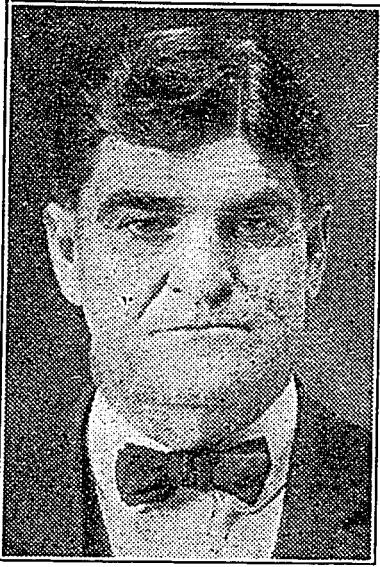
CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year

DALLAS, TEXAS, FEBRUARY 1, 1925

Vol. 11. No. 13.

THE DALLAS WORK



J. S. HALL

The cause of Christ is advancing in Dallas. The attendance continued to grow until the house at 3601 Fitzhugh Avenue, would not accommodate the audiences. So the Church decided to more than double the seating capacity of the building, adding baptistry and an improved lighting system. There is nothing flashy about the building. The brethren built with a view of neatness, simplicity, comfort and convenience; all of these they have secured.

Then they arranged with Brother J. S. Hall of Hamilton, Texas, and Brother J. N. Cowan of Robstown, Texas, to come to Dallas for a several weeks' meeting beginning January 31.

We are hoping for a great meeting, and expecting brethren from many sections to visit us and hear these men preach.

Brother Cowan and Brother Hall, in addition to being excellent preachers, are also good singers and know something of our needs in the way of song books. I would be glad that persons interested in the kind of song book we should have would attend this meeting, discuss the matter with me and others, that we may undertake the compiling and publishing of a song book that will meet the Church's needs for several years.

The leaders of the song service, in different places, should not overlook this opportunity to assist in this very much needed undertaking.

We would appreciate some singers coming and staying with us during the entire meeting.

R. F. DUCKWORTH.



J. N. COWAN

Browsing Around

This is going to be a rather discursive article, covering several points which I deem worthy of notice, along several lines. My first attention shall be given to a query by Brother McGary in the opening of an article in the January issue of the Gospel Guide. He says, "Where are those many erstwhile valorous, brave-hearted brethren who once stood as courageous sentinels of faith and righteousness on walls of Zion and lifted up their voices and cried aloud and spared not, against the efforts of compromising brethren who seek to amalgamate the doctrine of Christ with Baptist blasphemies?" I can answer that. Some, among whom I may mention Elijah, Hansbrough and J. W. Jackson, of revered memory, who opposed all innovations, including the Sunday school and all compromises with doctrines of men, have passed into rest from their labors, but their works do follow them, and are carried on by such stalwart defenders of the truth as N. L. Clark, J. R. Jones, R. F. Duckworth, J. N. Cowan, H. C. Harper and others too numerous to mention.

The banner of Christ is not trailing in the dust but is being nobly borne

forward in the fight pressing on toward the mark for the prize of the high calling of God in the very footsteps of those noble heroes who have gone before. Others have fallen away and are so busy trying to dodge the issues arising from innovations that have crept in, such as the Sunday school, the hired pastor, singing evangelists, the individual communion cup, etc., that they not only have no time to combat sectarian doctrines, but realize that their own practices have placed them in such a precarious position that they dare not oppose them lest they be asked to give scripture for the things they, themselves are doing.

Brother Deckard certainly did a complete job in replying to Brother J. W. Denton, who is one of the old timers, upon whom I used to look as one of the most logical reasoners among us, but who has been led off into the worship of false gods and seemed so enraged as to be utterly bereft of reason, because of his inability to give any scriptural authority for his contentions. What a wonderful and stupendous display of ignorance he made (if it were ignorance) in his attempt to stretch the word "anything" in Paul's admonition to women, to an absolute prohibition of acquiring any

knowledge from the men's talks in the assembly in his effort to prove that Paul did not mean "anything" when he commanded the women to learn in silence and not to ask questions in the assembly. Now, I am a strong believer in getting right down to bed rock on matters of difference, so I am going to put a proposition up to Brother Denton: a proposition that he will gladly accept if he really believes his own argument. Paul said he wanted the women to learn, but in silence and not to ask questions in the assembly; he also said if they will learn "anything" let them ask their husbands at home. Now, I am willing and anxious to have this matter settled by competent persons, so I am ready to go before the faculty of the high school where Brother Denton lives and where I am a perfect stranger and let them decide whether Paul's language could be construed otherwise than if the women wanted to learn anything more than they got from the talks of the men teaching in the assembly, they should ask their husbands at home and not in the assembly. I have put similar propositions, from time to time, to such men as Showalter, Ledlow, Daniel, Sommer, and others and have never yet found one with nerve enough to

face the test. I am anxious to learn whether John Denton is equally dumb. Perhaps he can persuade the Firm Foundation to open its columns for a written discussion between us. Will he try? If so, will he succeed?

While I am browsing around, I am anxious for those who claim that singing is teaching, to tell us who the hundred and forty-four thousand were teaching when they sung the song of Moses and the Lamb, and what they could teach the inhabitants of heaven. Moreover, in view of the fact that Paul said to preach the word (which all admit to be the inspired word) and that the scriptures are given for doctrine, reproof, correction and instruction in righteousness, would not our songs have to be inspired songs if we use them for teaching? Perhaps some one will tell us.

G. A. TROTT.

I am at Aurora, Missouri, in a meeting. Crowd is increasing, and attendance fine. We have a faithful little band of brothers and sisters here.

If God wills I go from here down near Pine Bluff, Arkansas. Then my next meeting will be in Ozark County, Missouri.

W. C. RICE.

Concerning Brother Ashley

In regard to the death of Brother Wm. Guy Ashley, it was a very sad ordeal to the entire Church here; for we had planned to make the year 1925 a big year for the cause of Christ in this field, with Brother Ashley's help.

On December 10, 1924, Brother and Sister J. C. Jones, Brother and Sister Cobb and I left here for Malakoff, Texas, to assist in the burial of our dear friend and brother and comfort the family in every way we could.

By direction of Valva Street Church, of Christ, Shreveport, La. EARL R. THOMAS.

Keep to What Is Written

"And these things brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men

above that which is written." (A. V. I Cor. 4:6).

"All this, brothers, I have for your sakes, applied to Apollos and myself, so that, from our example you may learn to observe the precept 'Keep to what is written.'" (Twentieth Century Version).

Many of our brethren use the above when fighting the organ and societies, but are not willing to apply it when the Sunday school is involved.

"This is my reason for sending Timothy to you. He is my dear, faithful child in the master's service, and he will remind you of my methods of teaching the faith of Christ Jesus, methods which I follow everywhere in every church."

The word "ways," in I Cor. 4:17, is from the Greek word, "hodas," and Thayer, commenting on this, says, "the methods which I, as Christ's minister and apostle, follow in the discharge of my office."

Note: Paul had certain methods of teaching. He used these methods everywhere in every church.

Now, what was Paul's method of teaching? "For ye may all prophesy one by one, that all may learn, and all may be comforted."

The Bible is an exclusive book. Where God has commanded, we should obey, and where He is silent, we should be silent.

W. H. REYNOLDS.

Wheat and Chaff

Come and let us return unto the Lord, for he hath torn and he will heal us, he hath smitten and he will bind us up. Hosea, 6:1.

The Christian should not be satisfied because he is as good as his neighbors; no, he should seek righteousness until he is as near perfection as his Master would have him be.

Many of the troubles of life are so far in advance that we never overtake them, but we still worry. A cousin once said: "Mother always climbs the hill two or three days before she gets to it."

The safety for the young man is for him to have put into his heart a great supply of the grace of God, before he puts the riches of the world into his

pocket. When a poor boy, I attended school in the log-building, only in winter, our number of students often reached 75. One of my associates was kind but immoral. I asked him what about death? "Oh! I hardly ever think of that."

If an agent transcends the authority of his employer, he becomes personally responsible. Should not every agent make a note of this, especially preachers?

Don't marry in fun. As soon as that ceremony is pronounced, solemn realities begin. Which may be to your good or evil, not only for time, but in eternity.

The darkest hour of the day, and the hour of our deepest distress, may be the hour of our greatest victory. In all of our troubles, after having done our duty, let us continue faithful to the end.

We stand upon a river's bank, two cities we behold. One dull as lead—Friend stop and think—the other light as gold. The masses go to the one below, they float—their sports are rare—but the faithful few with prize in view, go up through toil and prayer.

In the 14th Chapter of Acts, we read of one of the stonings received by Paul, and when the mob had killed him as they supposed, however, the disciples took charge of him, and the Lord raised him up and the next day Paul, with others preached the gospel and made many disciples, and Paul said to them, "It is through many tribulations we must enter the Kingdom of God."

There are many firm preachers today, but evidently there would be a small per cent of them, who after going through such trial as this, would rise up right there and preach the Gospel. The word tribulation is perhaps the strongest term to set forth the opposing powers to the Christian. Not only tribulation, but many tribulations.

A. ELLMORE.

Things In Brief

My address has been changed from Washington, Okla., Box 735, to Lexington, Okla., Box 55.

SAM L. SHULTZ.

Dear Brother Duckworth: My heart is with you in the work of the Master. "I've enlisted for life in the army of the Lord, though the conflict be strong and the struggle fierce and hard, with the armour of God and the Spirit's trusty sword, at the front of the battle you will find me."

There is no congregation here, but

I go home every week end and worship with them.

The brethren at a congregation some three or four miles from Red Rock have asked me to preach for them the last Lord's day in this month.

Wishing you and the paper the greatest success possible, I am yours in the brotherhood.

V. L. WUNEBURGER.

P. O. Box 401, Bastrop, Texas.

Dear Brother Duckworth: Please send the Apostolic Way to me at Lamesa, Dawson County, Texas. I will be there this year on my son's farm.

J. B. RAGAN.

I preached at Crowell, Texas, Sunday at eleven o'clock. The brethren seem to be getting along fine. They have that faithful man of God, Brother E. J. Smith, to lead them. Preached at Gilliland, Texas, at three o'clock the same day. They are getting along fine seems like. They have Brother Miller and Brother Cash to lead them.

The Way is getting better all the time.

I want to do more for the cause this year than ever before if God wills. May God bless the Churches everywhere.

J. M. WHITE.

My address has been changed from Tolar, Texas, to Thorp Springs, Texas.

T. E. McBRIDE.

I have a well improved dairy ranch near Deming, New Mexico, where there is a good church, that I would like to trade for land or other property in South or Central Texas.

C. H. JAMES.

Deming, New Mexico.

In the discussion between J. N. Cowan and A. R. Lawrence, Lawrence utterly failed to sustain a point. It was a complete victory.

JAMES W. ALLEN.

Wingate, Texas.

I am in West Texas now. My address has been changed from Alex, Oklahoma, to Newlin, Texas, and any loyal congregation needing my services may call me here. I would like to be kept busy for the next twelve months in this part of the state.

We have a small congregation at Estelline three miles Southeast of here

OATHUS V. FARR.

Improving Some

I am better, I cough some yet but my system in general is much better than it was when I came here. I, however, am not able to work yet, but I think I am on the road to recovery.

Several have written me, saying that they saw in The Apostolic Way of my condition. We do thank them from the bottom of our hearts, in the Master's name, for their kind remembrance of us. It would be a hard old hill to pull if it were not for our dear brethren.

J. E. McVEY.

215 E Polk Street, Phoenix, Arizona.

COWAN-LAWRENCE DEBATE

(January 11 to 15 inclusive) This debate was held at Dora, Texas, and lasted 16 hours debating time. Waving all rights of stating the cause that led up to the debate and arguments presented on either side, will say that it was an easy victory for the truth. I have decided that if I give to the readers a list of the unfinished work that Lawrence had at the close of the debate, they can get a pretty good idea as to how it went.

He never escaped the following tangle. In a letter to me, he said they did not allow the church to be divided into classes to teach it, but in debate said that the class system was necessary on account of the different grades of people to be taught. I showed that the church as such was composed of as many grades, and should be divided for the same reason.

In a letter to me, he said if any man would affirm that the church was divided into classes to be taught, he would deny it. I asked him what it was he divided, and he would not name it. You cannot divide nothing, therefore it was bound to be something, and I wanted him to say what it was.

He failed to show the difference in organization of the sect and digressive Sunday schools compared with his, although I offered ten dollars for every point of difference. According to the definition of the word "Organize," I showed he had as complete organization as could be found in any institution on earth.

He said that to rightly divide the word meant to give each class the portion of scripture that belonged to it, and I asked him to give me a passage addressed to the unaccountable children, and the debate closed and me still begging for the passage.

As in the other eleven debates I have held, including one with him, he utterly failed to state which passages were milk, and which were meat. He looked like he wanted to say that it was the comments on the passage that was called the milk and meat, but he could not afford to do that, for that would not be dividing the word, but dividing the comments.

He said it was impossible to teach the children at the same time you were teaching the older ones, that they would not get anything out of it. Then I pressed him to tell what good it would do for children to go to church, and if that was not the reason they went home from the Sunday school and did not stay for church services? He never said.

He never showed that if it was possible to divide the milk and meat, how it was possible to sub-divide each for at least six different classes, three meat, and three milk classes. I see at one place they have fifteen classes. Some division of food, eh?

He absolutely ignored all authority

on the Synagogue schools. I showed that they were never divided into classes, and only males could take part in the services. Yet he tried to associate these schools with the Sunday school.

As a justification for classes he said that there were some things young men and ladies should be taught that could not be taught in a public assembly. I asked him to tell the people if that was the reason they had Sunday school, and if such teaching was done in it. He never answered.

I never could get him to explain why he wasted so much of his time preaching to a mixed multitude, when he knew a more effective way of teaching. (?)

He admitted that he had a school, but when I showed that "school" meant an institution, he would ignore the definition, and say he had no fellowship with any other institution except the church and the home, yet the thing he divides was not the church according to his letter to me.

He ignored the Encyclopedias on the Raikes institution, and claimed those schools were Sunday schools which were conducted by heathens, and into which much heathen practice had crept.

He ignored every definition given from Thayer, not one time referring in fact that such were given.

He said we had the right to use every method known to us of teaching, and I asked him if he would use the picture show and phonograph methods, to which he never replied.

He argued that the Sunday school was the connecting link between the church and the world, and I asked him if he ever reached the world without said connecting link during all those years he was opposed to the Sunday school. He never said.

He said that the prophets were speaking by direct operation of the Holy Spirit in I Cor. 14, and when asked if the Holy Spirit would prompt two of them to speak at once, and did it take the same Spirit in another (Paul) to correct the mistake he was causing others to make? He let this difficulty alone.

He claimed to agree with Rowe and Klingman in their "Bible in Question and Answers," but Lawrence said Paul's prohibition to women was applicable to the age of miracles alone, while the above authority said it applied to all times and ages, and remember Rowe and Klingman are on Lawrence's side of this question, but their scholarship would not allow them to interpret otherwise than as above.

He argued that women may teach privately in a public place, and his proof was Anna the Prophetess speaking publicly in a public place. Some contrast in the assertion and the proof.

He never showed why it would be more disgraceful for the wife of an inspired prophet to speak in the assembly, than the wife of an uninspired prophet.

He never met my objection to the one man pastor system of feeding the

church while the world was being robbed of the Gospel, and the church of development.

He failed to show how the Literature as used in their Bible study could be as appropriate for all occasions, as the reading and comments. No man can select the lesson needed for each Sunday in the year twelve months ahead, and especially a man who lives in a distant city, and knows nothing of the particular needs of that locality, while the local elders of the congregation can select the portion of scripture suitable, and offer comments accordingly.

He would not answer my question, if prayer and singing were worship in the assembly, and were not worship in the Sunday school, although they were the same prayers and songs? If he admitted they were worship when used in the Sunday school, then away goes his contention that the Sunday school is separate and apart from the worship.

He failed to answer my argument, that if the Digressives were the cause of division by introducing music, likewise they were the cause of the present division by introducing the Sunday school. He did not show why it would be wrong for the Abilene Christian College to offer as an inducement to those aspiring to be preachers, that if they would come and take their preachers' course they would guarantee a position with some church for so much per, in lieu of the position that it was right for them to pastorate for churches for a salary. I showed that the business colleges did that, and why not Abilene Christian College.

Last, he failed to show a reason from any scriptural ground why it would be any more wrong to have the instruments of music in their Sunday school than in their homes, as he contended that they did not divide the church into classes, and that the Sunday school was not connected with the worship. He could not object upon the ground that it would be instrumental music in the worship.

From the above, you may wonder what he did do in the debate? I should not be surprised if Lawrence does not wonder to.

Yours in the Christ, J. N. COWAN.

Robstown, Texas.

The Two Swords

I have been so very busy for several months in other duties in my Lord's house that I have not had the time to make my say on the "war question." I try, the very best I can, to stand against every evil that reduces mankind to a level, or standard, in life which is below the one model given the world by the Christ during his short, but wonderful life.

The ambition of man from his very first day till now, has been at variance with himself and his best interest. This ambition in him has so predominated as to allow the animal part to become the leading factor in his life and thus he suffers himself to be ruled and governed by mere brute force. It is true, that every son of God should be a soldier, but the weapons of his warfare are not carnal. "All they that take the sword, shall perish with the sword," is heaven's rule today. Man seeks to rule and govern by force—physical force. Human governments are born of force and the sword is usually the leading factor in bringing about their existence. In the birth of every human government today is injected the power and force of its own dissolutoin. They build by human power and by human power shall they fall.

There is one government that "shall stand forever," and in the end will subdue all others. It, too, yields a sword; not a sword of steel, but the "sword of the Spirit which is the word of God." This government is the Church of Christ, the Kingdom of God. Any soldier in God's army who surrenders the "sword of the Spirit," and accepts in exchange for it, that deadly weapon of carnal warfare, has certainly forfeited his right to the reward that awaits the faithful soldier in God's army, who yields the "sword of the Spirit."

Now, Brother Duckworth, will you be able to deduct from these brief statements the warfare in which I am engaged and the one, and only one, for which I stand? May we all do what we can to shield and protect the faithful disciples of Christ from the ravages of carnal warfare, is my prayer.

R. H. HOWARD. Holdenville, Okla.

WE MUST HAVE THEM

Did you read our statement in last issue under the above caption? If not, look it up. We would like to give away several hundred of these handy reference concordances, and you only have to get five new subscribers to get one of them. And we want new subscribers at once, so please take the matter up with your friends and neighbors. There are brethren in almost every community that wouldn't mind to send the paper one year to five new subscribers.

In some communities there are not more than one-half of the members who stand identified with the principles for which the paper is fighting, who read it. Go to work and see that every family having a member among the worshippers at your place of meeting gets the paper. If any one should feel unable to subscribe, there are some other brethren at that place who will pay the subscription. Do not forget that we want new subscribers, and that "WE MUST HAVE THEM."

Address all communications to The Apostolic Way, 2105 Second Avenue, Dallas, Texas.

The Apostolic Way CHURCH OF CHRIST

2105 Second Avenue, Dallas, Texas.

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

Giving

A study of this subject, if properly directed, is always profitable to the Christian. Too often, when the matter of giving is mentioned, we get the wrong point of view; and, as a result, the teaching done fails to bring results. It is wrong to assume the attitude of begging for any kind of help, because the Christian is to give heartily, cheerfully, as a matter of choice. To the beggar we usually give out of pity with a feeling of compulsion. It is also wrong to stress the duty or obligation to give to the Lord. Of course, there is a duty to perform in the matter but it is the duty of a wholehearted service prompted by love. How often do we hear a brother on Lord's day say concerning the contribution, "Brethren, you all know your duty!" To my ear, these are cold, deadening words. How much better to say: "Opportunity is afforded you to have fellowship in the Lord's work."

Why, then do we give to the Lord's cause? First, because He has given us all we have. To prove this, let us remember that "the earth is the Lord's and the fulness thereof." He made it, blessed it, and adorned it. Its fruits and flowers, its soil and mineral wealth, its seasons and returning harvests—all were provided for man's use by a loving Father. Without these, how vain all human effort would be! Man has no right to nature's gifts except as a steward of the manifold grace of God. The very least return he can make to the Creator, is to feel an abiding sense of gratitude for the wonderful gifts of His loving hand. Even this, thousands refuse to give. On the other hand, such people waste upon their appetites all the God-given things they can get, then, in their hearts, curse God because He does not give them more!

In the next place, the Christian is not his own. Paul frequently called himself "Christ's bond-servant." (Ro. 1:1). Again, he said to the Corinthians, "Ye are not your own; ye are bought with a price." (1 Cor. 6:20). Many other Scriptures teach the same doctrine. This being true, my entire service belongs to my Lord. I have no time, money, or other possession to use for myself. But my Lord wishes me to be happy in His service. He, therefore, expects me to eat such food,

wear such clothing and use other such temporal goods as are suited to my natural wants and really minister in some way to my comfort. To do more is to be intemperate in some direction, and this is sin.

It follows from these observations that a Christian must not waste his time or opportunities. No idler has the promise of Heaven. The world needs our time. And it will continue to need our time as long as its hungry need bread and its suffering, sinning millions need a Savior's love to know. This does not mean that a Christian must be in active employment every hour he is awake. Such vacations as one needs for recuperation or rest are entirely allowable. The test of all such vacations or changes is their real value to strengthen our power for future service.

Nor is a Christian at liberty to waste his money. Men claim the right to spend their money as they please. They could as well say they have the right to spend their time as they please, for money is but the representative of time plus effort. God gives the time and requires men to make the effort. In this way we obtain our money. If I waste my money by spending it for useless, not to say harmful, things, I may be brought to want. This is a common result. If this does not follow, I am almost sure to be made worse morally by reason of a habit formed. Should good fortune enable the prodigal to escape these results, he has at least spent for naught what might have been put to good service for others, and thus have been placed to his credit in Heaven's bank. In whatever light we may view the matter, we can never justify any one in the act of wasting his money.

Just here it is interesting to consider how extravagant the masses are. We see wares offered in the markets that appeal to our appetite, fancy, or pride, and we spend our earnings and strain our credit to claim as our own these vain toys that never satisfy. Furthermore, we here find a true measure of our hearts' affections; for where we spend our money, our hearts are sure to be. The Christian is admonished to "set his affections on things above," to "lay up treasures in Heaven," to "mortify members upon the earth." A Christian cannot willingly and with clear conscience spend money for apparel simply to make a vain show, or for food or drinks that minister only to a depraved taste and contribute nothing to the needs of the body. Neither will a Christian invest his money or time in foolish and degrading "entertainment." A lady once said to D. L. Moody that her chief objection to him was that he did not believe in theater-going. He answered: "You are mistaken, Madam, I go to the theater whenever I want to, but I never want to go." This expresses the idea.

Just here we are apt to make mistakes. I meet a brother occasionally who, as I think, misapplies the principles here taught. He has the notion that all entertainments, shows, parties, etc., are necessarily evil. I have heard of one brother who thought it wrong for a Christian to belong to a parent-

teacher club, organized in connection with a school for the purpose of making the school more efficient. Of course, such associations can result in evil, so can a marriage or a business partnership. If I believed that evil necessarily goes with all social arrangements, I should certainly steer clear of all such. It is often very difficult to draw the line between things that are harmful and those that are harmless. Where there is any doubt at all, we should take the safe course. This paragraph is a digression from the subject of "Giving," yet correct ideas on these points will enable us more intelligently to give of our time and money as we should.

Finally, it is self-evident that no one can give what he does not possess. The Lord requires nothing of a man to whom He has given nothing. To be able to give, one must not only receive of God, but he must save part of his earnings. Economy that avoids waste is, therefore, a virtue of the true Christian. Idleness, laziness, and prodigality make for carnality, want, and death; while diligence, industry, and economy are stepping-stones to prosperity, happiness, and Heaven.

N. L. CLARK.

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Some Questions Answered

A brother whom I esteem very highly asks some questions which I shall answer briefly here, hoping thereby to benefit others while trying to help him. A certain lecturer, probably an atheist, propounded these questions publicly. People rather frequently become troubled over such matters. It may be useless to discuss them, and, of course, no one can explain everything that pertains to our simplest experience, much less the origin of the Deity and His universe.

Question 1. "Whence came the material out of which God made the worlds?" Answer: The Bible does not tell. In Heb. 11:3 we read: "Things which are seen were not made of things which do appear." I have heard men say that God made all things out of nothing. This may be true, but the Bible does not say so. Aside from the Bible, we may reason about the matter after this fashion: 1. Out of nothing, nothing comes; 2. Something now exists; 3. Therefore, something has always existed. This appears logical. It is conclusive if we accept the major premise (first proposition). How do we know that nothing can come from nothing? Human experience says so, that is all. Hence we can safely affirm nothing on the proposition beyond human experience. For example, how do I know that two and two make four on another planet? Human reason is simply limited to the laws suggested in some way by human experience. Beyond that we must depend upon revelation or discovery. Now, no man was present at the Creation, hence no man can know whence came the materials for the making of the world. Question 2. "Who made God? Did He make Himself?" Answer: The Bible everywhere assumes the exist-

ence of God. How could it be otherwise? Man with eyes of flesh cannot see a human spirit, yet we have many evidences that it exists. Yes, man cannot know by the five senses even so common a thing as electricity. If human vision is so limited, how can man expect to see God? Many Scriptures, such as the nineteenth Psalm, lead us to reason that God is. We may reason as follows: 1. Something always existed; 2. The greater produces the less; 3. Mind is greater than matter; 4. Therefore, Mind, Spirit, God always existed. If there be a god that was created, he, for that reason, is not the original god. Some other god existed before him. Hence, human reason can do nothing more than to believe from the evidence in the case that the Great Spirit is independent of His works, self-existent, and eternal. The human mind cannot comprehend God. Neither can it comprehend eternity, infinity, or even such a number as a billion. We simply apprehend such things, that is, we can conceive of their existence; but we cannot grasp them mentally as we do a mile, an acre, or a hundred.

Question 3. "Who made the devil?" Answer: The Bible speaks of angels that fell (see 2 Peter 2:4; Jude 6). Jesus also said, "I beheld Satan as lightning fall from heaven" (Luke 10:18). These Scriptures teach that Satan and the demons were once in God's favor; hence at that time good. Why Satan or others became at enmity with God is a matter of speculation. We can conceive of God's having given angels powers and passions similar to ours, and of their becoming lifted up by pride to seek God's throne. Some explain the origin of evil in this way. This may or may not be correct. All sensible people recognize the existence of evil. We cannot shut our eyes to it. We reason that Satan is the embodiment of evil, that he tempts men, etc. This to our reason is a more or less satisfactory explanation. As I said before, many of these things lie wholly beyond the sphere of human experience. We cannot, therefore, expect to know all about them.

It is amazing how men who pose as learned and intelligent cannot see that many things necessarily lie beyond our vision, and that they themselves show great weakness in rejecting revelation just because human experience does not furnish a satisfactory explanation of these things.

N. L. CLARK.

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Lockhart-McCraw Debate

The debate at Lou was held Christmas week, Brother G. C. McCraw representing the Church of Christ and J. F. Lockhart the Missionary Baptist. General church question was discussed. The brethren were well pleased with the way Brother McCraw used the sword of the Spirit in the defense of the truth.

O. L. PATE.

Lou, Texas.

Reconsidered

"Brother Harper comes to the conclusion that the loaf and the fruit of the vine are used in a representative, emblematical or metaphorical sense. Christ says the loaf is his body; and the fruit of the vine is his blood. Whom will you believe, Christ or Brother Harper?"—D. D. H.

Yes, and Christ says, "I am the vine," "the seed is the word of God," "I am the door," etc.

Of course Christ says of the loaf, "This is my body," and of the "fruit of the vine," "This is my blood;" and of the "cup," "This cup is the new testament" (Luke 22:20). And Harper says so too. But the question is, is this language literal or metaphoric?

Is the "cup" literally "the new testament?" Is the "loaf" literally Christ's "body"? And is the "fruit of the vine" literally Christ's "blood"?

Let him affirm it who will, I am ready to take the negative. We will allow space for three articles of eight hundred words each in The Way to any one who will so affirm. Now is your time to speak up. Send articles to me and I will reply to them and send in to The Way.

H. C. HARPER.

Mercy's Door Is Open Now

By H. C. HARPER.

We are glad, kind friends, to have this opportunity to come before you again that we may investigate the Bible further concerning the great theme of salvation. And since it has become common to take a text, let us start with this: "For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." (Heb. 2:10).

I is not our purpose now to dwell upon the sufferings of Christ; but we may well notice in passing the purpose of his sufferings. We have it stated in 1 Peter 3:18 that "Christ also hath once suffered for sins, the just for the unjust that he might bring us to God." And in Rom. 5:6-10 it is stated that "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." And John tells us that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16).

But now we turn our attention to man's duty. And we read in connection with the first scripture used as follows: "And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9.) From this it is seen that none but those who obey will be saved—none but those who obey "Him." To obey "the commandments and doctrines of men" will not do. You are warned: "Touch not, taste not, handle not (which are all to perish with the using) after the commandments and doctrines of men." (Col. 2:22). And again we

read: "Let no man deceive you with vain words." (Eph. 5:6).

You can not be too careful here. Perhaps the preacher does not intentionally deceive you, but he may be deceived himself. We are told that "Evil men and deceivers shall become worse and worse, deceiving and being deceived." (2 Tim. 3:13). Jesus tells us: "And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14).

Now when the preacher tells you to do a certain thing to be saved, just call on him to show that the Lord says to do that, for you must obey "Him," not man. This is the only way to tell whether you obey God, or man. Neither is "what our church teaches" sufficient ground for doing a thing, you must obey "Him," who has "all authority in heaven and on earth." (Matt. 28:18).

Then when you hear a preacher, do as the Bereans did, who were commended so highly. They "searched the Scriptures daily (yes daily) whether these things were so." (Acts 17:11). This is the only safe course for you. You are warned that "your faith should not stand in the wisdom of men." (1 Cor. 2:5).

Now, if you have done things to be saved which God did not command, is not your faith standing in men? If not, how is it possible to have a faith that stands in the wisdom of men?

Do not tell me that if you are sincere in what you do that God will not condemn you. The apostle plainly tells us of just such people—a people that "have a zeal for God, but not according to knowledge." And he tells us that they are not saved because they "have not submitted themselves unto the righteousness of God." (Rom. 10:1, 2). Can you find a people that are more sincere and zealous for God than were these? I think not. Then since these were not saved, can you hope to make honesty and zeal count before God if you fail to do what God commands? I think not.

Jesus plainly tells us that it is only by hearing and doing his sayings that one builds his house "upon a rock." (Matt. 7:24). But some build "upon the sand." And you cannot build a house without material of some kind, so evidently they are getting material some place—but not the "sayings" of Jesus, or they would have their house upon a rock. Now if you would like to know what material they are using read Col. 2:21, 22. The apostle tells us to keep our hands off that material Hear him: "Touch not, taste not, handle not (which are all to perish with the using) after the commandments and doctrines of men." Now you have the warning: will you heed it?

Now mercy's door is open: now is the time to build, to build for an eternal home. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14).

"The Spirit and the bride say, Come. And let him that heareth, say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17). "Today if you will hear his voice, harden not your hearts." (Heb. 4:7). But listen: "Be-

hold I come quickly; and my reward is, with me, to give to every man according as his work shall be." (Rev. 22:12). "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body whether it be good or bad. Knowing, therefore, the terror of the Lord, we persuade men." 2 Cor. 5:9, 10).

"Then Agrippa said to Paul: Almost thou persuadest me to be a Christian." (Acts 26:28). Persuade men — yes, persuade them to be Christians, as did Paul. For "the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ." 2 Thes. 1:7, 8).

God is now giving man time and opportunity to be saved. The apostle Peter tells us: "The Lord is not slack concerning his promise (of coming, verse four) as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9). And Paul tells us that God "will have all men to be saved, and to come to a knowledge of the truth." (1 Tim. 2:4). And to this end God "now commands all men every where to repent." (Acts 17:30). Hence Jesus told his apostles that "repentance and remission of sins should be preached in his name unto all nations, beginning at Jerusalem." (Luke 24:27). And ten days after his ascension, they began this preaching at the appointed place, and "about three thousand" repented and were baptized. (Acts 2:1-42).

Hence the interim between this preaching at Jerusalem and the coming of the Lord Jesus, is the only time allotted to man to be saved. And when a man dies, his eternal destiny is sealed. As he goes down in death, so he comes up in the resurrection; for "All that are in the graves shall hear his voice and shall come forth; they that have done good (not are going to do good), unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5:28, 29).

The doings that determined the class of each took place before the resurrection; yes, before death. Hence the apostle says: "Despise thou the riches of his goodness and forbearance not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds; them (now mark this) that by patient continuance in well doing seek for honor, glory and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." (Rom. 2:4-9).

So I give you another divine warning. The inspired apostle says: "Let no man take thy crown." (Rev. 3:11). "Let no man beguile (trick) you of your reward." (Col. 2:18).

When Jesus comes, the eternal separation of the good and the bad takes place. Jesus says: "When the

Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory and before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth sheep from goats: and he shall set the sheep on his right hand but the goats on the left." Matt. 25:31-46).

Now on which side do you wish to be? Are you really working to that end? Oh, the joy to hear it said to those on the right, "Come, ye blessed of my Father." But are you really trying to merit this joy? And oh, the sadness to hear it said to those on the left, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. . . . And these shall go away into everlasting punishment; but the righteous into life eternal."

Mercy's door is now open, my friend. "Be ye reconciled to God." (2 Cor. 5:20). Why not? You must stand at last on one side or the other—all will be there, one mighty mass meeting. What will be the words to you? Why not be saved now? How can you wait in the face of such heaven-appointed warnings?

You will make glad the holy angels by coming. (Luke 15:10). Come.

Dead and Buried

Saunders-Cowan debate that took place July 1, and reported by me in The Apostolic Way, August 1. I have just read a criticism by A. F. Saunders in the Firm Foundation, Jan. 13, on page 8 under the head of obituaries.

Six months is quite a long time for a report of the funeral of the Sunday-school cause that Brother Saunders killed and buried by spitting out his Greek for more than two months.

When he challenged Brother Cowan to show where God ever commanded a woman to "Didaskontes," Brother Cowan introduced Titus 2:4, and Brother Saunders admitted the word was "Didaskontes," and after a night and day with his Greek Testament never learned any better, but came back the last night and wrote the Greek word for aged women on the board. He said it was a noun and women was not in the Greek, but the English word for the Greek noun was aged. Hence, exposing his ignorance of both the Greek and the English.

Six months after this some one told him the word was Saphronizo, and poor Joe Warlick in January Guide helps in the belated funeral services of his lost cause at Gilliland that his Greek scholar, Saunders, killed six months ago.

J. W. KELLY.

The Year Book

Is The Apostolic Way's Year Book filed with the Clergy Bureaus? JAMES T. WHITE.

Yes, and preachers listed in it can give it as reference when making application through the Bureaus for Clergy rates.

R. F. D.

Teach, Learn

To teach is to communicate knowledge, to give instruction, make known, to impart knowledge.

To learn is to gain knowledge of, as by study to get understanding.

Confining my remarks to scriptural knowledge, I will ask, Who is the teacher? Jesus Christ is recognized as the "Great Teacher." How did He teach? He taught orally. Once He taught by writing on the ground.

We have now seen how Jesus taught, and surely none can object to His manner of teaching. I have the idea that His way is perfect. It may be a small thing, but we notice that while He was reading and speaking, He did not have others reading and speaking to the audiences, or to parts of his audiences.

The same can be said of the Apostles and Evangelists, and the Elders too for that matter. None of them divided the audience into squads and set teachers over them, who all spake at the same time in the same meeting place.

So far, I have been talking about teaching, or how to teach, but in this text just quoted, we see how "all may learn" namely: by the teachers speaking "one by one." This is the way the Holy Spirit said to do and there is no need of forcing some other way upon brethren who desire to do as the Spirit says to do.

ians about some mysterious revelations the Lord gave him, saying: "As I wrote afore in few words; Whereby, when ye read, ye may understand (learn) my knowledge in the mystery of Christ." (Eph. 3:3-4). If this reading was done publicly by more than one brother, they surely read "one by one."

Excluding technicalities, I believe it safe to say that studying, learning, acquiring knowledge, understanding are individual tasks, efforts or accomplishments. As an individual I have to study, learn, understand. My individual mind has to do my studying. My mind has to learn it, understand it or get it for me.

Take the Bible. One thing to bear in mind while studying it is "rightly dividing it" that it may be rightly applied. Some might say, "that's a method of studying the Bible." If that is a method, then all who follow the selections of scripture made by the International Sunday School Board are disregarding the method pointed out by Paul, for they do not "rightly divide the word of truth," and hence, do not rightly apply it.

Orally teaching scripture to the public before it was written and audibly reading it in public after it was written are the same acts. It is true that it was written on the minds of the first teachers "without pen and ink" and upon the latter teachers' minds with pen and ink, but both of them spake it. The first spake it audibly from the pages of his mind where it had been written or printed and the latter speaks it from the pages of the Book. The method of imparting the knowledge was by audibly speaking it in both cases. Was this speaking to be done orderly? Yes, "one by one."

more easily give it up and keep the peace.

It is said that schools are divided into classes according to ability, that they may be taught. I might grant that, but where do we find a number of teachers in the same room teaching a number of groups or classes at the same time in hearing of each?

Concerning other manners of teaching, it is said that Paul and others taught by asking questions, by proclaiming, expounding, etc. Surely they did this both orally and in writing, but the questions in a speech or sermon are a part of the same. Philip asked a question of the Eunuch to find out whether he understood what he was reading or not, then began and "preached unto him Jesus."

If Timothy read, exhorted and taught publicly, it is not fair to intimate or suppose that he violated the rule to speak "by turns" or "one by one, that all may learn," not just a part of them, but all.

If older women taught younger women, it is not fair to suppose they violated the law that forbids women speaking in the public. Neither is it fair to suppose that those older women gathered the young women out of their homes or the audience and put them in the public place in hearing of the rest of the audience and classes, and taught them while the rest of the teachers were talking to other groups in hearing of each other.

If older women taught younger women, it is not fair to suppose they violated the law that forbids women speaking in the public. Neither is it fair to suppose that those older women gathered the young women out of their homes or the audience and put them in the public place in hearing of the rest of the audience and classes, and taught them while the rest of the teachers were talking to other groups in hearing of each other.

This article is presented as an humble defense of the Lord's order, and in defense of dear good conscientious

brethren who really and truly take delight in doing these and all other matters as the Lord has said to do. Some of them may seem to "stand too straight," but it is not nice nor brotherly to abuse them with sharp words such as "dense ignoramuses," "carping critics," or "whining grouches," etc. Such things do harm and remind me of the digressive tactics against the "loyals."

We may be termed "objectors" but we have shown the divine rule of procedure in public teaching so that all may learn. The rule of teaching, "one by one, that all may learn," leaves no one in a position not to learn, whether he be matured or a young person, if he be a gospel subject. If we be the "weak" brothers, please bear with us, as is indicated by Paul in Romans fourteenth chapter and Corinthians eighth chapter, and be patient with the "weak."

Some are taking great liberties in "methods." "But take heed lest this liberty of yours become a stumbling block to them that are weak * * * And through thy knowledge shall the weak brother perish for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (I Cor. 8:9-12). Let us try not to write in the "smart," or overbearing, style about our differences. Let us try to use moderation, instead of dogmatism and brow-beating. The Lord's side is the safe side. Let us find his side and meekly and humbly stay thereon.

"Let the prophets (teachers) speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy (teach) one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace." I Cor. 14:29-33.

C. D. MOORE.

Ashley Fund

Sent to The Apostolic Way

Table with 2 columns: Name/Address and Amount. Includes entries for W. E. Massey, Jno. T. Chambers, Indiana, A Brother, Sabinal, Texas, Church at Hatchel, Texas, A Sister, Eden, Texas, Church at Wingate, Texas, Church at Sunside (Montezuma), Iowa, B. V. Moore, Powderley, Tex., Church at Midway (Grapeland), Texas, Church at Fowler, Colo., Church at Bethel (Moody) Tex., Church at Lindsay, Okla.

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Table with 2 columns: Name/Address and Amount. Includes entries for Geo. C. Hughes, Lindsay, Okla., Zella Douglas, Gunter, Tex., S. C. Keykendall, Lindsay, Ok., A Brother, Union City, Ga.

Total \$170.65

Should Christians Fight?

Yes, the trouble with the church today is that so many of its members are not fighting as they should. Paul says, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness." II Tim. 4:7-8.

Therefore those that fail to fight will fail to receive the crown of righteousness, for Paul said, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. 4:9. He also commands Timothy to "Fight the good fight of faith." I Tim. 6:12. And to the "faithful in Christ Jesus" he says, "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil." Eph. 6:10-11. He also tells us in the same chapter, verses 14-17, what this armour is; the "girdle of truth," the "breast plate of righteousness," the "gospel of peace," the "shield of faith," the "helmet of salvation," and the "sword of the spirit which is the word of God." Now everyone can see that an armour like this would be of no profit in a carnal warfare.

The name Christian means Christ-like, or a follower of Christ. Christ did not fight against flesh and blood, therefore if we do we are not following Him. "For the Son of man is not come to destroy men's lives, but save them." Luke 9:56. Hence, when we destroy men's lives, we are fighting against the Son of God and going contrary to His law.

Let us try to use moderation, instead of dogmatism and brow-beating. The Lord's side is the safe side. Let us find his side and meekly and humbly stay thereon. "Let the prophets (teachers) speak two or three, and let the other judge. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy (teach) one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace." I Cor. 14:29-33.

selves, but are to give place unto wrath, therefore they do not use the sword that perisheth," for all they that take the sword shall perish with the sword." Matt. 26:52.

Jesus commanded His disciples not to use the sword, and taught them to overcome evil with good, both by precept and example. He impressed this principle on His disciples so thoroughly that it lasted for 300 years as we find recorded in the beginning of the 4th century, A.D. 312. In the reign of Constantine, "Christianity had come into the world as a religion of peace and good will. The Master had commanded His disciples to put up the sword and had forbidden its use by them either in the spread or in the defense of the new faith. For three centuries now His followers had obeyed literally this injunction.—A non military spirit had up to this time characterized the new sect." Myers' Ancient History, p. 524. Now since the word of God and ancient history both tell us that Christians did not fight against flesh and blood, how can we hope to receive a crown of life when we engage in the warfare that destroys men's lives?

W. S. SMITH, D. C. M. C. Purcell, Okla., Box 484.

"The Fruit of the Vine"

Literally, the grape is the fruit of the vine. The juice of the grape, either fermented or unfermented, is one element of the grape. The word "fruit" is from the Greek gennema, and literally means product. Grapejuice in any state, must, vinegar, or wine is a product of the vine; because each is made of one element of the grape, the fruit of the vine. Many things like jam, preserves, jelly and marmalade are made of grapes, and are products of the vine; and may be figuratively called the fruit of the vine. We know none of these were referred to by the Lord as "fruit of the vine;" for the cup He called, "the fruit of the vine" was a drink. So it was the juice of the grape. As the juice of the grape exists in, at least, three different states, unfermented (must), acituous (vinegar) and the fermented (wine), a pertinent question is, "What state of the juice of the grape did the Lord use in the constitution of His supper, and appoint as a representative of His blood?"

The fermented (wine) is the only kind of the juice of the grape that was ever prescribed in any law of the Lord for religious use. "Unleavened bread,"

bread without leaven being put in it, was prescribed for the Passover, and as all leaven was to be put away from among the Jews during the time of this feast, which lasted seven days, if they used juice of the grape in connection with the "unleavened bread," it would have to be such as had the leaven eliminated. The only process known by which that is done is fermentation. It is, therefore, certain, that "The fruit of the vine" was fermented juice of the grape (wine); this is proven again by the fact that, the Passover was eight months from the vintage, and at that time they knew no process for preventing fermentation. Wine is a preventive, it is sanitary, an antiseptic and a germicide, and best of all, the thing appointed by the Lord. Those who say: "It don't make any difference" should reject immersion and contend for sprinkling. The history of God's dealing with man given in the Bible shows there was much difference in the results following the use of appointed (holy) things and that of the unappointed (unholy) things. "They that despised Moses' law died without mercy * * * How much sorer punishment, suppose ye, shall he be thought worthy, who hath trampled the Son of God underfoot and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of Grace?" Heb. 10:29. You had better let the unholy stuff called "Grape juice" alone, and provide what the Lord appointed (wine). But don't drink enough of it to make you drunk, like the Corinthians did. I Cor. 11:21.

W. G. TUCKER. Gallatin, Texas.

I received the three copies of the Year Book, and I want to tell you that the supplement of Brothers Trott and Duckworth is worth the price of the book. I hope it will have a wide circulation. All the loyal congregations should order a number of them.

I notice that F. W. Dent of Lometa, Texas, has filed a complaint against Brother Cowan's report of the Skeeterville debate. I was present at all but the last day of the debate. Brother Cowan did not misrepresent him. Dent just got sore because Brother Cowan wanted him to put up a man to defend the unscriptural practices of the Lometa congregation. You see, Dent is one of those four elders who are watching over their "pet class system and toy communication cups" and they and the four competent deacons are not going to let any one disturb their human institution with the Word of God if they can help it.

Dent said that he did not hear all of the Cowan-Whitt debate, but what he did hear was satisfactory on Whitt's part. I wonder if he heard Brother Cowan challenge Whitt to defend the practice and worship of the Lometa congregation, and Whitt said, "I will not do it. (Wonder why?) Then Brother Cowan challenged Whitt to defend the Church at San Saba, and he said again, I will not do it. San Saba is where Whitt worships. Whitt's refusal to defend them must have been

what pleased them so well. The Sunday school crowd cannot successfully meet Cowan and they all know it.

I challenged Whitt to defend the Church at San Saba, and affirm that it was a New Testament Church and he would not do it. Now I will extend the same challenge to Lometa, so-called, Church of Christ or any other church that worships like they do, to put a man on this proposition.

The Lometa congregation has had several preachers that the Church advertised as good strong preachers. It looks to me like some of them would be willing to defend the congregation that they taught if they thought they had taught them right. Does it not? But it seems that all the Davids of Israel have gotten too small for the Goliaths of the Sunday school hosts. But these modern Goliaths are using some better judgment than the old Goliaths, they talk loud but keep a safe distance from the sling. Now it may be that I am entirely too small for any of them. Cowan seems to be too small for Nichol, but maybe he, Nichol, will get mad and rush at him like Goliath of old, and we will get to see what Cowan can do to him.

If it should happen that some Sunday school church decides to accept this challenge heretofore mentioned, you will not have to meet me if you do not want to; there are a number of preachers who oppose the Sunday school modern church movement that will take the negative, and any of them will defend the congregation that he worships with. If you do not think so, suppose you try Brother Trott, Duckworth, Harper, Cowan, Clark, Freeman, Kelly, or any of them.

I can go most any place to hold a long or short meeting where I could do good. I have plenty of time from February 1, to May 1. Let me hear from any one that wants some Bible preaching in your community, set your time and write me, and I will let you know. I want to be busy and to get acquainted with you.

The Apostolic Way gets better, I think, all along. Count on me to help all that I can to push it.

JAMES T. WHITE. Bend, Texas.

The Church at Lubbock

At last there are a few of us brethren in Lubbock, Texas, that have separated ourselves from the new Digressive brethren and have built us a small house to worship in, as the Lord directs without addition or subtraction.

We are located on Avenue G and 5th Street, north of the courthouse. We have all the necessary restrictions in the deed, and we take this method of notifying all brethren coming to, or passing this way to come to our place of worship, assuring them that we will require nothing more or less than "a thus saith the Lord," and this invitation is extended especially to all loyal preachers and none others.

J. F. HUFSTEDLER. Box 1234, Lubbock, Texas.

Payable in Advance

Since the paper has no capital to draw from and must depend upon subscriptions and donations for maintenance, the management thought it advisable to establish the policy of dropping the names of readers who do not renew promptly.

Brethren sending donations expect us to use such donation in the missionary work of the paper, sending it into the homes of people who have not been convinced of the justice of our contention. The brethren sending donations do not expect us to continue the paper to them without their renewal.

So if your name is dropped from the list, you will thereby understand that our books show that your time has expired. And if you do not think it has write us, giving all the data you can concerning the time you subscribed, who sent it in for you and how much was sent in, and we will re-check our records and write you.

R. F. D.

Dear Brother Duckworth:

I am sending a short report and ask you to please let it appear in The Way. I see several calls of late through The Way for help and all get something. I trust. We always get some help when we let the brethren know that we are in need.

Now I don't see any way for us to get by another winter without some help. My health is still poor. I have lung trouble and I have but little hopes of ever being in health any more. I am willing to suffer, but it is sad to see our little ones going hungry and cold. We are without means to buy fuel and food. Wife is about broke down in health. Pray for us in our afflictions.

May the Lord bless you. I remain,
Yours in Christ,
E. GILLESPIE.

McKinney, Texas.

We feel sure that Brother Gillespie would have received more assistance if he had reported promptly each month what he has received. We feel that we should request all persons for whom we publish a call in the paper to furnish us with a statement of their receipts for publication. If one makes a general appeal to the brotherhood, then the general brotherhood should know what is received. R. F. D.

States Position

Dear Brother Duckworth:

In my letter and in your answer, recently published in The Apostolic Way I find my letter was headed, "Women Preaching." I fear this title to my letter may cause a wrong impression on the mind of the readers and cause them to think I advocate the practice of women preaching. I do not think you intended to do this. I am heartily opposed to women setting themselves up as evangelists or preachers. I find no example in the early church where women preached; but "The word of reconciliation," was committed to men, and they only were commanded to preach. My contention that The

Apostolic Way had gone to extremes upon the woman question had no reference to her preaching; but that she was not under restriction to learn of her husband since the "perfect law of liberty" had been established, but the "more excellent way" was to learn "what is written." A man, or woman is out of order, if either should ask the speaker questions while he is speaking. I believe and teach, that the Lord's work can only be done in the Lord's appointed way. I am, therefore opposed to instrumental music in worship and all societies of man's invention, including, so-called churches, modern Sunday schools with their classes, women teachers and uninspired literature. I oppose all organizations to carry on the work of the Lord, except the "one body of Christ" (the church) with its evangelist, elders and deacons and the home (family). I believe the evangelists and elders, have a right to teach in public and in private, by preaching, reading the scriptures and teaching the people on Lord's Day; or any other day that is convenient, but only one speak at a time.

I oppose all societies that call themselves churches that have no Divine authority for their existence. I do not believe that the Lord ever added one member to any man made society and no man is "lead by the Spirit of God," when he becomes a member of those men—ordained societies, I reject their baptism, because "we are all baptized by one Spirit unto one body." I do not object to a book education. Educated men are a necessity; if a man's head is so balanced that he can stand it, but too many get the big head, think they know all that is worth knowing and become unteachable. Yet they lack an education in the one and only book that can "make a man wise unto Salvation." From this class comes much teaching, that is, detrimental to the cause of Christ. I am therefore, forced to the conclusion that our colleges have done more harm than good. I oppose Christians taking part in carnal warfare. To be a Christian indeed is to be a follower of Christ. If a Christian takes the sword with intent to kill his fellowman, he at that moment ceases to be a follower of Christ, and therefore, no longer a Christian.

I have outlined my position in few words. I ask you dear Brother Duckworth to publish this letter, that the readers of The Apostolic Way may know what I believe and teach upon the foregoing subjects.

I remain as ever, your friend and brother in hope of eternal life.

A. HARLESS.

Garretts Bend, W. Va.

We publish the foregoing statement from Brother Harless gladly. We did not mean to misrepresent him or his views. We were simply setting forth our conviction that when Paul told the women to keep "silence, in the churches and ask their husbands at home." He gave a law for all time, but had reference to her asking her husband, such questions as men might ask in public assembly.

R. F. D.

Questions Answered

Brother J. D. Lewis of Wynnewood, Oklahoma, sends two questions submitted by a Sunday school preacher to the Apostolic Way that they may be given notice through its columns. Questions of such nature are difficult to answer not knowing the circumstances and conditions surrounding the case in hand. I will answer the questions however, in a general way and trust that good will result.

Question 1. "Do women have a right under the law of Christ to bow in prayer just before taking charge of her class to teach same?" Answer. I understand that any child of God has a right to bow in solemn prayer to their Father in heaven at any time and place. There could possibly be exceptions to the rule, but we are speaking in a general way. To bow in prayer, however, is one thing and the motive another. A sister certainly possesses the right to bow while prayer is made but if the motive was for God to assist and bless her in the work of teaching her class in a public assembly of the church, the prayer would be in vain and out of place. Why ask God to help us out in a thing He does not approve of? No one has such a right under the law of Christ. Just as well ask, "Do men have the right to bow in prayer just before pulling off a big fight?"

Question 2. "May she teach a class of children at any other hour of the day than the hour of worship?" Answer: Not in an assembly of the church Paul said, "Let your women keep silence in the churches" (assemblies) and he was talking about teaching. Sisters may teach in a private way for inspiration gives her that right, but where she is to be silent, so far as teaching is concerned, is in a public assembly of the church. This is all we are contending for and why should any person object to such contentions in the face of what inspired men said about it?

J. A. BRADBURY.

Box 155, Sweetwater, Texas.

Arizona Notes

I hurried my wife and brother, so we would not be late for the mid-week meeting. We were fifteen minutes late in getting to the place of meeting. Not a soul there. Not a light in the house. No fire. Not even the door unlocked. Who do you suppose has the care of the house? It is a brother who is so interested (?) in learning what the will of the Lord is, that he cannot learn from the preacher, or others who teach on Lord's day when we assemble for worship, but insists that the only way he can learn is by the Sunday school. Poor man! How badly does he want to learn? I will let you answer. There is meeting on Lord's day morning, Lord's day night and Wednesday night. How often do you suppose he attends? Oh, he is there nearly every Lord's day morning. He never comes out at night. Maybe you say he lives too far away from the place of meeting. Maybe so. It is almost two blocks.

Again, the ones that are so bent on

having the Bible school, even if it does cause division, are never there only on Lord's day morning. If they are so determined to teach the people the gospel, why are they not out to teach the same people at other meetings? Mr. C. says to Mr. B. "I think we had better do away with the primary class, what do you think about it?" "I know that Mr. P. will kick, but I think we had better do away with it." Mr. B. says, "I think so, too." Listen! Will not the same scripture that does "away" with the small class "do away" with all the rest of the classes?

These men considered the feelings of Mr. P. when they were talking about doing "away" with a class, but how about the feelings of others when they organized other classes, and continue the advanced class? If this class business is authorized by the Lord, what authority have these men to "do away" with it? If it is not authorized by the Lord, what right have they to have them? Whereas, "We will do away with the primary class," shows from whence the authority comes for the class business. Not from God, but from men! This reminds me of what Joe Smith, the reputed prophet of Mormonism said, viz., "Some revelations are from God, some revelations are from man, and some revelations are from the devil." J. E. McVEY.

215 E. Polk Street,
Phoenix, Arizona.

IF

If we are led by the spirit of God (Rom. 8:17) we are sure to be at church on Lord's day. Heb. 10:25.

If we love the church, the cause of Christ, we are willing to support it, work for it, give to it our time, talent and means. If we will not do this we love something else better than we do Christ and his cause. Then He will have no use for us in eternity.

If a woman cannot teach orally in the public assembly of the church, how can she teach? She is cut out of all privileges there as a teacher. No, she is not. I knew a sister that moved into a community where all the other sisters read verse about in the Bible and asked questions about the lesson, in the public assembly of the church. They asked this new sister to read with them, but she refused. This was repeated several Lord's days then one of the sisters asked this peculiar sister, "Why don't you read with us? We need your help." She replied "I can't and obey the Bible, 1 Tim. 2:11, 12 teaches me to be silent to learn in silence." The other sister said, "If it is wrong for you to read and talk it is wrong for me to read and talk." And shortly after that, neither men nor women read verse about and asked questions; but all come together and one man (at a time) would read and teach the Bible. The Bible class (for which none has any Bible authority) was done away with and peace and union continued; by the godly lesson this sister taught by just obeying the Bible. Obey God and peace will continue. I pray for a return to the Word of God. Humbly yours in Christ.

SIDNEY W. SMITH.

Abilene, Texas, Route 3.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year

DALLAS, TEXAS, FEBRUARY 15, 1925

Vol. 11. No. 14.

Cup or Cups?

WE MUST HAVE THEM

As there seems to be quite a lively milling around on this subject, with but little apparent desire on the part of the individual communion brethren to have both sides presented in their papers, I shall see if there is any possibility of stirring up their pure (?) minds to the point of a fair and full investigation. Brother J. W. Denton seems to be facing both ways on this issue as note the following clipping from the Gospel Guide. "Cup does not refer to the vessel or any number of vessels from which we drink, but to the contents of the vessel, hence, I have no objection to 'individual cups,' but to use it because man says to do it is to dethrone Christ as a legislator and divide the rule of Christ with 'the powers that be' and that too, in the worship of God. I'll never do it. Yes, some men are awful smart to the hurt of the church, its peace and harmony." Yes, that last sentence is true and pity 'tis, 'tis true, and Brother Denton is one of the guilty ones. Whose word have we for the statement that "cup" does not refer to the vessel, but to the contents? Brother Denton's, by what witness does he prove it? Brother Denton. But why his violent opposition on the grounds that man commands it? If it is right and scriptural, it is God who commands if no matter through what source we receive the command. The division of those taught in the assembly into classes and the use of women teachers are the commands of man alone, with not a hint in God's word to sanction it, yet Brother Denton is inconsistent enough to take his stand on that with those smart ones to the hurt of the church, its peace and harmony. In the Christian Leader, Brother C. D. Moore says he convinced an opposer to the individual cups thus: "but when shown that the wine had to be divided some time after thanks were offered for it, either by one person or all, and that it might as well be done by one before giving to the participants, he yielded the point at once." Brother Moore was about two thousand years late in making that argument. He should have instructed the Saviour and then, if he could have convinced him, we might have scriptural precedent for this custom. But Brother Moore admits that he used to oppose this innovation and says, "For a long time I myself was opposed to using as many cups as there were communicants, and I

-- Will you help us get them? I mean new subscriptions. If you have not sent us one or more new subscriptions since January 1, please do so at once. If you have already sent some, we would appreciate you sending others.

Have you a good Concordance? If not you need one, I am sure of that, and we have the Concordances to give away. We would like to give you one for securing five new subscriptions at the regular price of \$1.50 per year.

We are planning some new features for The Way. We are going to have something of special benefit to new readers as well as old. I am persuaded that we should have, and that a little effort will secure, at least five new subscriptions in every community where the paper is now going. We are now planning for the special issue on carnal warfare. We want the new readers, and they need the information that will be contained in that and other issues.

We realize that you are interested in the fight we are making for truth, and we want you to have a part in the work. You can help greatly by getting us at least five new subscriptions. Do not depend on some one else looking after the matter in your community, but let every one, every reader, take a personal interest. Send us at least five new subscriptions at your earliest convenience, and let us send you the handy reference Concordance.

THE APOSTOLIC WAY.

prefer only as many cups as will accommodate the deacons who wait on the congregation." Just so, and out comes the cat from the bag. With him it is not a matter worthy of any consideration what the Saviour did when he instituted his supper, but merely a matter of Brother Moore's preference and the accommodation of the deacons. Brother Moore in another article says, "As no importance is attached to who does the dividing, nor to the dividing itself, my conclusion, contrary to my former views on the question, is that it violates no scripture example or principle for one member to do all the dividing of the wine into as many parts as there are members present, before it is taken to the participants, provided, of course, that, as the Saviour did, thanks are offered for the wine before it is divided." But why follow the Saviour's example in one part and not all. By what rule of logic can we decide that one part of the Saviour's procedure is important and another of "no importance?" I wish Brother Moore, or some other smart man, would tell us how many containers the Lord divided the wine into before passing it to his disciples. Now, if The Gospel Guide, the Leader,

Firm Foundation, or any other of the papers for which brethren write in defense of the individual cup will open up their columns to an investigation of this subject, we may look for something interesting; but will they do it? I hardly believe they will, because I am thoroughly convinced, not only that they are wrong but that they are aware of that fact. I can see no other reason for their reluctance for a complete investigation.

When they know they have the truth on their side they are as brash and impetuous about debating as a mule's hind leg, but just try to get one of them to debate the Sunday school or the individual cup and they have about as much pep as a chicken dying with the limber neck.

G. A. TROTT.

What a Canadian Thinks

Thanks for your letter of December 3 and for information received. I shall certainly endeavor to get a copy of "Sayings of Benjamin Franklin," also I shall not rest until I have in my possession a copy of a book by Alexander Campbell denouncing "Sun-

day school"; if there is such a book to be had. I honestly believe, it would have quite a weight with the brethren if they could see with their own eyes that Alexander Campbell taught against Sunday school. This part of the teaching of Alexander Campbell has been kept in the dark, while his other teaching has been lauded to the skies; surely, if the light could be thrown on, the eyes of some at least would receive adjustment.

I am enclosing one dollar for four copies and postage on "The Year Book."

I note what you say viz., "It is not right for brethren opposing these innovations, to be giving their money to support men who advocate them." May I also ask, "Is it right for loyal preachers to report their meetings in a digressive paper, as the Christian Leader and others of like calibre?" I wonder why they do??? They must have a reason? Again would they receive any support from these digressive papers and brethren if they taught against these innovations as they should? How is it possible "to come out from among them and be separate" and still to mingle our names among digressive names in an entirely digressive paper?

I am indeed glad to hear of "The Year Book" it may help some along these lines, and there surely is a line of demarcation between us, if Christ is the King of our hearts and the Son of the living God to us.

Thanks so much for the kindly expression of sympathy in the work here, but I am afraid it will necessarily be very slow. We have had a talented Digressive Evangelist in here, H. A. Rogers, of Carman, Man., Canada, who has fought for and upheld the Sunday school and in fact, I myself, am only a three year convert of his, so you will understand the great handicap.

Pray for us brethren and may the God whom we serve give us wisdom to carry out the work, he would have us do. We surely do look forward to "The Way" it is encouraging to know there are still some who have not bowed the knee to Baal.

What about fermented wine for "The Supper"? I would like to learn more on this question. We have always used unfermented; what did the Saviour use?

OSWELD S. HODGE.
Hartree, Sask, Canada.

Things in Brief

Brother D. J. Whitten of Gunter, Texas, states that he has some time for meetings, and is ready to preach anywhere his services are needed.

Our deceased, but never to be forgotten, Brother Wm. Guy Ashley, surely did some of as good preaching at Axtell last summer as ever was done there. May the Lord answer his prayers in behalf of Axtell. I hope to be able to see his labors harvested by us whom he has left in the field.

Never shall I forget his countenance the last time he called on me at the Provident Sanatorium while he was holding a meeting in Waco, from which he was called home by an accident to his little boy. As he left my bed and turned to go out, he remarked, "I will not say when I will see you, but probably tomorrow." Those were his last words to me.

J. H. WILSON.

China Springs, Texas.

I wonder if there are no other colored preachers but me who take the Apostolic Way. If there are others they will please write me. I think it the best paper we have in the brotherhood. I have read some of the best articles in it, or as good as any I have ever read. We have some great men who have gone off in what some call Bible class, others call it Sunday school, and they are dividing congregations. Paul said, "Now I beseech you brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them," Rom. 16:17. Now if I understand it, the ones that started those things are the ones that are responsible for the divisions. Again, Paul said, "And how I kept back nothing that was profitable unto you, but have shewed you and have taught you publicly, and from house to house," Act 20:20. Now if Paul kept back the Bible class and the Sunday school, they must not be profitable to us. Again, Paul said, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works." I think what the scriptures do not furnish is not a good work. We walk by faith, 2 Cor. 5:7. Faith comes by hearing the word of God, Rom. 10:17. We are not walking by faith when we are doing things that are not written.

G. A. COMFIELD.

Marion, La., Rt 1, Box 78.

May God bless you, Brother Duckworth, in the work you are doing. Without the Apostolic Way we would almost be at sea without a compass. I can see much and everlasting good being done through its pages. We are gaining every day in the fight that is on with the Sunday school people.

A. E. COGBURN.

Desdemona, Texas.

I received a letter from Brother Miller of Temple, Texas, in regard to

holding a meeting there, but I have lost his address. Please pardon me, Brother Miller, I am quite sure it was not indifference toward you or the Church of Christ; I just misplaced the letter. When you read this, write me again, and I will answer you, for I want to help you all at Temple any time I can.

My time is taken from the last of June until the middle of September. I state this that the brethren may know not to write me during that time.

J. S. HALL.

Hamilton, Texas.

Through the work and efforts of several, I had the pleasure of baptizing four young people into Christ, this afternoon, February 1. We are expecting several more to obey soon; and are pushing the work along all lines.

Brother Robert Musgrave preached three nights last week at Carpenter, Oklahoma.

I desire to spend the summer in meetings in Southwest Texas. Those needing a preacher for a meeting should write me.

W. T. TAYLOR.

Elk City, Oklahoma, Box 93.

I have decided to put in all my time this year preaching the gospel of our Lord and Saviour Jesus Christ, and am now ready to arrange for meetings any time of the year.

Any desiring my services for meetings may write me.

SAM L. SHULTZ.

Lexington, Okla., Box 55.

J. B. Maddux, Route 5, Gorman, Texas, states that he can be had for meetings.

My present address is, Pleasanton, Texas.

J. M. ANDERSON.

I am located at 1045 Rialto street, San Bernardino, California, and enjoy the glorious privilege of meeting with the church worshipping at Brother William D. Adkins' home. I find the brethren here and at Montebelle to be loyal in precept and example. The brethren that meet here are few in number but loyal to Prince Immanuel.

Brother Baily of Colton, and Brother Parker of Riverside are doing all they can for the cause.

We extend a hearty welcome to all brethren passing throught to stop and worship with us, or locate with us.

I am very anxious to get Brother C. C. Heard's address. Brother Heard, if you see this, write me at once.

T. F. STEWART.

The Teurman Fund

Nothing has come on the Teurman Fund since the report in January 15th issue.

Total received.....\$482.40
Paid out..... 400.00

Balance on hand..... 82.40

JOHN R. FREEMAN.
Gunter, Texas.

Bradbury Needs Help

In a private letter to me, Brother J. A. Bradbury of Sweetwater, Texas, says: "This is a sad day for me; wife lies suffering at a sanitarium, while I am trying to take care of the children. I feel that wife's trouble was brought on by doing too much hard work, doing her best to make ends meet, while I was in the field doing my duty at preaching.

She was on the operating table three and one-half hours.

I am financially up against it, and I thought that if the brethren, where I have labored, knew about it, they would come to my relief. This is the first time in ten years; in fact, the very first time I have had to call for help or ask my brethren for aid in any way."

Brethren who know Brother Bradbury should come to his assistance at once.

R. F. D.

Funds Received

We received the following contributions for the month of January:

Church at Sonora, Texas....\$ 7.00
Church at Sabinal, Texas.... 7.00
Church at Ottumwa, Iowa.. 5.00

Total19.00

We appreciate the brotherly kindness and Christian fellowship.

E. GILLISPIE.

McKinney, Texas.

The Hall, Cowan Meeting

The church here appreciates the good meeting we are having. At the date of this publication we are in our third week, with Brother Cowan doing the preaching. Brother Hall has gone on to other work. He did some of the most forceful and interesting preaching that the Dallas people ever heard.

A number of brethren from out of town have attended the meeting. If you have never heard Brother Cowan, you should, if near Dallas, avail yourself of this opportunity.

The meeting is expected to continue at least another week, possibly longer.

R. F. D.

Questions Submitted

Brother Lewis, you may hand the following questions to the Sunday school preacher to answer:

(1) When the members of a church are assembled to have Sunday school or Bible study as you may prefer to call it, is this assembly an assembly of the Church? If yes, would a sister's prayer be heard who had prayed for God to help her in the teaching of her class in such an assembly in view of I Cor. 14:34, I Tim. 2:11-12? If no, please tell what such a gathering truthfully is.

(2) You have asked in regard to a sister teaching a class of children at some hour than the one of worship. My question now is, "May she teach

a class of children, or men and women at the hour of worship?" If yes, would she be acting by divine authority? If no, why?

J. A. BRADBURY.

Sweetwater, Texas, Box 155.

The Wage of Sin Is Death

This subject should, by all means, be taken into consideration. It gives warning to the sinner. It tells them that "sin is death." Woe unto all sinners. May they turn from darkness to light and from the power of satan to God, for "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Be warned and persuaded to turn to him who is above all, for there is punishment after death to those who die in their sins.

The account of the rich man and Lazarus is recorded in Luke 16:19-31. Beginning with the 22nd verse, we are informed that the rich man died and was buried; And in hell he lift up his eyes, being in torments, and when he saw Abraham, afar off, and Lazarus in his bosom, he cried out, "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame." Here we may consider the rich man's mistake in praying to a dead saint. He prayed to Abraham, twice, once in behalf of himself, and once in behalf of his five brethren. Neither prayer was answered. This illustrates the mistake of praying to dead saints in the gospel age. Some say that the case of the rich man and Lazarus was spoken of as a parable. That is a mistake, because it bears every indication of a real instance and not a parable.

By studying what is recorded we may learn that riches will not save and poverty will not condemn. After this life is ended, those who are worthy to be saved will be comforted in paradise; while those not worthy to be saved, will be taken to a place of torment.

Read the account of the rich man and Lazarus and let it be a warning to every sinner, that they may turn from darkness to light and follow him who is above all before it is too late. Jesus says, "I am the way the truth and the life; no man cometh unto the Father but by me," and again, "Come unto me; all ye that labour and are heavy laden, and I will give you rest." He is "not willing that any should perish, but that all should come to repentance." Why not turn from sin before the great day dawns? "For the wages of sin is death," and all will be held accountable. "For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," so then, every one shall give an account of himself to God.

Now let us look to him who is above all, and to watch, wait and be ready when he comes, that we may escape punishment, "For the wages of sin is death," to those who die in their sins, "be thou faithful unto to death," for "he that endureth to the end shall be saved." OTHUR L. BARNES.
Ida, Louisiana.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year

DALLAS, TEXAS, MARCH 1, 1925

Vol. 11. No. 15.

Among the Querists

In the Lord's day worship, when a brother serves at the table (the communion service) should he break the bread in two before giving it to the brethren to partake of? Why?

Wherever we have an example, set by Christ or the Apostles it is safest to follow it. I do not see how we can possibly be wrong in so doing. Matthew and Luke both stated that the Lord broke the bread before passing it to his disciples when he instituted the supper and Paul delivered it to the church in exactly the same way. (I Cor. 11:23-24.) I cannot conceive of any valid excuse for not following the Saviour's example.

A sister who had married a Baptist writes in great perturbation of mind saying that preacher told her that he doubted whether she was married at all, because her husband is an unbeliever and that she ought to quit him. That preacher ought to quit preaching and study his Bible a while, before he tears up families. It is true that Christians commit a sin when they marry unbelievers, but that does not invalidate the marriage and no where do the scriptures advise or sanction the believe quitting the unbeliever though they are told that if the believing one depart, let him depart. Many sin thus because they are not taught their duty and such ought to follow John's advice; confess our sin to God, ask his forgiveness and then go on and do their duty as a good wife or husband and if possible convert the unbelieving one. (1 Peter 3:1).

Please explain 1 John 1:6-10 and also 1 John 3:4, 11. I can't understand them to harmonize.

I wish I had a dollar for every time I have been called on in the last forty years for an exegesis of these scriptures. All the trouble lies in a failure to recognize the fact that the meanings of words are modified by the things or circumstances to which they are applied. The first passage referred to precludes the idea that sinning is impossible after one becomes a Christian, for John says if we say that the truth is not in us. If I were to ask this querist if an honest man can steal, he would rightly answer, "no." Why? Because no matter how honest that man might have been all of his life he became dishonest when he stole. No truthful man lies, because in the very act of lying he becomes a liar. John

practically gives this explanation in the context. "Little children let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." When a Christian sins he places himself among the devil's children and in the end their portion and his will be the same unless he does what John tells him, viz., confess his sin and pray God to forgive him, which John says God will do. Paul says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey: whether of sin unto death, or of obedience unto righteousness?" (Roman 6:16). Therefore, if I, a servant of God sin, I become in that very act, a servant of the devil.

Will you please print in The Apostolic Way, a scriptural manner or form for conducting the worship. Who is to teach, etc.

A READER.

This is a pertinent question and one which should be more fully understood. I do not understand that there is a "form" in the sense of a ritual, in which the different acts of worship must follow one another in an unvarying routine. The acts to be performed are so plainly set forth that I do not know of any dispute over the acts themselves. Prayer, singing, talks for edification and comfort, contributing for the help of those in need, and breaking of bread are universally acknowledged among the churches of Christ as being scriptural and the only restriction placed on us in performing these acts is that they be done decently and in order. The strongest advocates I know of among the devotees of the Sunday school admit that these are all scriptural. So far, so good. But we violate principles and commands that the Apostles most emphatically commanded and insisted upon when we divide those who are to be edified into classes, make teachers of the women and use uninspired text books the basis of teaching. It is when ungodly men introduce such innovations that trouble and strife arise and the seeds of division are sown. Not only have we neither precept or example for these things, which were to the great head of the church and his Apostles unknown, uncommanded and unpractised, but they are in direct defiance of the examples and commands of the New Testament. Paul says a woman must not teach, yet they are made teachers; Paul commands that the teachers shall

MARCHING TO VICTORY

Some years ago the Church at Munday had to deal with the cold grip of commercialism, put in operation by brethren who advocated what is known as the Sunday school, and who maintained their claim to the property by decision of the court.

Old Brother Munday, who had given the lot and made it possible to build a house, felt that it was not right for the church to be robbed of its property without a protest.

Since that date the church has continued under the weight of many difficulties. One by one these difficulties have been overcome and now they are building them a place to worship in a good location. Dr. G. A. Trott is to hold their first meeting. In a private letter to me, he says:

"You may announce that our meeting will begin March 22, at night. The house is being shingled now and we are looking forward to a great meeting."

Brother Conner and I have written Doctor Trott that we would be on hand to hear him preach his first discourse in this meeting. We would be glad to meet a number of the brethren from other places there.

These brethren have been steadily marching to victory, and they would greatly appreciate the encouragement that would be given their meeting and their work by a number of brethren from near by places visiting them at this time. Be with them if you can.

R. F. D.

teach one by one that all may learn, but those who have no respect for God's word say we will have a number of teachers teaching different classes at the same time, though each class can only learn what the one teacher can impart.

Some would restrict all teaching to the elders, or bishops, which is also wrong, for Paul says that all may teach who can edify or comfort the church. When the Apostle says all may teach the all includes only those whom he expressly commands to be silent during the teaching and that is the woman. If we do what we have precept and example for, we have done our whole duty and need fear no rebuke from the Lord but if we go beyond and abide not in the gospel, we are tampering with the wrath of God and wilfully bringing destruction upon ourselves.

G. A. TROTT.

The Singing Evangelist

I am here in a splendid meeting with the Church of Christ at Miami. I have just read the article, "The Singing Evangelist" by E. Pate Reavis, of this place, page 5, February 15, Way.

Let us take for example Paul who usually had a company.

Brother Reavis, do you say Paul had no singing in his services, or did they sing, if so who led the songs? Would it have been unscriptural for Timo-

thy or Silas to have lead the songs, or sang, they were traveling with the preacher?

But again, Brother Reavis, you object to a part of the church singing a song that all cannot sing, because some do not understand music, or in other words, do not know how to sing. Now whose fault is it that some cannot sing, or do not understand music? Is it not the duty of the church to learn how to sing? Did you mean to teach, "it is unscriptural for a part of the church to sing unless all were singing, or that every member had to learn how to sing a song before they could use that song?" Shame on you brother. Which would they learn the most out of, the old books with the old songs, or the new books and new songs? It strikes me they could learn some new songs by the use of the new books.

You say the singing should not be used as an incentive to draw a crowd, because—you say—the gospel is the drawing power, Rom. 1:16. Now I am wondering if you think the singing is in no way connected with the gospel, or the gospel is not in our songs. I have always thought our songs should be scriptural, containing the gospel. Am I right? If so, away goes your argument on Rom. 1:16-17. Brother Reavis, for the sake of the cause of our master, if for no other reason, try to avoid extremes, be consistent.

ALVA JOHNSON.

Tulia, Texas.

Very Sad and Trying

Dear Brother Duckworth:

I was sorry to hear of your sister's death, which came to us yesterday. We are hoping that you and the rest of the family are not grieving as those who have no hope. You have had to give several of your loved ones in death, which is indeed very sad. I am sure that death is the most dreadful of all experiences to both saint and sinner; yet to those who are living the Christian life, there is gladness mixed with their sorrow.

There is nothing sweeter than to know that any one has died in the faith. Oh, what joy to know that they are passed into the abode of rest to await the final call to a home which will never be troubled with the sorrows of this land below. How awful it is to think of thousands going to the judgment unprepared. We are not able to help all of them, and many times those who you can help will not let you.

Death is now crouched, ready to claim us all as its victim, we know not what hour we will have to lay our life burdens down and answer the last call, "Come to meet thy God." I hope to be able to see my loved ones pass away in faith. Oh, how sad to think of one of my little ones growing up under my care and then finally die in disobedience to Him whom I love and serve day and night.

J. D. WHITTEN.

Gunter, Texas.

COMMENTS

We appreciate very much the kind words, consoling expressions, suggestions of hope, and the need of preparation for death. Brother Whitten's clean life makes such expressions the dearer.

I shall here express myself to all who have written in sympathy, by saying that we appreciate deeply their consideration of us in this and other trying hours.

My sister, Mrs. D. P. Windle, was very dear to me. Our dispositions were such as to make our association very compatible. All our lives, we sought each other's association. When children together we were satisfied to play, to study, to laugh, and talk together. She obeyed the gospel when very young, and always seemed to conscientiously do what she believed to be right. Her own sufferings and sorrows were minimized by troubles that threatened or was being endured by others. She always seemed to have a burning desire to lift burdens from the hearts of others; always "sunshine." I have seen her laugh through her tears many times.

We only yielded to her departure because we could not help it. It seemed impossible to endure, and as I write this, several weeks later, I still hear her, and my suffering is hard to endure.

If I could find the words, I would state to all the people of Sanger, how much we appreciate the whole-hearted, unselfish sympathetic hands, that rendered assistance during the hours that hearts were breaking with such agonizing pain. Men and women in

all walks of life put forth a hand to help with a warmth that means much to the suffering. The women cooked, washed, and scrubbed as if they had been employed for that work. No one seemed to feel themselves the least out of place at the hardest task that needed to be done. They did not wait to be told what to do, but searched for, and found the opportunity to render assistance.

I would like to say to the people of Sanger, the family of our dearly beloved sister appreciate your efforts to render assistance and relieve our burden and we most heartily thank you.

R. F. DUCKWORTH.

Steps of Salvation

I have been asked this question: "Is justification by faith only?"

If justification is by faith only, it is not by grace, and the Bible says, "ye are saved by grace," Eph. 2:8. The Bible does not say anywhere that we are saved by faith alone or only.

Faith is unto salvation, and not into salvation; let us look and see. We believe unto righteousness as was said in Rom. 10:10. Let us notice that there is a difference between into and unto.

I see that repentance is unto life also and not into life, see Acts 11:18. And we see that the confession is unto salvation, and not into salvation, Rom. 10:10.

Now we see these three steps are unto salvation. "What is unto salvation?" Faith, repentance, and confession; these three steps are unto salvation. The fourth step is not unto, but is into. "What is it?" Well, it is baptism of course, Gal. 3:27.

Three steps unto salvation, and the fourth step is into salvation, which is baptism.

F. C. SPENCER.

Rt. 3, Box 45 A,
Wichita Falls Texas.

Brother J. B. Maddux, Gorman, Texas, in a private letter to me, writes: "I should have written you long ago, but was waiting the outcome of my crop, hoping that I would be able to do something for you and renew my subscription for The Way."

"But I cannot. I am ruined financially. Have tried for two years to preach in mission fields and run a Ford car at my expense, practically, which about answers for my ruined financial condition."

"I know not how I will make it through until another crop is made, but some way I hope will be provided. I ask that you list me as being opposed to war, and those of my family who are old enough to reason on questions of this kind."

R. F. D.

A Few Questions

Will Brother H. T. Dotson, of Cambridge, Ohio, answer the following questions:

1. What does it take to constitute a "Hobby Rider?"

2. What law is it that calls a man a "Hobby Rider?"

3. What law is it, Human or Divine, that says "Hobby Riders" are excluded from the Worship?

4. Do we find "Hobby Riders" mentioned in the Human law, or the Divine Law?

5. In what book in the New Testament, do we read of "Hobby Riders?"

6. Who is able to tell a "Hobby Rider" when he sees him, better than a "Hobby Rider?"

7. Did the Saviour say, "Come unto me all ye, except 'Hobby Riders?'"

8. If a man should point me out as a "Hobby Rider," could I not do the same thing to him, (according to the law which speaks of "Hobby Riders?")

9. Is a man not blind that cannot see his own "Hobbies?"

10. Which should be removed first, the "Beam" or the "Mote?"

11. Is the "Hobby Rider" lost beyond the redeeming power of the Lord, or is he in a saved state?

12. If he is in a saved state, how long can he remain in this state, and not meet with the disciples for worship?

13. If he is not in a saved state, why exclude him from the worship?

14. What law is exercised, if a preacher should say, "All who are passing through will receive a welcome if they will stop and worship with us. 'Hobby Riders' are excluded, for we have no time to waste with them?"

15. Is not the rule of measurement for a "Hobby Rider" a mere "me Think," or "opinion?"

16. Should a "me think" or an "opinion" be made a test of fellowship, by excluding some soul from the worship?

I hope good may come from the above questions and the answers.

J. R. McVey.

A Good Report

Report of meetings conducted by me during the year 1924:

The first part of July, I was engaged in a meeting at the Scott Church house near Omah, Arkansas; four were added to Christ. The last part of July I was engaged in a meeting at Flippin, Arkansas; two were added to Christ. In August I was engaged in a meeting at the Jones School house; 33 were added to Christ. The last part of August and first of September I was engaged in a meeting at the Willis School House; 27 were added to Christ. During the month of October I was engaged in a meeting at the Standley Church house; 57 were added to Christ. The first of November I was engaged in a meeting near Lead Hill, Arkansas; 5 were added to Christ.

Saturday, January 17, 1925, I met a Holy Roller preacher by name of Garous. He was to debate with me four days, but he and his people got all they wanted in one day and left me. After the debate I preached a few sermons; two were added to Christ.

In this report you will notice that I have converted 132 to Christ. 34 of these were members of the Baptist Church.

All of my time is not taken for the year 1925. I would like to hear from two loyal congregations desiring my services. I could hold one meeting in July and one in September.

W. S. ENIX.

Rt. 4, Box 69, Green Forest, Ark.

Standing Firm

I have just closed a meeting at Nocona, Texas, with fine results, no additions, but Sunday schools shown up to a finish. The Church was strengthened in the faith, never to part from it. One of the elders, C. P. Hopkins, is eighty-three years old. He is an old "war horse." Sister Hopkins is seventy-eight, and she is one of the old-time Christians. They have been married fifty-eight years. Brother Hopkins became a member fifty-eight years ago; Sister Hopkins has been a member sixty-four years. They know something about the teaching of the Church of Christ. When they put in innovations, the Hopkins family will not stand for it. I made my home with them, and they know how to treat a preacher, especially a true one. Our other elder, Brother Woods, is eighty-four, and his wife is eighty. Brother J. A. Garrison is the song leader, and he is a good one. He is always "at his post of duty." Brother W. J. Harris visited the meeting, we were proud to have him with us. He helped us in the service.

The Church there will never indulge in innovations as long as these old soldiers live. Preachers needn't come to Nocona, who are not sound. They will not be allowed the right to preach in the new building, because Brother Hopkins can tell them by their walk.

I held a meeting at Clay Pool, Okla., with eight added to the one body.

C. L. Taylor of Petrolia, Texas and I are preparing for debate at Henrietta, Texas.

C. F. REESE.

Henrietta, Texas.

Reasons for Opposing War

I give here some reasons why wife and I are opposed to Christians going to war.

1. Carnal warfare is an open rebellion to the commandments of the Lord.

2. God's commands, Matt. 5:39, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him thy other also." A Christian is not living in obedience when he, or she does otherwise.

3. Christ says in Matt. 10:16 "Be ye therefore wise as serpents, and harmless as doves." Stop and think of the wisdom of a serpent and the harmlessness of a dove. Therefore, we should be careful and not sacrifice the commandments of our heavenly Father to the wickedness and wisdom of men of this world. We as Christians are commanded to follow after things that make for peace. We are commanded to feed our enemies and not try to kill them. Our Saviour says, "Vengeance is mine." It being his, it is not ours, so let us be silent in our claim.

Pray tell me how a Christian man can enter the battlefield and win a carnal warfare and use the weapons of warfare that our heavenly Father has commanded us to use.

My dear reader, I hope you think seriously over the here assigned reasons why I am opposed to carnal warfare.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year

DALLAS, TEXAS, MARCH 15, 1925

Vol. 11. No. 16.

Open Letter to Brother Duckworth

Dear Brother Duckworth:

Will you kindly permit me to correct a misleading statement made in your columns by Brother Trott, concerning the attitude toward the Sunday school of two deceased brethren of beloved memory, Brother Elijah Hansbrough and J. W. Jackson? Brother Trott's statement seems to imply that these lamented brethren were opposed to the Sunday school at the time of their death; which I positively know was not the case, as I was intimately associated with, and worked and worshipped with them, in the same congregation, and in the same Sunday school as Brother Trott would call it—during the latter years of their lives.

If there is any living man who knew the views of those two departed brethren during the last ten years they lived here below, better than any other man did, I certainly am that man! And, God being judge of my statement, I declare most positively that, during the last years of their lives, they were no more opposed to the Sunday school than I am at this writing.

Prior to the few years to which I have referred, they were opposed to it; and during which time I too was opposed to it.

I am led to infer—because I've no idea that he willfully misrepresented the matter—that Brother Trott did not know of the change that took place in the minds of those brethren, but I do know—as do others living. And I felt it my duty to correct the statement, as they are not here to correct it themselves.

However, I do not offer this correction out of any such motives as that of seeking to give support to the Sunday school; for as worthy brethren as they were, they—as all men—are were fallible. A. McGARY.

COMMENT

I cannot have much faith in the Christianity of any one who is not absolutely fair and for that reason we are publishing the above statement from Brother McGary. I do not believe he would knowingly misrepresent anything, but I do know the proneness of human nature to see what we want to see and feel that in this case the wish is father to the thought. I was

as intimately associated with Brother Hansbrough and Jackson as any one at the time mentioned and if either of them either by written or spoken word changed in their opposition to the Sunday school, I never knew of it. Their writings show that they opposed it and I think it not unfair to ask that something be shown to sustain Brother McGary's assertion. Even if true, the turning away of one man, or all men, from scriptural practice does not make the practice right, as even Brother McGary will admit that Alexander Campbell was wrong when he aligned himself with the missionary society. The surprising thing to me is that Brother McGary, who admits that he once opposed the Sunday school, because he could find neither precept or example for it in God's Work, now defends it though he does not claim that he has found any such precept or example yet. He insists that it is no part of the church and it is therefore a human institution engrafted upon the church, as much so as the missionary society. I have given Brother Jackson's own writings in proof of where he stood and will be glad if Brother McGary will produce like proof, for it is almost incredible that those brethren would have made so radical a change without letting the brethren know of it.

G. A. TROTT.

A Sound Preacher Wants Work

I had to leave Phoenix. It was too dry for me there. I am getting ready to hold some meetings next summer. If you want me, write me soon so we may arrange for the meetings.

I have planned going back to Texas in the spring, and make my headquarters at Dallas. I will be able to assist you in meetings if you want me. If not, I will take up secular work again. If the LOYAL brethren will not call the LOYAL preachers, who will? I count myself LOYAL, and opposed to all innovations. I am with the Apostolic Way in its fight for primitive Christianity. J. E. McVey.
958 E. D. St., Ontario, Calif.

The Higher Powers

(Rom. 13:7)

What power is meant in the above? There can be only one correct answer

THE MEETING AT MUNDAY

Dr. Trott is to preach the first sermon in the new meeting house, the night of March 22, and a number of brethren are planning to be there.

Brother Conner and I expect to leave Dallas on the 21st, going by way of Abilene to Munday. We will have about three hours in Abilene to spend with the brethren living there and nearby places.

We would appreciate meeting as many of the brethren at Munday as can conveniently be there. We expect to spend the 22nd and 23rd with the faithful at that place, and on the 23rd we shall have an opportunity to talk over many matters concerning the paper, its work and policy with those who are present.

The church at Munday has had many harassing difficulties to meet and overcome. It would be encouraging to them to have as many of the brethren present as can manage to be there, and Dr. Trott's sermon will be worth going hundreds of miles to hear.

R. F. D.

to this question; all others are wrong. No one will deny that this power spoken of, is a power here on earth; that man has to deal with while here in this life. This power, God has commanded man to "be subject unto;" and he who resists this power, resists a power—a God ordained power. Verse 2.

This is a power, the rulers of which God uses as his ministers to take vengeance on "evil doers," and for the praise of them that do good.

This power spoken of in the above scripture, is none other than the civil power. First, from the fact, the civil power is the only power on earth man can appeal to, for a final settlement of his affairs here below. Second, this civil power is the only power that can levy "tribute" upon man; and force him to pay this tribute, which is for his protection, and there is no other power he can look to for this protection.

This is why Paul appealed to Caesar; he was appealing to the highest power on earth to protect him, outside of God's miraculous power. Third, "For men verily swear by the greater: and an oath for confirmation is to them an end of all strife." Heb. 6:16.

The civil power is here referred to by Paul; in that it requires an oath for confirmation in the settlement of all legal matters; and there is no other power on earth, can go beyond and change this legal work. So it is evident, the higher power, referred to in Rom. 13:7 is this same civil power.

But the Holy Spirit foresaw that some would deny Paul's statement, as being the civil powers, and to settle the question beyond controversy with

all lovers of truth, caused the Apostle Peter to testify to the truth of Paul's statement; so we read, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." 1 Pet. 2:13-14.

This needs no comment. "The king as supreme," means the higher powers. See Webster.

A. J. BOND.

2426 Alhambra Ave., Monterey Park,
Los Angeles, Cal.

Correction

In the issue of February 15th. I made a very grievous mistake in attributing to Brother C. D. Moore a quotation from Ira C. Moore, which appeared in the Christian Leader. I can only account for this in one way; Bro. C. D. Moore is often in my mind and constantly in my affections because of his scrupulous regard for that which is written in God's Word and Brother Ira C. Moore has departed so far from the doctrine of Christ that he is seldom in my thoughts. I trust Brother C. D. Moore will pardon this lapse on my part and that the brethren will take due note that the language quoted is that of Ira C. Moore.

G. A. TROTT.

Do not forget that five new yearly subscriptions to The Apostolic Way will secure for you a Cruden's Concordance. You need the book, and the folks need the paper.

CHRIST IN YOU, THE HOPE OF GLORY

(Col. 1:27)

Why does the Bible live? Why is it always new? Why does it seem fresher and new every day to the patient and earnest student? Why does it out-live all other books? Why does its popularity increase with the years? Why does it occupy a place in the faith and hope of the world that no other book can approach? Why has it more loving and devoted friends, and more malignant and bitter enemies than any other book? Why is it that no man ever began to doubt when he sat at his mother's knee and listened to the reading of the Bible? Why is it that every man is willing to trust the man who loves and obeys the truth? Why is the man who reads understands, and obeys the Bible more conscientious and more submissive to the ways of providence than men who do not?

The only answer I can give is that the Jesus Christ, the manifestation of God, fills the book, and therefore fills every part of it—every fact, every command, every promise. To my mind this explains the Apostolic declaration, "Christ in you, the hope of glory." Col. 1:27.

Our minds can grasp a person easier than an abstract truth; hence Jesus is the truth, and when we know him we know the truth, all truth. Jno. 8:31-36.

Why do professing Christians reject the commandments of Christ? Because of unbelief. They do not see him in his word. Why do men refuse to submit to the terms of pardon and through them receive the evidence of pardon? Because they refuse to see Jesus in his promises. Why do men appeal to heaven and ask for the Holy Spirit to come and regenerate them? Because they do not believe the apostle when he says the gospel is "the power of God unto salvation," Rom. 1:16. Why are the words of Jesus life? Jno. 6:63. Because God is in them, Jesus Christ is in them, and the Holy Spirit is in them. Could they contain more? Are they not all power?

The "engrafted word" is able to save us, James 1:21, which is another way of saying God is able to save us; Jesus Christ is able to save us; and the Holy Spirit is able to save us. For the word of truth is the revelation of God, of Jesus Christ, and of the Holy Spirit. When a man is filled with the

Quit Your Meanness

The above heading is Sam Jones' definition for a true repentance. Sam was right. If a man quits his meanness and learns to do well, he is on safe grounds. I am of the opinion that this includes all Paul said in Rom. 6, about becoming "dead to sin." When a man quits living in anything, Paul calls it dead to that thing. For instance, when a man quits living in this world (dies), he is dead to this world. When a man quits his meanness (repents of past sins) he is then dead to sin, is not living in sin any longer—has quit his meanness. But he may yet fail to learn to do well. The penalty or "wages of sin" has not been removed. He has not met God in Christ Jesus,

truth God dwells in him, 1 Cor. 3:16; Jesus Christ dwells in him, Col. 1:27; the Holy Spirit dwells in him, Eph. 5:18. If a man rejects the truth, he rejects God, Christ, and the Holy Spirit; for the Bible is no less than the revelation of God.

A theory that does not exalt the personality of Jesus Christ in our salvation, is false, and deceptive. We cannot approach the Father except through the Son, and we cannot approach Him "except through obedience of faith." He is the author of salvation to the obedient, Heb. 5:8-9, but to no one else. We cannot obey him unless we learn his will; we cannot learn his will outside the Bible. It submits to our consideration the full and perfect revelation of a perfect and everlasting God, Father, Son, and Holy Spirit. You cannot find God, the Saviour or the Holy Spirit outside of its revelation.

How can I know that I have the Father, and the Son, and the Holy Spirit? There is a divine and infallible assurance. "Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him," Jno. 14:23. See (2 Jno. 9). Here is something on which we can rest. God has but one way of dwelling in us; through the truth, "doctrine of Christ."

Do you desire salvation? Do you desire a personal and ever-present Saviour who knows every hope and every fear and every pain you endure? Jesus Christ came to earth in order that you might be saved; that you might be rich in faith and hope and peace. His way is the way, the only way. Will you receive him? How can you turn away? He calls; calls today; calls now. Will you believe him, accept him, serve him, love him all your days? If you will there is no power in the universe that can shut you out of heaven, and at last on the other shore in the city of pearly gates and jasper walls, we will live with the millions of earth, who have conquered every foe, in singing praises unto him who loves us, and washed us from our sins in his own blood, Rev. 1:5-6.

G. W. THOMPSON.
Healdton, Okla., Box 675.

fore we are buried—quit our meanness—quit sinning.

If we are buried in baptism, while dead in trespasses and sin, we are still living in sin; and all the change that would take place in baptism, would be taking a dry sinner into the water and bringing a wet sinner out. They have failed to "obey from the heart that form of doctrine," and have not been made free from sin. But if they have died to sin before they are buried in baptism, they have "obeyed the form," and are made free from sin.

If any man can show that a man has obeyed "that form of doctrine" when he goes into the water, not being "dead to sin," then I will agree with him. Paul could well say to those Romans that had "obeyed from the heart," he that hath died is freed from sin, but is very careful to tell them just when they were made free from sin.

If preachers would place more emphasis on a true repentance (quit your meanness) before you are baptized, we would not have so many wet sinners.

If a man quits sinning, he is dead to sin. He is not living in sin. He may be condemned for the sin of omission, but not for past sins he has forsaken. Christ said to the Jews, "You believe in God, believe also in me." To believe in God was right, but to disbelieve in Christ was sin. Christ said, "strait is the gate and narrow is the way that leads to life." If a man believes in God and in Christ, he will never be condemned for unbelief. He is in the "narrow way," and advanced that far on his way to life. He is nearer the strait gate than the unbeliever. He is dead to unbelief, if he now quits his meanness.

He is dead to sin and ready to go in through the "strait gate" into the one body, by being buried with Christ by baptism. He has now come to the life that is promised in Christ. In his body—the church.

I can never teach it otherwise, except some man can show me that the sinner dies to sin in the act of baptism and is made alive in the same act of baptism, but then where is the similitude of Christ's death, burial and resurrection?

A. HARLESS.

In the Church

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas and Simeon that was called Niger and Lucius of Cyrene and Manaen, which had been brought up with Herod the tetrarch, and Saul," Acts 13:1.

I do not believe that it would be doing violence to the phrase "in the church," to say it means in the congregation or assembly. So these prophets and teachers were found in the congregation at Antioch, and bear in mind, they were men. In Acts 2:47, it is said, "And the Lord added to the church daily such as should be saved." The saved are therefore in the church and the Lord has provided for them teachers, Acts 13:1, which as previously stated are men. Since they are added to the church, follows it not that they are added to the assembly or congregation?

A Correction

In the Apostolic Way for January 1, 1924, in which the report of the Cowan-Mansfield debate appears by Leland H. Knight, he makes me say "that if the word 'women' was in the Greek that it would give them the right to preach," when it should have read, "it would not prove they had a right to preach."

J. N. COWAN.

We learn that Paul, Barnabas and certain other disciples were once sent to Jerusalem to go before the apostles and elders to settle the question of circumcision. And in Acts 15:4, it is said, they were received by the church (that is by the congregation or assembly). Now by reading verse 6 we learn the apostles and seers came together to consider this question. Here is the church assembled and it consisted of a multitude, verse 12. Will some one be so kind as to tell us what it was, or whether it was day or night when this church assembled? Was it Monday, Tuesday, Wednesday, or these respective nights; or the first day of the week they assembled?

Now do not say this was not a church assembly, for verse 22 shows it to be and verse 30 says they were dismissed.

Note too that men did the teaching on this occasion. And as to the time they assembled, that is not mentioned, but one thing is certain, it was the church assembled. Now comes the Sunday school brethren with the flimsy argument that women and men are not teaching in the church when they teach before or after the hour of worship, in the classes. But remember Paul did not designate the time when he said, let the women keep silent in the church, 1 Cor. 14:34-35. But inspiration has at least furnished us with one example of the church assembling without the time being mentioned; and with men not women teaching on this occasion.

Nor did Paul state the purpose, nor the time of the church assembly when he said let the women keep silent. Therefore, any time the church assembles and as seen from Acts 15, the church may scripturally assemble for other purpose than communion service. And since women are commanded to keep silent in the church, they should therefore do so when the church has assembled for any purpose.

In 1 Cor. 14:19. Paul makes use of the phrase "in the church." Did he state the purpose of the assembly? No, therefore, any time the church assembles, he had rather speak five words, etc.

But the Sunday school brethren contend, it seems, that the church is not the church before or after the hour of worship. Well they will have to reason it out of existence to ride over Paul's expression in 1 Cor. 14:34-35.

But what good will this do? Most of them know better. They, it seems, are determined to carry on their unscriptural practice, Bible or no Bible.

J. B. MADDUX.
Route 5, Gorman, Texas.

THE DALLAS MEETING

This was a great meeting in every respect. The faithful members of the One Body put forth a strong and commendable effort to get before the people of Dallas the teaching of God's word in its original purity and simplicity. And they succeeded in the undertaking. They are on the map in their part of the city, and the future of this congregation looks bright. No pains, nor expense were withheld in advertising the meeting, and as a result, hundreds of people heard the word.

Brother J. S. Hall, of Hamilton, Texas, did the preaching during the first half of the meeting. He is one of my old time collaborators, and we have stood side by side in many meetings, as well as in many battles for the Lord. His earnest contention for the truth, together with his ability as a preacher, had won the confidence of the hearers. It was with some difficulty that I took up the work where he left off, but knowing Brother Hall as I did, and with the co-operation of the brethren, we succeeded in holding the interest of the meeting without a break.

The untiring zeal and help of Brother Duckworth in directing the work, together with the energy and enthusiasm of the congregation, were large factors in the success of the meeting.

My home was with Brother and Sister Duckworth, and it was indeed a preacher's home. Everything necessary to our comfort was provided, even to the smallest detail. I found the office of The Apostolic Way a work shop indeed, and my extended visit there has better qualified me for the work of pushing the interest of the paper. Brother Duckworth and myself went over many phases of the work, and if every reader of the paper could only realize the effort that is being put forth to advance the cause that we all love so well, they would be fired up with that zeal that fired me, and we would all go to work with renewed energy to get the truth before the world and erring brethren.

May the Lord's richest blessings be enjoyed by the faithful ones in Dallas, is my prayer.

Yours in Christ,

J. N. COWAN.

A FIVE MONTHS MEETING

The Dallas Church has just closed a meeting embracing five Lord's days. The meeting has accomplished more in acquainting the people of Dallas with the Church's plea for a pure unadulterated worship than any previous effort. Seven were baptized, two reclaimed.

The brethren have been studiously laboring for months to lay a foundation upon which to build a work that would reach every section of the city, and they are planning toward an end that will establish congregations in different parts of the city. To do this work properly it will take a great effort, much time and money, a tent, and a meeting running five months in the year. But with such efforts the good to be accomplished cannot be accurately estimated.

We want the names and addresses of all members of the Church of Christ now living in the city of Dallas. We are going to ask that every reader send us the names and addresses of all member of the Church with whom they are acquainted that are now living at Dallas. Do this at once; do not take it for granted that we already know them, for we might not. Attend to this matter promptly.

R. F. D.

Which Day?

Which day are we to keep, the first day of the week or the Sabbath? It isn't exactly clear to me, Matt. 5:18, "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

EARL W. CARTER.

In the 17th verse of the 5th chapter of Matthew, the Saviour said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill."

When Christ died on the cross he said: It is finished, I have completed the work I came to do; and since He came to fulfill the law, the law has been fulfilled. A new covenant was given, and in the new covenant we are not commanded to "keep" any day, but we are to worship the Lord on the first day of the week, Acts 20:7; 1 Cor. 16:2.

The new law is in contrast to the old, not like it. In the old they had a material temple. We have a spiritual temple. Under the old they had a fleshy high priest. Under the new,

Christ did not become high priest until he had put off the veil of flesh; under the old they were commanded to leave off material work on Saturday; under the new we are to spend the day the Lord arose from the dead in spiritual growth and development, in worship and admonition.

R. F. D.

Sinning Against the Holy Spirit

A reader asked us to explain "What is sinning against the Holy Ghost?"

1. Every sin that one commits is a sin against the Holy Ghost.

2. The sin against the Holy Ghost, for which there is no forgiveness is explained in Matt. 12:31-32. Christ says that this sin will "not be forgiven him, neither in this world, neither in the world to come." Then in Mark 3:30 we have this expression, "Because they said, He hath an unclean spirit."

Thus, we find that the sin against the Holy Ghost which is not to be forgiven a man is accusing the work of the Holy Spirit being the work of the devil.

R. F. D.

"Brother J. D. Phillips"

Brother Phillips is one of our talented young preachers. Although he is only twenty years of age, yet you would be surprised to hear him preach, and to see how effectively he handles the Word of God.

It was my great pleasure to bury him in the liquid grave, while in a meeting near Everton, Arkansas. And I believe he is strictly loyal to the Book, and worthy of the love and confidence of all who are opposed to the innovations that are dividing God's people. We are greatly in need of just such young men as Brother Phillips to take the place of our brave soldiers who have recently fallen in the fray.

His present address is Tucumcari, New Mexico.

HOMER L. KING.

Brother C. R. Nichol says this is how the apostles died: John died a natural death; Matthew slain with a sword in Ethiopia; James, son of Zebedee, beheaded at Jerusalem; James, the brother of the Lord, thrown from the Pinnacle of the Temple, then killed with a club; Phillip hanged against a pillar at Heropolis, a city of Phrygia; Bartholomew flayed alive in Armenia; Andrew martyred on a cross at Patre in Archaia; Thomas killed with a lance at Coromanded in East Indies; Thaddeus shot to death with arrows; Simon Zelotes crucified in Persia; Peter crucified head downward; Matthias stoned then beheaded; Paul beheaded at Rome; and Judas hanged himself.

Brother Duckworth please answer through The Apostolic Way how the apostles died; give book, chapter and verse.

W. F. RUSSELL.

I do not know where or how some of the apostles died. The historical reports conflict.

R. F. D.

Wichita Notes

I saw a letter not long ago from a good sister telling about the singing during a meeting at Perryton. She was very much grieved about it, and I can imagine the tears running down her cheeks as she saw and heard the performances. One singing a solo, then others singing a duet, and still others following with a quartet. Singing is a praise service, and when the church has assembled is no time for brethren to make a display of their artistic singing. "That melody in the heart is the great end to be sought, and that artistic excellence is only valuable as it may conduce to that end. That the highest artistic skill in sacred music has somehow been generally associated with the lowest spiritual culture, and has been far more promotive of sensuous than of spiritual attractions—and as singing is the only part of worship in which the great mass of Christians can personally participate, no choir singing or instrumental music (or solos, duets and quartets) should ever be allowed to interfere for a moment with this privilege of the saints."—Otey-Briney Debate.

For a song leader to jump from one part of the music to another part during the praise service is almost if not as bad as the above.

Brethren are agitating and have disturbed the peace of some, over the question of whether we should use wine or unfermented grape juice. One brother has classed those who use unfermented grape juice in the communion with Nahab and Abihu. Well my brother there is quite a difference, Nahab and Abihu were commanded to take fire from off the altar to burn incense; but they chose to get the fire from somewhere else, and doing so they disobeyed God. Had Jesus commanded us to use intoxicating wine, and we had substituted grape juice we would have been in the same class with those priests. But since he said, "fruit of the vine," and since wine and pure grape juice are both fruit of the vine, we have the privilege of using either one. If the Saviour had said wine, we would have been compelled to use wine, or disobey him.

A. J. JERNIGAN.

Wichita Falls, Texas, Box 531.

The Song Book

During the past few years there has been a growing demand that The Apostolic Way publish a song book, but the interest manifested has not been of a character to determine just what is wanted in a song book. Some want nothing but hymns, no music at all; others want all old songs, no new ones at all; others want all new songs, no old ones at all. Some think that a small book of thirty or forty songs would be sufficient and publish a new one each year; others think that we should have a larger book that would last for several years.

We do not propose to make a commercial proposition out of the song book business. If we cannot be helpful to the cause of Christ there is no need of our attempting to get out a song book. The paper is not run from a commercial basis; its purpose and object is to spread the gospel of Jesus Christ, and whatever book we sell or publish will be with the view of assisting brethren in their efforts to more effectively understand and obey the Lord, and not for the purpose of making money.

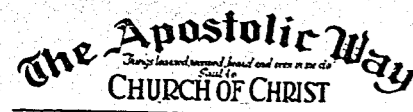
We will not publish the song book unless in our judgment, the demand for one is sufficiently centered on size and kind as to enable us to get out the book without loss.

R. F. D.

Teurman Fund

Previously reported	\$482.40
Church Ottumwa, Iowa	5.00
Church (Taylor Cross Road)	
Roanoke, Ala.	12.90
W. T. Person, Breckenridge, Texas	2.00
L. C. Falkner, Tuscola, Tex.	1.00
T. J. Latham, Woodson, Tex.	2.50
Total	\$505.80

J. R. FREEMAN,
Gunter, Texas.
The amount needed to liquidate this debt, about \$800.00
The balance necessary 294.20
R. F. D.



2105 Second Avenue, Dallas, Texas.

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

Remarks on Brother Clark's Criticism

I am willing to get everything out of "a natural process as an illustration of a spiritual change" that "Jesus or an apostle" put into it—and on more. Perhaps Brother Clark can do more. Does he find a nine-months' period from begetting to birth? Maybe he can squeeze out enough "harmony with the known laws of the natural process mentioned," regardless of what the Bible says, to get at least the "six-months' probation of the Methodists." If one does not keep within the prescribed limits, reasoning from analogy will soon make a fool of the wisest man.

That baptism is on the birth side of the analogy, Brother Clark concedes. And that one is not a child of God until baptized is a plain statement of the scripture: "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27.) "And if children, then heirs." (Rom. 8:17).

Says Brother Clark: "Its (the gospel's) mission is to make the sinner believe that Jesus was (is) the Son of God, Jno. 20:30-31. The one who believes this is said to be born (R. V. begotten) of God, 1 Jno. 5:1. Such a believer has a purified heart, Acts 15:9. Finally, this begotten child of God is baptized into the death of Christ (Rom. 6:3-4) to enter, through this doorway, the kingdom of God. He is thus said to be 'born of water,' which is Christ's appointed way into the kingdom."

Brother Clark here teaches, if I get his view-point, that this "begotten child of God" has "a purified (cleansed R. V.) heart" although yet in his sins, unsaved, unforgiven, out of Christ, out of the kingdom, and not yet to the blood of Christ, shed in his death, and which we reach in baptism!

Now tell us, Brother Clark, whether faith apart from the blood of Christ can cleanse one's heart. If not, do you teach us that one comes to the blood of Christ before baptism? See here—"The sinner who believes that Jesus is the Son of God"—"Such a believer has a purified heart." (No repentance, no confession, no baptism.) "Blessed are the pure in heart, for they shall see God," Matt. 5:8.

Hence, sinners can get into heaven in their sins, or sins are remitted

when one believes that Jesus is the Son of God. Moreover, if faith—and nothing but faith—cleanses the sinner's heart, a dead faith really does something. But it does not (Jas. 2:14-26). Now as a matter of truth, Brother Clark, does not the Greek of Acts 15:9 read "the faith?" And is not the faith the same as the gospel, or "the truth?" And does not this include all the commands to the alien sinner? Does not Peter teach that the soul is purified in obeying the truth? (1 Peter 1:22).

When we teach that a scriptural baptism, when preceded by faith (Acts 16:31) repentance (Acts 2:38), and confession (Acts 8:37; Rom. 10:9-10), brings one to the remission of sins (Acts 2:38), we have no fear that "our religious neighbors" can justly "accuse us of teaching that everything is in the water." But our good brother tells us, "I have heard able preachers contend that the sinner is still dead, still has an impure heart, and I suppose, still hates God (?) when he goes into the water."

If we leave out Brother Clark's "I suppose," we will find the apostles to be the preachers—"able preachers"—of this class. "Buried with him in baptism," says Paul, "wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses," etc. (Col. 2:12-13) See: "dead in sins," "buried in baptism," "quickened," that is, made alive; "risen with him." This is surely too plain for Brother Clark to dispute it. These are now "dead" (Col. 3:1-3) "dead to sin" (Rom. 6:1; Rom. 6:11; Pet. 2:24); but "alive unto God" (Rom. 6:11). But Brother Clark has not yet learned to "likewise reckon" (Rom. 6:11) "it seems."

"Sins come out of the heart" only as thoughts come from the heart, and sins go into the heart, as thoughts enter the heart, Jas. 1:14-15. And nothing can purify, or cleanse the heart that cannot remove sins; and this is nothing but the blood of Christ. Sins remain until they are remitted; sins are not remitted until a person obeys "from the heart that form of doctrine" (Rom. 6:3; Rom. 6:17-18), when one is made free from sin and a servant of righteousness.

When a man's heart is cleansed from sin, his record is cleansed from sin. When the record of a man's sins is blotted out, a man's sins are blotted out—the record and the sins come and go together, Heb. 8:12. Hence, the expression "dead to sin" is never, in New Testament teaching, applied to an unbaptized person. If one is dead to sin before baptism and also dead to sin after baptism, when was he "quickened," that is, made alive, for he is still dead after he is risen in baptism just as he was before baptism? If he is alive unto God (as "dead to sin" signifies—Rom. 6:11) before burial in baptism, he was then buried alive; moreover, if he is then quickened from this state for a resurrection in baptism, he is quickened to a state of sin. In other words, if Brother Clark's sinner is alive unto God and living with

Christ before baptism, why bury him into death (Rom. 6:4) and separate him from God and Christ?

I fail yet to see Brother Clark's ground for his teaching that one is a child of God as soon as he believes in Jesus as the Son of God. And I fail to find any Bible statement to the effect that one is "dead to sin" before baptism. One arises from baptism after being "made alive," and then he is "dead to sin," and should walk in newness of life.

Who is born of God? 1 Jno. 5:3 says: "This is the love of God that we keep his commandments." "And every one that loveth is born of God." (1 Jno. 4:7). And keeping the commandments includes baptism.

J. C. FALKNER. Wesley, Arkansas.

REPLY

The reader is asked to remember that Brother Falkner and I agree that faith, repentance, confession, and baptism are steps of obedience necessary to bring a sinner to the remission of sins. We are, therefore, not discussing the question: "When does a sinner reach forgiveness?" The difference between us relates to the kind of man who comes to baptism. In other words, what is the condition of the child of grace that comes to the hour of birth? Brother Falkner argues that such a person is dead, does not love God, has a dead faith, an impure heart, etc. Think of it! A dead man, full of sin, in the devil's kingdom, with only a dead faith to move him, and such a being actually obeying God while he does not and cannot love God!! Of all the preposterous, illogical nonsensical theories I have ever heard or read, this heads the list.

He begins the foregoing "Remarks" with a dish of nonsense that doesn't sound like Brother Falkner. I shall not accuse him of borrowing some other man's paper, but his style in this article compares rather poorly with that of former articles. I am quite sure that several rather prominent readers of these articles are interested in this little tilt; hence, for their sakes too, I am prolonging my part of this controversy somewhat beyond what may be thought just limits.

Brother Falkner's chief error lies in not reasoning closely. In the second paragraph above he asserts that one is not a child of God until baptized, then quotes Gal. 3:26-27 to prove it. This passage says we are children of God by faith. The word f-a-i-t-h to him must be a synonym of the word w-a-t-e-r. I believe in water as much as any man so long as you leave it where God put it, but I have no confidence in any man's theory who puts it somewhere else.

Next we come to consider the heart. Here Brother Falkner again blunders badly. His conception of the heart seems to be that it is a vessel filled with sins till it gets into the water, whence it comes out clean. The heart thinks, reasons, loves, purposes, etc. It is an active, working machine. While it thinks, loves, and purposes evil, it is said to be impure. When it comes to think, love, and purpose good, it is called pure. This is too common-place among us to demand proof. Now, what changes, purifies, the heart in this way?

Is it water? If I had heard such doctrine and no other in my youth, I should have been an infidel today. No! It is the power of God's Word, exerted through the preaching of the gospel that leads honest men to think, reason, and purpose aright, that gives them a new heart. True, Jesus said, "The pure in heart shall see God." He also said, "The peace-makers shall be called the children of God"—Brother Falkner, can a man be a peace-maker before he is baptized? Not if you are correct on the "pure in heart," for remember you have argued repeatedly that none but the baptized are children of God.

Next, we come to his "dead faith." When James said, "Faith without works is dead," what did he mean? Did he mean it was lifeless or fruitless? If lifeless, how does such faith ever get to the water? I have always taught that faith takes a man to baptism, "when they believed they were baptized." (Acts 8:12). Brother Falkner's sinner is dead and his faith is dead! What takes him to the water, Brother Falkner? Miraculous power, direct operation, or something of the kind, must be provided. James simply means what the Bible everywhere teaches that faith must work by love in obeying the Lord to reach a promised blessing. I do not believe any passage of Holy Writ properly construed teaches such abused doctrine as my brother gets out of this passage.

Brother Falkner insists that all the unbaptized are "dead in sins." Let us see: Paul says, "We are buried with him by baptism into death." "Buried by baptism into death!" Jesus was buried after His death. Rom. 6:3 shows that we are baptized into Christ's death, not our own. He shed his blood in his death. That blood gives remission of sins to those who reach it. The notion that we baptize a man who is dead to God, spiritually lifeless to give the Lord by some miraculous power a chance to quicken him, beget him, and "born" him (so to speak) in two or three seconds while he is under the water, is, to me, about as absurd thing as I ever thought of.

A man may be dead to the love of sin, dead to the practice of sin, dead to the power of sin, or dead to the guilt of his past sins at different times. His whole-hearted belief of the gospel makes him dead to the love of sin and alive to the love of righteousness. His repentance, when genuine, renders him dead to the practice of sin. The only design of his baptism is to make him dead to the guilt of sin by bringing him to the blood of Christ. When this is done, he emerges into the kingdom of Christ.

To help Brother Falkner see some points more clearly, I submit a few questions: 1. Does God beget His children in the act of baptism? If so, what power does He use? If not, when does He beget them? 2. Why do you love God? 3. When and why did you first love Him? 4. Tell us exactly what kind of person you baptize. Does he believe God and still hate God? 5. Please explain, if you can, how baptism teaches a man to love God.

N. L. CLARK.

Sommer's Paragraphs

He now comes to the question of "Christians engaging in carnal warfare." But he did not tell his readers why he jumped into the yard and is now barking through the cracks in the fence. Well, here is the why. We recently came at him with the following proposition, and it just about scared the life out of him, and he scampered into the yard out of danger. Proposition: The New Testament authorizes a Christian to engage as a soldier in the destruction of human life in the battles of his country.

He says that "We wish our country to shed human blood, if necessary, to defend us and our families:" but he does not tell the truth when he says it. We do not "wish" any person or country to shed human blood. Neither do we "pay for some other fellows to shed blood," as he says we do. As well say that when we pay a man his wages and he takes the money to buy a gun and with it commits murder, that we paid the fellow to shed blood.

Sommer is a logician—to hear him tell it; but he seldom "pans out" in logic.

If "an eye for an eye, and a tooth for a tooth" is keeping the Golden Rule, I never learned it. Our Lord taught us, saying, "Resist not evil." And when Sommer says we "do not believe in doing for our country what we wish it to do for us," he does not tell the truth.

He says: "Cornelius mentioned in Acts tenth chapter was a soldier in the army of heathen Rome, and yet Christ made choice of him as the first Gentile," etc.

Yes, he was a soldier; and he was a sinner, not a saint. And after sinners became saints, they were to "walk in newness of life," and have their "fruit unto holiness." (Rom. 6; Col. 3). Imagine Cornelius, after he "put on Christ" (Gal. 3:27) walking in the foot-steps of Christ "in the army of heathen Rome!" (1 Pet. 2:21). Imagine Christ, if you can, as a centurion "in the army of heathen Rome!" leading men to slaughter! Where did Sommer learn his bloody Golden Rule? Not from the Saviour, who "came to save men's lives, and not to destroy them."

Peter was—yes, was—a sword-user: but Jesus said to him: "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." (Matt. 26:52). Papal Rome has taken the sword.

If Sommer believes that one can, as a Christian, engage "in shedding human blood in such warfare," why did he not do so when the Christians of the North and those of the South were engaged "in such warfare" in 1861-5? Was it because, through the influence of God-fearing brethren, the government exempted "the conscientious objector?" Why did not Sommer show his faith by his works?

You can now see why it is that Sommer sulked through the fence out of danger, and is now barking at a shadow.

Gibbon in his history of the Decline and Fall of the Roman Empire says:

"If we seriously consider the purity of the Christian religion, the sanctity of its moral precepts, and the innocent as well as austere lines of the greater number of those who during the first ages embraced the faith of the gospel, we should naturally suppose that so benevolent a doctrine would have been received with due reverence, even by the unbelieving world: that the learned and the polite, however they might deride the miracles, would have esteemed the virtues of the new sect; and that the magistrates instead of persecuting, would have protected an order of men who yielded the most passive obedience to the laws, though they declined the active cares of war and governments."

We now come to the "cups." When Sommer finds his example to "have a cup for every dozen disciples," we shall follow it. He admits that in the example there was one cup for all; and the same language shows that the church at Corinth had one cup for all, and not one for every dozen.

Read it: "The cup of blessing which we bless, is it not a communion of the blood of Christ? The loaf which we break, is it not a communion of the body of Christ? seeing that there is one loaf, we, who are many, are one body, for we all partake from the one loaf." (1 Cor. 10:16-17).

If "the loaf" signifies "one loaf," then "the cup" signifies one cup.

Now, put your loaves and your cups on the table, and you destroy the apostle's argument for unity, as effectively as does the man who sprinkles for baptism destroy the apostle's argument for burial. (Gal. 2:12; Rom. 6:1-4).

And "he took a cup." (Matt. 26:27). Who does not know that "a" or "an," is a modern form of the Anglo Saxon one? Hence it is "one cup." Language cannot be plainer. And he said, "Drink ye all ez, from, or out of it." (Matt. 26:27).

If it requires a "plate" in order that it may be done decently and in order, I say, have a plate. Everything that is necessary to carry out a command is implied in the command.

Now if Sommer will affirm his teaching on this subject or deny the teaching of those who contend for the New Testament example, let him do so, like a man. We will meet him anytime.

1. He says: "We have been taught that the Saviour said, 'He that believeth and is baptized shall be saved,' and that doctrine suits us exactly."

This is one time you told the truth, brother; and we are sorry that it does not suit you when you want to "shake in the sects," who do not believe this, but are "saved by faith only" as a very wholesome doctrine, and receive baptism as a nonessential to salvation.

2. He says, "Having been baptized for the remission of sins, we feel that we have a much better reason for hope of salvation than any of the sects, even if we take life easy."

As to our taking life easy, we are willing to let the Lord judge. And as to our baptism for the remission of sins, we have a ground of salvation as much better "than any of the sects"

as he who obeys a command has over one who does not obey that command.

Now if Naaman could have been cleansed without obeying the command of God, so can "the sects" obtain salvation without obeying the command of God, and vice versa.

God commands man to be baptized for the remission of sins. Or as Thayer, in his lexicon states it: "To obtain the forgiveness of sins." Or as McClintock and Strong state it: "To be baptized for the remission of sins means to be baptized with a view to receiving this."

Hence any one can see that "the sects" do not obey this command, for they receive another baptism, and not the one commanded.

4. I think I know what ails Sommer here: We are exposing his ungodly teaching and practice, and he wants us to quit.

5. Yes, truly, brother, "We wish to move along in the old way." The "old paths," are good enough for us. And if we walk in them, there will be no need of the cry, "Back to the Bible."

6. As to our knowing "so little about the Bible," we are willing to let the people decide if Sommer will meet us. Show up now.

No, we don't "find any precept nor example" for your classes. And you here acknowledge that you find none. Hence we say, and you once said (Tract the Sunday School Question Considered, page 10) the same, "It is not expedient to form them if so doing will become offensive to even one brother or sister who is in good standing." And you said, "The same is true in regard to women becoming teachers of classes in a meeting house."

But you have now changed on this, you tell Brother T. J. Clark, of Gainesville, Texas. And from the fact that you yet refuse to affirm such practices Scriptural, it is evident that you yet know that you find "neither precept nor example" for them. Hence you are a confessed schismatic—dividing the church over things you admit can be sustained only on the silence of the Bible. You can as logically advocate infant baptism to the ruin of the church; yes, or any other humanism, "Where are you at," anyway?

7. You say, "We have neither special precept nor example" for women to partake of the Lord's supper. You're a wonderful Bible man, I must say. Look here: The disciples came together to break bread." (Acts 20:7). Women are disciples (Acts 8:12; Matt. 28:19). Therefore the women came together to break bread. Here is a special example.

Yes, women are "allowed to sing." The command is not to laleo (speak); and laleo does not mean to sing; hence singing is not included in the inhibition.

Now, come out and meet us. Show the people how well you know the Bible and what a logician you are, and quit bragging on yourself. You're not a coward—of course not; just weak in the knees and lacking backbone, that's all.

H. C. HARPER.

Important

To the Churches:

It has been the intention of those connected with The Apostolic Way to put a man in the eastern field ever since Brother Teurman's death. "I have traveled extensively in this section since that time, and I find an inviting field for evangelistic work here—a work that should be taken up immediately; and I have found a man who has a tent and who is willing to enter upon the work as soon as it can be arranged to do so; and believing that there are churches and individual Christians that would like to have fellowship in this work, I am bringing it to the attention of as many as I can. And I ask those who see opportunities to do good and establish churches to write Brother O. A. Timmons at Ramsey, Illinois, so that he can arrange the work to the best advantage.

Now, brethren, let us show our faith by our works. So please call the attention of the brethren and the churches to this matter immediately and send contributions directly to Mrs. O. A. Timmons, Ramsey, Illinois, and all will be duly acknowledged through the Apostolic Way. Act immediately, for this work is very important just now.

H. C. HARPER.

COMMENTS

The need of an evangelist or several evangelists who could give their entire time to preaching has been badly needed in the east for years. When Brother Teurman first moved east, it was his purpose to give his time to the evangelistic work. But when he became publisher of The Apostolic Way his plan was interfered with, and since his death plans have been under discussion for getting a man to take up the work in the east.

Much of Brother Teurman's support while in Georgia came from the west; and if brethren in the east will put forth a special effort to lay by funds and maintain the work there, I am sure that some support for a man can be found in the west.

We have some brethren in the east who are willing to sacrifice for the cause of Christ, some of them have proved that they are willing to do so. But as a whole, liberality of the brethren in the east is not sufficient to maintain the work there. I am hoping that they will come to the support of the work mentioned by Brother Harper, and that they will keep Brother Timmons or some one else in the field continually, not only in the middle east, but also in the southeast.

R. F. D.

Ashley Fund

Table with 2 columns: Name and Amount. Includes entries for Katie Hinds, Millsap, Texas (\$5.00), Church, Okmulgee, Okla. (\$25.00), Church, Waco, Texas (\$25.00), T. J. Latham, Woodson, Tex. (\$25.00), and Sent Direct to Sister Ashley, Church, Union City, Georgia (\$17.50). Total \$245.65.

Appreciates The Apostolic Way

I read every issue of The Apostolic Way and must say that it is the best paper that I know of, for it is real. I think this world would be a better place in which to live if every home in this broad land would take The Way and heed its teachings.

I am sending check to renew my subscription, also two new subscriptions. I wish I was able to send it to every home in this community.

There have been very few gospel sermons preached in this part, and you can imagine how things are. They seem to have forgotten their Maker and are going about deceiving and being deceived, trying to establish their own righteousness, and indulging in worldly pleasures. "But she that liveth in pleasure is dead while she liveth." Tim. 5:6.

They will even get mad at you if you try to show them the error of their way, and try to lead them in the right way. But this should only make our faith stronger. Christ told us that on earth the Christian "shall suffer persecutions." It is our duty to overcome the evil ways of the wicked by teaching the true gospel. If we do not, we ourselves are not the servants of God. "He that commits sin is of the devil; for the devil sinneth from the beginning." I John 3:8. "While they promise them liberty, they themselves are the servants of corruption." 2 Peter 2:19. So if we promise them liberty, we have sinned and he that sinneth is of the devil. "Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Rom. 1:32.

I have seen people who seemed to enjoy things that others would do that was wrong, even if they would not do the same themselves. But that means death to them, if it means death to the one that performed the act, according to the Scripture above.

It seems to me that some people would be ready to put a Christian to death if they were not afraid of the law of the land. They would be as bad or worse than they were in the days of Christ and the apostles.

It seems to me that we are living in the last days. In old Bible times when people forgot God, would not be obedient to his laws, and loved the world and the pleasures of the world more than God, they were destroyed. It is growing that way fast now. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affections, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, lovers of pleasures more than lovers of God; Having a form of Godliness but denying the power thereof; from such turn away." 2 Tim. 3:1-5 Surely we are living in the last days. We need more Christian workers, who will stand for the truth and right and nothing else.

We must study that we may stand approved in the day of judgment. Let us all strive to do better and more for others, Christ and his cause than we have in the past; so we may hear the welcome words: "Well done thou good and faithful servant, enter into the joys of the Lord."

A READER.

Bobbed Hair a Sin

Why should it concern me how women dress or wear their hair? But since my earliest existence it has been the custom for women to wear long beautiful hair, this new style of short hair does not appeal to me. It looks odd and unbecoming to grown women.

But now let us take another view of it, and look through the eye of God. Christians, baptized (immersed) believers, should consult God in all things whatsoever they do. The woman being responsible for the greatest downfall that ever befell mankind by being over persuaded or beguiled by the serpent to eat of the forbidden fruit. God said unto her, "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee," Gen. 3:16.

He had created them with equal dominion over all animals, Gen. 1:28, but after the fall he gave the ruling glory to man. Man is the image and glory of God, but the woman is the glory of man, 1 Cor. 11:7. The male sex is a kind of representation of the glory, majesty, and power of God. Therefore, man ought not to cover his head and face to cover the glory of God shining in him. But a woman's long hair is a glory to her and is given her for a covering of her head, that her prayers and teaching (prophesying) might not be a dishonor to her, 1 Cor. 11:5.

Just imagine a professed Christian mother with short hair, teaching her family of children, while her good Christian husband is out laboring for a support for his family; (this is the appointed time for women to teach, and not in the public assembly or any other public place, 1 Cor. 14:34-35; 1 Tim. 2:11-12.)

"Judge in yourselves: is it comely that a woman pray unto God uncovered, (or unveiled)? Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? But if a woman have long hair, it is a glory to her: for her hair is given her for a covering," 1 Cor. 11:13-15.

In Paul's day it was a custom for a woman to wear a veil in addition to her long hair. This was a custom in my early days, 50 years ago, except for the aged woman and she wore a cloth tied over her head in addition to her long hair; for it was a dishonor for her head to be uncovered.

It seems the world is trying to get as far from the teaching of Christ and the inspired apostle as they possibly can, and many, many weak Christians are being led out of their line of duty by practicing the styles and fashions of the world. We as a peculiar people are committing sin by so doing, James

YOUR MEETING

Brethren through custom have grown in the habit of having one meeting a year. Each congregation should have the gospel preached ten days out of every month in the year, at their own, or some near by place. They would grow in grace and in the knowledge of the truth.

By custom, many churches are in the habit of waiting until it is time to start their meeting, before preparing for it; a very unbusiness like practice—a demonstration of a lack of spiritual interest. Just why brethren should act in such a haphazard way, as related to the Master's work, is not easy to be understood. A good farmer would not think about waiting until time to plant before making any preparations. Brethren should be at work all the year, planning, studying, and consulting one with another about getting the gospel into the minds of their neighbors and friends. Preach it, or have it preached publicly and teach it privately, systematically; and systematically does not involve any human machinery. The machinery has already been provided, just keep it at work, and the results will justify following the Lord's plan.

I have had brethren wait until the first of July and then write me to hold a meeting for them in either July or August. I am sure they do other preaching the same way. If you expect to have a meeting in July or August, and are not already prepared, get busy. Talk about the meeting, one with another. If you expect to have some preachers visit you and do the preaching, communicate with them at once; do so now.

R. F. D.

says in James 1:27, to keep ourselves unspotted from the world.

Heaven is God's home, and he has a right to say who shall share that home with him through the ceaseless ages of eternity. And women who will not dress with shamefacedness, 1 Tim. 2:9, need not have any hope of sharing that beautiful home, not made with hands, whose builder and maker is God. It is just as sinful for a Christian man to wear long hair or a Christian woman to wear short hair, as it is to steal, to kill, to commit adultery, to lie, to bear false witness, or to covet. The same God forbade them all. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." James 2:10.

W. A. BERRY,

McLean, Texas.

A Question

The Gospel Advocate defends the practice of receiving into fellowship those who claim that they were baptized to obey God. Can a person be baptized to obey God without being baptized for the remission of sins? If so, I would like for some one to tell me how this is done. I cannot read it in the book that way.

T. D. BUCHANAN.

Rt. 1, Box 21, Prescott, Ark.

ANSWER.

No one can obey God in being baptized who is not baptized for the remission of sins. For in Act 2:38, sinners were commanded to be baptized for the remission of sins.

An example: In 1 Cor. 11th chapter, we read that the Corinthians were meeting to eat bread and to drink wine (a thing commanded) but this was not accepted, simply because they did not discern or understand the Lord's body. If God did not accept the eating of bread and the drinking of wine, by his own children, simply because they did not understand its purpose, certainly he will not accept the sinner in being baptized unless he understands it is for the remission of sin.

I. G. HAYES,

Gunter, Texas.

Don'ts for the Preacher

Don't call a preacher and not support him.

Don't talk about him if he is poor dressed; you may be partly responsible.

Don't talk about him if he gets in debt, while you had your pocket book hid.

Don't require more of him than you would be willing to do yourself.

Don't forget that he has to leave his family to preach for you, while you are at home with yours.

Don't have him do all the singing, praying, starting fires, lighting lamps, etc. He came to preach.

Don't have him to get up at four o'clock in the morning; he needs rest.

Don't knock on his meeting.

Don't talk about him when he is gone; he is your brother.

Don't FORGET to read 1 Cor 9:14.

A BROTHER.

Funds Received For February

Table with 2 columns: Name, Amount. Church at Ottumwa, Iowa \$ 5.00, Church at Corsicana, Texas 7.33, Church at Bunker, Texas 12.00, M. T. Beaman, Texhoma, Okla. 2.50, A Brother, Sabinal, Texas 2.00, Thomas Weger, Colbert, Okla. 1.00, O. C. Ribble, Bunker, Texas 5.00, M. F. Coons, Elmdale, Texas 2.50, W. E. Kelley and wife, Stanton, Texas 5.00, Church at Eola, Texas 8.00, Mrs. M. F. Boshears, Nevada, Texas 1.00, Total \$51.33

Many thanks brethren and sisters for your Christian kindness.

E. GILLISPIE.

McKinney, Texas.

Will Put It Over

I shall do all in my power to help increase the circulation of The Apostolic Way where I go. The faithful ones do not rally to its support as they should. The Sunday school bunch are doing all they can to down The Apostolic Way; but thanks, we will put it over the top. Wish we could make it a weekly; could then do a greater work.

A. N. KENNEDY.

Memphis, Texas.

Was Jesus An Observant of the Sabbath, According to the Law?

The question as to whether or not, Jesus observed the Sabbath, is a very important one. With the Sabbatarians, this is a foolish question, for they take it for granted that Jesus was a Sabbath observer. In this, like many other things, they assume.

I have read many books on the Sabbath question, such as D. M. Canright, W. B. McVey, H. M. Riggle, J. Henry Monk, S. H. Hall, et. al. All of these men agree, as far as I am able to discern, that Jesus was an observant of the Sabbath. While all of these men are, by far, my superiors, yet I cannot coincide with them on this point. It seems probable to me that they have overlooked a few things.

I would ask, why should Jesus observe the Sabbath? 1. From a sacrificial point of view, it would seem to me out of place, and foolish for Jesus, "the Lamb of God" (Jno. 1:29), "Our Passover" (1 Cor. 5:7), "A Sacrifice" (Eph. 5:2; Heb. 9:26), to offer, or have offered for himself a sacrifice; he himself being a sacrifice. Were not all of the observants of the Sabbath benefited by the sacrifices which were offered on the Sabbath day? If so, in what way could the sacrifices benefit Jesus? Were they not offered for errors or sin? (Heb. 9:7; 7:27). Sacrifices were offered for sin. Christ "knew no sin" (2 Cor. 5:21). Therefore, the sacrifices which were offered would not, or did not, benefit Jesus.

2. He declared himself to be "Lord of the Sabbath." If he was "Lord of the Sabbath," he must have been its ruler. If he was "Lord of the Sabbath" and its ruler, he must have been superior to it. If he was "Lord of the Sabbath" and its ruler, and superior to it, it must have been inferior to him. If it was inferior to him, why should the superior bow, as it were, to the inferior? If he was an observant of the Sabbath, it appears to me that it was made for him, yet he says he is "Lord of it." If he was inferior to the Sabbath how could he abolish it—it being his superior?

3. It is argued by some that Jesus was the giver of the Ten Commandments. If he was the giver of the Ten Commandments, why should he be under any obligation to obey a law of which he is the author? The gospel, "grace and truth," came by Jesus (Jno.

1:17). The gospel is called the "law of Christ" (Gal. 6:2). Is Jesus an observant of the gospel? Does the gospel have dominion over Jesus? Were any persons required to observe the Sabbath, over whom the law had no dominion? We ask the same question relative to the gospel. Does the gospel have dominion over Jesus? If you say no, then we will ask, why should he be an observant of it? You may say he is not an observant of the gospel. If he is the giver of the law and the gospel, as some say he is the giver of the law, why should one have dominion over him more than the other? Again, we will ask the question, was Jesus an observant of the Sabbath, according to the law? First, let us see what was expedient for the Jews—the observants of the Sabbath—to do on the Sabbath day, "abide ye every man in his place, let no man go out of his place on the seventh day" (Ex. 16:29). This one command is enough. If we can find where Jesus went out of his tent on the Sabbath day, it stands that he was either a Sabbath breaker, or was not obliged to observe it at all. If it be argued that he was a Jew, therefore, subject to the Sabbath, we see him as a Sabbath breaker, for he was found out in the cornfield on the Sabbath day, (Matt. 12:1).

J. E. McVEY.

Sent to Gospel Advocate

Editor Gospel Advocate.

Dear Sir: I wrote the following to you some time ago: "If it is not asking too much, will you please give me the number of congregations throughout the country that are using your Sunday school literature? You know there are some that are opposed to the Sunday school, and I am sure that I can use this information with good effect."

The following is your answer: "Dear Sir: Answering yours of recent date, we wish to say we are sending Bible Lesson Helps to 2500 or 3000 loyal churches. We trust this is the desired information."

We know that the church is used in two senses, as the church at Rome, Corinth, Ephesus, Phillipi, and Colosse, each one a Church of Christ; but taken collectively they, with all other congregations that have obeyed the gospel of Christ, constitute the one one body, of which Jesus is the head.

Now here is the body of Christ composed of 2500 congregations (I use the minimum number) which is supposed to do this body the greater amount of good, 1 teacher or 5000 teachers? We know that the brain work is done by the man who gets up the Sunday school quarterly. But God has ordained a plurality of elders in every church, Act 14:23. Some congregations have three or four elders and some even more, but we cannot have a plurality with less than two. And as two times 2500 makes 5000, surely 5000 elders can cover a wider field of thought, and consequently, do this body a greater amount of good than can any one man.

But this is not all. The fact that they use the Sunday school literature proves that they have the Sunday

school. I am sure there is an average of ten families represented in each of these congregations; but God has ordained two teachers in every family, "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." Eph. 6:4. Also the apostle said, I would that the younger women marry, bear children, and guide the house. The expression "guide the house" surely means she is to assist the husband in teaching and governing their children; obey your parents (both of them). Now with ten families, and two teachers in each, makes twenty more teachers; and since 20 times 2500 makes 50,000 teachers that God has ordained to teach daily, and 5000 elders on the first day of the week, surely this is better.

Besides God said through Isaiah, "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." Isaiah 55:8-9. This is the Lord's way, and who of the Sunday school advocates will say that God's way is not best?

Besides it is not possible for any man to get up a system of work that is applicable to 2500 congregations, except in one way, the elders have to stifle investigation and submit to that line of work. Who will say that God will justify the elders in doing that? But since the elders can know the needs of the congregation better than a man that has never been among them, we can see the wisdom of God in having them do this work.

W. T. McMILLAN.

1436 Arlington St., Houston, Texas.

Things In Brief

I have time open for meetings. Address me at Memphis, Texas. A. N. KENNEDY.

I want to get in touch with a brother who is a good blacksmith and acetylene welder.

I have some time for summer meetings not engaged. C. R. GRAVES. Box 145, Lockney, Texas.

I have just closed a good meeting at Calawa Heights, W. Va. The battle is on in West Virginia on the Sunday school and sect baptism question. I am glad that there is one paper in the brotherhood that stands for the truth. Brother Duckworth, we are with you. G. W. TERRY. Maynor, West Virginia.

Sister Mollie Flintge departed this life November 24, 1924. She was a noble woman, true to every duty to God, doing all she could, and the best she could. We have hopes of meeting her in that heavenly clime, where parting will be no more. May we all live nearer each day to the Divine will of our Lord. Yes, we will dread death no doubt, but we can live so we will not be afraid to die. J. W. STOBOUGH.

Our congregation is growing nicely, have at least forty members now.

M. D. SCOGGINS. 1203 S. Johnson St., Amarillo, Texas.

In the Master's work; good crowds, and fine attention. Two to be baptized today. J. S. HALL.

Hamilton, Texas.

I have moved to Mound, Texas, please send my paper to that address. I noticed in The Apostolic Way the pictures of two preachers engaged in the Dallas meeting; they sure did look natural to me. Would like to have been at Dallas for the meeting. Brother J. N. Cowan baptized my wife and myself; and I have known Brothers Cowan and Hall something like fifteen years. They stand today for the same pure gospel they did that many years ago. I do not believe Dallas could have done better in the selection of preachers to hold their meeting. If I should have any favorites among preachers, Brothers Hall and Cowan would be numbered.

AUBREY BAIZE.

I have seldom come before the readers of "The Apostolic Way," as I have always been in a position that I could not answer calls for protracted meetings—only in a limited way. But now for the first time since I began preaching, I can answer calls from the time this is read in The "Way" until next fall, with the exception of the first half of July.

I do not mean to be advertising for places to preach; I simply do this to let the brotherhood know that I am ready for the field; that is, ready to preach the unsearchable riches of Christ, and to fight, in the spirit of Christ, all additions and subtractions to or from God's revealed word. In the front of the battle you will find me.

E. J. SMITH. Box 384, Crowell, Texas.

"Paul in giving instructions concerning the department which should obtain with them when observing the Lord's Supper in 1 Cor. 11, addresses the whole church. Read the first verse of the first chapter, and you will see he wrote not only to the church, which was at Corinth, composed of both men and women, but he addressed his epistle to all who call upon the name of the Lord Jesus in every place. Now to all such, both men and women, he gives instructions in the 11th chapter about taking the Lord's Supper."—Joe S. Warlick, Gospel Guide.

Brother G. B. Slinger, of Hylton, Texas was with us on last Lord's day; and will continue to come for Saturday night, Sunday and Sunday night services of each third Sunday for the present. A small number of us are not forsaking the Lord's day assembly, at Novice, Texas.

The Apostolic Way continues to come, and is as good as ever. R. B. GRIFFITH.

Brother G. W. Thompson of Healdton, Oklahoma, preached for the loyal brethren here. Brother Thompson is in his 74th year, but he is still active,

and wants to put in all of his time preaching. The brethren should call him out and see that he gets support. Brother Thompson stands today where he stood twenty-five years ago. When the brethren drift from the Word of God and go off after innovations, Brother Thompson stands pat on the Bible way, then of course, they drop him like a hot brick. I want the loyal churches to see after such men, also the young preachers. They too need encouragement.

Our little congregation at Loco, Oklahoma, numbers twenty-two now, for which we are thankful.

M. SELLERS.

You may enroll me and family as being opposed to carnal warfare.

The church at Mena is in a divided state. We have a few brethren that are contending for a thus saith the Lord in every thing; while some of them with two of the elders, had rather be governed by a man-made way and drive from among them the faithful few, than to be guided by the law of the spirit.

Peter, who was an elder, exhorts the elders to feed the flock, and to do it willingly and not for filthy lucre, but being ensamples unto the flock. Are they doing this?

May The Apostolic Way and the brethren who are behind it be instrumental in the hands of the Saviour of all men in restoring the true worship back to the church as was in apostolic times is my prayer.

J. W. THOMPSON.

Is singing teaching? The advocates of the class system say yes. If they are correct; I would like to have them answer, as they are claiming that the instructions given by Paul in 1 Cor. 14th chapter, has reference to the worship. First, do you allow your women to sing in the worship? Second, do your men sing one at a time? I hope some one will speak out, as you have had Brother Trott at work on singing for some time. I suppose that you can explain it better to your satisfaction than Brother Trott can, and maybe Brother Trott will not be so hard to satisfy.

J. M. BLOODWORTH.
Elbert, Texas.

This the third Lord's day in January. All is well and doing fine; snow about 8 inches to 1 foot and still snowing. The church is doing fine. Yes, about twelve attended the worship this morning. We have thirty-two members here.

Brother Chas. F. Reese, the blacksmith of Henrietta, Texas, was with us last Lord's day. He is largely the cause of our being in order here. He baptized seventeen of our present number for us; he is a true minister of the gospel. I have known him for 12 years, and labored with him no little.

We have recently decided to worship as we find revealed in the New Testament and it only.

C. C. CLEARY.
Route 1, Box 157 1-2,
Wichita Falls, Texas.

We, the Church of Christ, worshipping at Elk City, Oklahoma are so happy I cannot refrain from writing.

There may be other congregations that are getting along just as well as we, or better, I hope so anyway. We started a few years ago with about ten in number; now we number sixty to sixty-five. All in peace and harmony; not a jar. It seems that-brotherly love is bound in the bond of peace.

My advice to any member of the body of Christ that is bothered with any kind of innovations, whatsoever, withdraw themselves, get out to themselves and worship God in God's way. God is a just God, and expects man to worship him in spirit and truth. Things guessed at may not be truth. So you see we had better be careful.

Brother Musgrave will begin a series of meetings at Elk City on the first Monday night in March, to run indefinitely, owing to the interest. Brother Charley Watkins will hold us a meeting, beginning sometime about the first of September.

I will have to speak of that grand old man, Brother Osterloh. He held two meetings for us last year. He planted seed that sprouted, and are growing. We need more like him.

H. A. COOPER.

Elk City, Okla.

I have changed my address from Liberty Hill, Texas, to Lampasas, Texas.

D. D. ROSE.

Something like two years ago, while John M. Rice was in a meeting, several of the members went off after the Sunday school. But Brother J. H. Stewart, myself, and others stayed with the truth. Last Monday, March 2, we had a called meeting; and the folks that went off after the Sunday school gave up all of their practices and came back to the truth. It is wonderful; but God said, by the prophet, that his word would not return unto him void, but would accomplish the purpose for which he had sent it.

Brother T. R. Vaughn of Chickasha, Oklahoma, completely whipped the Baptists at Alex in an eight session debate; general question was discussed. Brother Vaughn is a strong man, and also a humble Christian.

Our Purpose

It is the purpose of the publisher of The Apostolic Way to make it an open forum. That does not mean we will print everything sent to us. But it does mean well and thoughtfully prepared articles on both sides of any question will have a chance of reaching our readers, so far as space may permit.

We will not agree to publish anyone's article in advance of their writing such article, but no article will be kept out of the paper simply because we oppose the ideas therein expressed. We are not trying to build up a sect or put up a theological wall around our readers. If we have concrete views on any question, we purpose to reserve the right to express or not express them just as we may determine. If someone writes an article with which we agree and we desire to allow someone who does not agree with it, to reply, we reserve the right to do so. If we receive an article with which we do not agree, we reserve the right to make any comment we see fit or have someone else to do so or publish the article without comment. In other words we want it understood that while we reserve the right to a final say, we do not propose to close the columns of our paper to all matter except that which is in harmony with our views. Usually a religious journal is confined to the matter with which the managing editor is agreed.

We want it further understood, that we are not, in any way, responsible for the views of any articles published in the paper by its editors or contributors, unless we elect to state our indorsement.

In other words, the columns of this paper are not bound by the pet views of the publisher or any of its editors or anyone of its supporters or contributors.

R. F. DUCKWORTH.

Brethren let us contend for the unity of the spirit. May God help us to be humble and do his commands.

E. H. CAVIN.

Ninnekah, Oklahoma.

My Dear Brother Duckworth:

I am ashamed of not writing you sooner, but I have been sick.

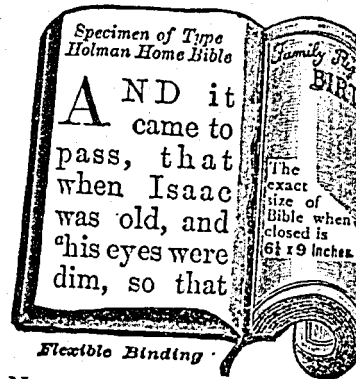
Your issue in the Way concerning Christians taking part in carnal war is fine. I sure agree with you. I

cannot see how any one can follow Christ, our great teacher, and engage in carnal war. Push this issue, it is the best one yet.

You may send me a war blank, to fill out, and I will do what I can in our congregation, to get them to sign up. I shall try harder this year to push The Apostolic Way, as I see it, it is the only clean paper I know of at present.

JAS. S. TODD.

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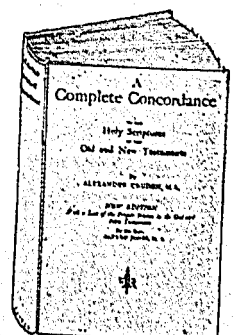
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Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year

DALLAS, TEXAS, APRIL 1, 1925

Vol. 11. No. 17.

Reconsidered

Under the above heading, in The Apostolic Way of February 1, 1925, appeared a challenge by Brother H. C. Harper, to the ones of us that insist on being scriptural in our communion service on Lord's day.

No one, so far as I know, would be willing to affirm the proposition that he lays down, unless it would be a Catholic. It is clear to anyone that contends for what the Lord and the apostles said (no more and no less) that Brother Harper does not understand this position.

I will submit the following propositions to Brother Harper or anyone else.

The wine in the cup (or fruit of the vine) that we drink in the communion is the blood of the new covenant (or the blood of Christ.) I so teach and will affirm. Who will deny?

Now let Brother Harper, or anyone else affirm that the wine (or fruit of the vine) in the cup that we drink in the communion is an emblem or representation of Christ's blood that was shed on the cross. That is what they teach, let them affirm, and I will deny.

I want it clearly understood that controversy is not my desire, but I want to see all error banished from the worship of the church of the living God. I am equally sure Brother Harper does also. I submit this in interest of the truth.

JAS. T. WHITE.

Bend, Texas.

REMARKS

1. The Catholics take the literal view, hence our brother admits that the language is figurative—the only other view. 2. He will affirm "the wine is the blood." So will I. The figure is a metaphor. The boy draws; then he writes: This is a horse. And Christ says: "I am the door." Christ is not a literal door. If these metaphors were put into the fuller form—the simile, I believe it would clear up the matter for some. 3. I will affirm that the wine is an emblem and represents, in the Lord's supper, the blood of Christ.

Since the wine is not the literal blood, how can it be "a communion of the blood of Christ" unless it represents (re-presents) to the mind the blood? It is not the literal blood, hence the only way the literal blood can be contemplated through it is by its being the emblem of that blood, so far as I can see. If the brother has any other way, let us have it. To Catholics the wine of the communion

is not the emblem of blood, neither does it represent it—it is the literal blood they affirm. But the brother denies this. And he also denies that the wine represents the blood. Then I want him to tell us how he gets any connection between the wine and the blood to make it the communion of the blood. I am ready to be taught. It strikes me this way: When the Christian sees or contemplates the wine, his mind reverts to the blood of Christ, hence the wine is an emblem and represents (re-presents) the blood of Christ. This is the way it works with me.

I am willing to teach and be taught: and I believe all readers of this paper desire to be scriptural in our communion.

H. C. HARPER.

A POSTSCRIPT

I thought it would do no harm and perhaps help to clarify matters to add a few words from another viewpoint, though I think Bro. Harper's article very clear and not to be improved on from that angle.

The mysticism that has been thrown around the cleansing by the Saviour's blood has so clouded the minds of people that it is hard for them to see clearly what the Bible really teaches. It was declared of old that the blood is the life (Gen. 9:4-Lev. 17:14) and we know that so far as the physical man is concerned, the blood is what sustains life and also the medium for cleansing the body from harmful toxins, which would result in death if not removed by the blood. The partaking of the bread and wine every Lord's day is to commemorate his death and cause us to meditate on his life, with a view of inculcating in our own lives the same principles, loyalty and devotion to God's will that were manifested in the life of Christ. Thus we become partakers of his blood—his life—and are cleansed from sin. The bread and wine are but symbols that draw our thoughts to a contemplation of the Saviour's life and the wonderful redemption he purchased for us by his own blood.

Peter said we become partakers of the divine nature, which is equivalent to affirming that his blood—his life—has become our spiritual blood or life. We are not saved by any mystical application of the blood of Christ, but by governing our lives by the examples he set us; growing in grace and in the knowledge of him.

G. A. TROTT.

Brings Results

The following letter shows the result of sending a sample copy of The Apostolic Way to this brother. We were cleaning up back copies, and sent him one of June 1. He sent us his subscription and asked us to send him some more sample copies that he might distribute them.

R. F. D.

We received The Apostolic Way of June 1, and are delighted with its consistency, condemning all deviations from the simplicity that is in Christ Jesus.

How true is Paul's statement that some would trouble you preaching another gospel, which is not another, but a perversion of the gospel of Christ. Many condemn one innovation and advocate another. "The legs of the lame are not equal." Some condemn "individual cups" and uphold Sunday School classes, to teach the Bible instead of the church, which is the pillar and support of the truth; others uphold hireling pastors, and others indorse Bible colleges, etc. Let us condemn everything not authorized by Christ and His apostles, and with Paul we say, "There must be division among you that they who are approved of God may be manifested." So if they will force these things upon us, they walk disorderly. Paul says, "withdraw yourselves from every brother that walketh disorderly."

In The Apostolic Way of June 1, Brother G. A. Trott gives a masterly article on "Unity." How true! How true! The monthly, semi-monthly or yearly hireling clergy are cracking the whip over the poor of God's children, crying, "Give, give to the Lord! Fill up the treasury," so they can get the contents dumped into their own pockets. For one moment do not think I do not love them and their families. Every one has a soul to save or lose; but what is the result of all these practices? The end is death-persecution, division, hatred and death. They are the sins of Cain who slew his brother. Cain's sin was to add to God's way; and wherefore slew he him? Because his own works were evil and his brother's, righteous. "They that forsake the law praise the wicked: but such as keep the law contend with them." "The Lord hath a controversy with the nations." Therefore we contend with those, who are troubling the saints with their side-tracking-patterning after Babylon, by building Sunday school rooms to class

them off and they have some women teachers. But God will look after them, and we ask Him, in prayer and love to check their downward flight with Babylon. Yes, they are neglecting the body of Christ—not in any honor to the satisfying of the flesh.

I said to one man, "The Sunday school is a republic in Christ's kingdom and is therefore high treason." He replied, "No, the Sunday school is the door into the church." And I said, "Christ said, I am the door into the sheepfold." But this untaught man said, "Take the Sunday school out and nothing is left."

Brethren, let us teach and pray and be kind to all and God will bless every good work. Let us pray for those who are doing the wrong things; for "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

May we all meet around the great, white throne to praise God through Jesus Christ forever more.

S. W. YORK.

Renfrow, Okla., Rt. 1, Box 15.

Shorts

Renovations are all right when needed; but innovations are never needed, and are always wrong.

A mistake is to be regretted; but to mistake and not correct it, calls for more regret.

"The strait and narrow way" is not in the book from which we get pure speech.

Jesus speaking of the narrow way, said, "few there be that find it."

The up right in life are never found among those "who are down and out."

Preachers who do not know when to begin a sermon are not likely to know when to quit; but those who do know when to begin are almost sure also to know when to quit.

People generally tell us to avoid extremes. I am not sure about that; I think Jesus was the most extreme person that ever lived in this world.

As the Advents have it, when Jesus comes he will turn the Father's kingdom over to Father and get himself one. Then they will have one apiece. Which one do the Advents expect? Arlington, Texas. J. R. JONES.

HE WENT AFTER THEM

Dear Brother Duckworth:

I have secured four new subscribers; none of them ever took the paper; all members of the church. I am paying for the fifth one myself; he is a Sunday school man.

You need not send me a concordance, as I already have Cruden's Complete Concordance.

Trusting you all are well, I am

Your brother in Christ,
Farmers Branch, Texas. E. C. CHAMBERS.

We appreciate this co-operation from Brother Chambers. He had recently bought a Cruden's Complete Concordance from us, and hence the premium did not appeal to him; but the proposition of being one of the number to secure the two thousand new subscribers did appeal to him.

He is not a preacher; is a poor man, with a large family to support, but he went out after these five new names and sent us the seven dollars and fifty cents.

We trust that when you read this you will realize that Brother Chambers did a great work, one that may be the means of leading one or more than one to the truth of God; and that you can accomplish the same good work if you will put effort enough behind it.

Less than two per cent have failed to renew who had the paper sent to them twelve months by a friend. It is thus that The Apostolic Way has been sent to new homes in all parts of the United States, where it has become a permanent visitor by the will and desire of the persons receiving it.

Only about fifty percent of those to whom the paper was sent three and four months by others have renewed, so it would seem of more value to spend the money in sending the paper one year to persons not reading it; or else send occasional sample copies. In this way many new readers have been reached; many have been led from error back to the truth.

Then get busy today, if you are not already at work getting the five new subscribers, see some one before you sleep and ask them to subscribe. Every member of the church, every person of any religious faith, or persons who are without religious convictions, will be benefited by reading the paper.

R. F. D.

Wheat and Chaff

Do we really pray, or do we only say a prayer?

Guilt without one witness brings us into torment; how much more when the guilt is known?

A Christian would better do nothing than to do wrong. Doing nothing is doing wrong.

The religion of the Master consists in part in saying the most appropriate things in the kindest possible way.

The wicked man boasts of his privilege to do what he pleases, but whoever knew of a wrong act honoring a man?

I knew a preacher of the Christian Denomination who, because his charge rejected him for the third time, left the ministry and took up life insurance. In his first calling if faithful he might have been instrumental in saving man, soul and body. In his last, he can save neither soul nor body.

The infant in the morning of life, is urged onward by the prospect of coming days; the man at the noonday of life is pressed into action by the stern duties around him; but the aged Christian at the golden sunset of life is happy for the reward which he hopes soon to receive.

It has been demonstrated upon true principles, that no man can preach the whole gospel without making enemies. So neither could the Master, John the Baptist, nor Paul do this.

Sinners, and sometimes Christians, are anxious to see tomorrow until they see the last one; then they look back and say: "Behold! How many yesterdays have I trifled away!" Alas, for poor weak man—Alas!

The Lord calls some men to preach the gospel, those who have the ability, the desire and the character, but he calls others, those who have the means to help support those who leave all to go and preach.

While we profess to be New Testament people and still practice things which it says nothing about, are we consistent? One version, and the strongest we ever offered, is the Thomas Campbell version: "Where the scriptures speak, we speak; and where the Bible is silent, we are silent," is the panacea for every innovation known in the protestant world. If all denominations would adopt and abide this motto, all would unite today.

Human nature aside from wickedness is a noble combination, but it has no remedy for sin. When human nature was formed it contained no sin, and needed no remedy until sin entered.

It is not safe for young Christians, to go along with wicked people to their resorts, but we should be glad to have sinners go with us to the house of prayer, and the more of them the better.

After dark the landlord saw under one of his apple trees in the garden, a moving object, and called out, "Uncle Rebus!" And sure enough Uncle Re-

bus responded, with, "Well, now Boss, strange that a Christian can't go nowhere to pray 'thout bein' 'sturbed."

The following inscription is found in an Italian grave yard. "Here lies Estella, who transported a large fortune to heaven in acts of charity, and has gone thither to enjoy it."

In an Eastern city, not long ago, a sister of charity was dying and at last, from a stupor, she opened her eyes and said: "It is strange, every kind word I have spoken in life, every tear that I have shed, has become a living flower around me, and they bring to my senses an incense ineffable."

Wilmot, the infidel, when dying, laid his trembling emaciated hand upon the sacred volume, and exclaimed, solemnly and with unwonted energy: "The only objection against this Book is a bad life."

Some poor people, plainly dressed came to hear the gospel, and one asked the preacher who they were, and he said, "Yes, they are relatives of mine, but I hardly know them." The poor mother being informed of the preacher's remarks replied: "When you have the opportunity, tell that preacher we do not receive four thousand a year for the easy and honorable labor; we receive, but we are glad to get one dollar per day. Ask him also, if he ever read this scripture: "For I was hungry and ye gave me no meat, I was thirsty and ye gave me no drink; I was naked and ye clothed me not, I was sick and in prison and ye visited me not, and in as much as ye did it not unto the least one of my disciples ye did it not unto me. Being ashamed of the poor is but a trifling matter compared to his being ashamed of us, Matt. 25." A. ELLMORE.

Questions

1. When we assemble together on the first day of the week to break bread, is it scriptural, after singing two or three songs, to have some brother to read a portion of scripture and comment from it if he wishes to, then have prayer and after prayer pass the Testament around to men, women, unbelievers and children, and have all who wish to, to read a verse until the entire lesson has been gone over?

2. Then after the lesson has been thus read, is it scriptural for the teacher to ask questions from one to another in the assembly; brothers, sisters, unbelievers, children and all having the right to ask and answer questions? Can this be backed with a "thus saith the Lord?"

A READER.

ANSWER

1. (a) "The assembling of ourselves together." (Heb. 10:25) "to break bread" (Acts 20-7) is indispensable.

(b) Singing songs in the assembly is scriptural, as also the prayer service. (1 Cor. 14:15-16).

(c) As to passing the Testaments around to men and women, unbelievers and children; having all to read a verse until the lesson is read, I answer: I find no such arrangement for the study of the scriptures, on divine record.

2. (a) It is scriptural for one desir-

ing information which would be profitable to him, to ask for such information and such would possibly not be out of place in the assembly. But for the teacher to ask the hearers questions eliciting an audible answer to each question, I believe to be a system that neither Christ, the apostles nor any inspired man ever indorsed. Men who love that method of teaching have been trying to "prove it up" by scripture for years, but have been utterly unable to do so. God, by the Holy Spirit, has not set forth such a system, and so far as my observation has informed me, it proves to be a very awkward and unprofitable way to study the scriptures.

We find that Christ was given a book to read in the Synagogue (Lk. 4:16-20) but he stood up to read. He knew his lesson before he read it. I do not believe it is right to wait until we meet on Lord's day to study the Bible. We know it is right to study it during the week (day and night), then come together to teach, admonish, edify and exhort one another, imparting to each other that knowledge which we have acquired during the previous week.

"The one who studies the Bible only on Lord's day is certainly not the one who knows the Bible. The one who knows the Bible is the one who studies it day and night (Ps. 1:2; Acts 17:11). I see no harm in having ever so many Testaments in the house of worship, but I know it is right that each individual carry one in his pocket all the time.

(b) We know the women must keep silence in the assembly. They must learn in silence. For them to ask or answer questions in the assembly is wrong and the teacher, or preacher or elder who asks girls or women questions eliciting an audible answer, commits a sin. (1 Cor. 14:34-35; 1 Tim. 2:11-12).

It is right for them to learn, but in silence. We are sure it is very essential that they learn the scriptures. Would to God the women would make the Testament as much their constant companion as they do their wrist-watch, and that the boys would take their New Testament with them as un-faithfully as they do their purse, pencil or pocket knife.

(c) I have never contended for any certain item of worship to be observed before another, but if I should I would suggest to have prayer first. Paul and Silas prayed and sang praises to God in the jail (Acts 16:25). I would not contend, that because prayer is, here, mentioned first, they prayed before they sang; but it is mentioned first. I have never contended, that because Paul instructed Timothy (1 Tim. 2:1) "I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;" he meant for that to be followed implicitly on every occasion of worship, but I believe it would be well pleasing to God to begin our worship on any occasion with prayer and thanksgiving to him.

J. H. STEWART.

A Mad Rush

The advocates and apologists for the "Sunday school system and practice" seem to be aroused. Cowan, E. J. Smith, J. H. Stewart, C. F. Reese, and others are having tilts with them. And at this writing, arrangements have been completed, or are being negotiated for discussions with A. P. Barrett, Lee Sanders, or John Denton, A. F. Saunders, Daniel Sommer and others.

This is fine, we have more than a hundred preachers that are able to meet the men the Sunday school folks can put up. So bring on your Goliaths, ye defenders of the man-made practice, and the Davids who rely upon their God and his word, are ready to meet you.

R. F. D.

A Private Letter

The following letter was sent to me by Brother McVey, and I thought it would be interesting to our readers; so I am publishing it.

I wonder how many brethren are writing such lovely letters to their old friends, talking to them about the eternal home, the life we should live here, and the battle we must fight in order to win. Such letters are not lost when written to those that love us. If every member of the Church of Christ would write at least one good letter a month to some friend, talking to them about the Bible, the Christian life, and the pleasures beyond, much good would be accomplished.

R. F. D.

Dear Brother John:

I received your welcome letter, and was glad to hear you were improving, and do hope you will return to normal health soon. I am glad you have judged me to be faithful to the Lord, and your whole letter is upbuilding to a soldier that is fighting daily. I hardly stop day or night and you know how to feel for me. I am studying hard and trying to be able to meet any that come my way.

I was at church today, and I exhorted them to send you some money.

I have great conflict for those that call on the Lord out of a pure heart: that their hearts might be comforted being knit together in love. I have set myself with the gospel as my guide; and know no man after the flesh, I battle for the right.

I suppose that the church at Parkersburg is in the hands of the digressive element. I believe if the loyal brethren had all taken a stand in time, and fought as they should, they would have controlled that church; but some sat on the fence till it was too late, and then got off on the wrong side.

In every sentence of the word of God there is a judgment: which is the righteous judgment of God given unto us by the apostles; as Christ said unto them that followed him, in the regeneration when the Son of man sits on the throne of his Glory ye shall sit

on twelve thrones, judging the twelve tribes of the children of Israel.

In every assertion there is a judgment, so if any man speaks, he should speak as the oracles of God: then we would not be judging, but declaring the judgment of God. Every imagination is an exaltation against the judgment of God, when it is put into action. Simon imagined or judged that he could buy the power of God with money, and Peter quickly saw that his heart was not right before God: So when we imagine or judge that we can add to the righteousness of God, our hearts are not right in the sight of God.

Well Earl, I realize we will be judged by that which is written. If the members would go to reading, and stick to what the Bible says instead of what some man says, we would not have so much to fight. There are more today following the doctrines of men than are following the doctrine of Christ.

I am glad of the fight The Apostolic Way is making in regard to Christians taking part in carnal war, and the brave fight they are making on the Mental Image, the Sunday school, and all other innovations. I believe they are trying to set forth the truth. I am with them against all the errors that they are fighting. I believe that there are some who know they have no scripture for their practice who still contend for it.

I have come to the conclusion that I will follow the scripture as it reads, if it separates me from every friend I ever had, I would not move a peg from the truth as I understand it, and if a man is not able to exhort and convince me, he will not have any dominion over me, for I am not under any obligation to believe any man without proof. God never ask us to believe that Jesus Christ was the Christ without proof, and Paul told Timothy to make full proof of his ministry. And so should every one else that teaches God's word, make full proof of what he teaches, if he does not I am not under any obligation to believe him, for we are warned that there will be many false teachers as there are false prophets, so it behooves us to try the spirits whether they are of God. I believe there are many false preachers today who are turning the grace of our God into lasciviousness and denying the only Lord God that brought them.

I look upon all as the gospel teaches that Paul is nothing, or Apollos is nothing, only ministers by whom ye believed, neither do I want any one to fall down at my feet, but worship God by following Christ. For all things are of God even the earth and the fullness thereof, even he has purchased us with the price of his blood and he is worthy to receive honor, glory, and praise throughout eternity. I love to praise his name, I love to honor him with perfect obedience to his law, that I might glorify God through his name, that I may hear the words, "well done;" and I realize the cost, but that is my hope. Although I know that I am a very weak mortal, but the apostles say the weapons are mighty, so if we are weak God has provided us with a mighty weapon, a weapon that is sharper than a two edged sword.

Earl, I wish you were out here in

this country, but do not get discouraged, the days seem dark to us all sometimes, but all we can do is trust in the Lord and fight onward and upward, glorifying in our infirmities, and count it all joy, and when our race is run then we can say we have fought a good fight.

Tell your wife that little girl that was given to us at the north end is about thirteen months old and only weighs about thirteen pounds, but she is bright as a dollar.

Please let us hear from you, and believe that you have a true brother back in the West Virginia hills.

JOHN CARMICHAEL.

Things That Look Foolish

God's commandments are the things that look foolish to men. Paul said, "God hath chosen the foolish things of the world to confound the wise," 1 Cor. 1:27. Paul did not mean that God chose foolish things, but things that look foolish to the worldly people. The first command that God gave was a foolish one in the eyes of men. He commanded Adam and Eve to partake of all the fruit in the Garden of Eden except the tree of knowledge of good and evil. "The day that thou eatest thereof, thou shalt surely die." Satan, the old serpent, came along and tempted Eve, saying "God knows the day thou eatest thereof thou shalt not surely die." Satan caused Eve to look to God's commands as being foolish. She obeyed him (Satan) and gave the forbidden fruit to her husband. They were cast outside the Garden of Eden, which was death, the penalty imposed upon them for their disobedience.

Satan is doing all that is in his power today to get people to look upon God's commands as being foolish and accept the false theories which are being put forth. God says, through Jesus Christ, his son, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Mark 16:16. Satan, through false teachers, says, "You can be saved without being baptized." Just as long as people look to baptism or any other command from God as being foolish, they are in a lost condition.

THOMAS McDONALD.
Newport, Texas.

The Church

The following questions were forwarded to me to answer, being asked by a reader. The first question is as follows: Please explain why the church is called "The Church of Christ."

1. Christ says it belongs to him, Matt. 16:18.
2. It is the "bride, the Lamb's wife." Rom. 7:4; Rev. 21:9.
3. The church is his body. Col. 1:24.
4. Christ is its head. Col. 1:18; Eph. 1:22-23.
5. Christ is the foundation. 1 Cor. 3:11.
6. Christ is the chief corner stone. Eph. 2:20.
7. Christ is to have the preeminence. Col. 1:18.
8. In him is the fulness of the Godhead. Col. 1:19; 2-9.

9. The church is called the body. Eph. 1:22-23. The church is his body. Col. 1:24. Therefore, the "body of Christ," or the "Church of Christ."

10. Be sure to read Rom. 16:16. Question number two is, why do the apostles speak of it, saying the "Church of God?" I have not found in the New Testament where the apostles ever called the church the "Church of Christ." Please note the following: It may be called the "Church of God" because,

1. God adds to the church. Acts 2:47.
2. Christ is called God. Matt. 1:23; Heb. 1:8.
3. Christ and God are equal in ownership. Jno. 17:10. "And all mine are thine, and thine are mine; and I am glorified in them."
4. Christ as ruler, or God, therefore, the Church of God, or the Church of Christ. Matt. 28:17; 1 Cor. 15:27; Zech. 6:13.
5. The words "Church" and "Kingdom" are used to mean the same thing, or institution. The kingdom is called the "kingdom of Christ and of God." Eph. 5:5.

Much more could be said, but this will suffice.

J. E. McVEY.

A Bleeding Heart

In a private letter to me Brother Charles W. Watkins, opened up his heart, which is bleeding over the disruption and division in the church, He says:

"I am scarcely able to go, but am over here in the Pecos Valley trying to conduct some meetings. Am just up from a mean spell of the flu. My throat is in bad condition, and my lungs seem to be crippled. I am hopeful, however, that the trouble is only temporary, and that I shall be able to carry on my meeting work this year, as I have contracted—or rather consented—to hold several meetings in Texas and Oklahoma between now and October 1st. Pray for me that I may have strength to do the work.

"Possibly some of the brethren who have known me in years gone by are wondering where I stand on the issues that are before the church now, since I have kept my name out of the papers for about six years. I am standing where I have stood for more than twenty years. I have always opposed carnal warfare, from a rooster fight up, and have regarded it as the most useless, senseless, and harmful thing that human kind has ever engaged in, and contrary to every principle of Christianity. And as to the Sunday school question, I have opposed the movement all the way down the line. I have been slow, however, to make it a test of fellowship. I have thought best to let the other side do that, which they have done and are doing all over the land. I have entertained a hope that something would be said or done that would bring about a reconciliation, and stop the division; but that hope is dying. I have grieved over the situation till I am sick and tired. I have about come to the conclusion that some would be ready to close their doors against Christ if he should come and seek to correct them.

(Continued on page four.)

The Apostolic Way

CHURCH OF CHRIST

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

Concerning Elements of the Lord's Supper

In January 15th issue of The Apostolic Way appears an article by Brother N. L. Clark, on the elements of the Lord's Supper. Brother Clark is a scholar and an able writer. In this article he reasons very forcibly, but some of his conclusions are not well founded. He starts this article with a plain statement and if he had followed it, there would have been no grounds for reply.

Brother Clark asks the question (referring to the bread and the wine): Are these the actual, literal body and blood of Christ, or do they in some sense represent his body and his blood? This question is either asked covertly to entangle those who believe the simple declaration of our Lord, or else the interrogator staggers at the word of truth. Abraham believed God on things as unreasonable to our minds, as the elements in the Lord's Supper, being his body and his blood, is to Brother Clark's mind.

Listen to the word: "Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, 'Take eat; this is my body.'" Matt. 26:26. Do you believe Jesus? I do without any equivocations. If you do, you will certainly cease injecting your man-made modifier, emblem, at the Lord's table.

Let us now examine Jno. 6:55. Jesus said to the Jews, "For my flesh is meat indeed, and my blood is drink indeed." This saying caused many of Jesus' disciples to leave him. Why? It was a hard saying—an impossible thing to these disciples. This grieved Jesus. It is not reasonable to believe that our merciful and loving Saviour, who knew all things, if he had not meant exactly what he said, that he would have explained this saying to these poor ignorant disciples. To take any other view, would be to rob Jesus of his love and mercy; to accuse him of using dark and obscure language in order to deceive and dumbfound his disciples so he could see them flounder in hell for their unbelief. Impossible! Impossible! In following Brother Clark's article further, I am moved to exclaim, I am like a gnat in a cyclone, to the wind I unfurl my wings, but whither, oh, whither am I blown?

About three days after Jesus had set forth this supper, he appeared to the apostles, and he commanded them,

saying: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Jesus had commanded his disciples to eat this supper, naming all the parts—explaining the purpose of the supper as he desired. I find no power given to any one in the scriptures to change or to modify the language of our Lord. I tremble for any one that is presumptuous enough to try it.

Brother Clark admits to use the words of Jesus: "This is my body," and says no more, is correct. Brother Clark clings to the question: "What did Jesus mean?" Answer to this is precisely what Jesus said: "This is my body," etc. To take any other position is to accuse Jesus either of weakness and ignorance, or of vacillating. Since this cannot be true, the emblem theory must be untrue.

There are many scriptures that are as hard to understand to the curious and prying as the element of the Lord's Supper. Among such is the following: "In the beginning was the Word, and the Word was with God, and the Word was God," Jno. 1:1. . . "And the Word was made flesh, and dwelt among us," Jno. 1:14. With as much property as Brother Clark has, we could ask the question: "Is this the word that was at the beginning, with God, was God and was made flesh?" etc. Was it a real literal word, or does it in some sense mean a figure or an emblem? Or we may still venture further with the question: "Was Jesus a real, literal Son of God, or was Jesus an emblem Son of God?" The asking of such questions show that the interrogator had conceived an idea of in some sense a figure Son of God, or more than one Son—a Son with each a modifier to distinguish them.

Let us speak when and where the oracle speaks. Give Bible things Bible names. This is always safe. Any other course will eventually lead to error.

In conclusion, I desire to consider the great characteristic of God: Mercy, love, righteousness, light and power. Christ is God's equal in all these sublime qualities. Jesus called the bread his body and the wine his blood in his last teaching on earth. I will even honor him by implicitly, accepting the bread as his body, and the wine as his blood in the commemorating (not celebrating) his death. I will never weaken my faith in his power by calling the elements of the Supper, emblems.

Oh, Holy Saviour, do open up the understanding of thy people, measure our faith, and enable our minds to grasp the iniquity of thy sublime power. Teach us the full joy of thy salvation. Uphold us with thy free spirit. This will enable us to teach the transgressor the error of his way. My soul longs for thee and to behold thy immaculate glory as a hart longs for a water-brook in a draughty land.

D. D. HARTSELL.

REPLY

I remember an injunction of the Spirit which says: "Strive not about words to no profit, but to the subverting of the hearers." I fear this has

often been violated concerning the matter discussed by Brother Hartsell. I should never have written on the subject, for publication at least, had not others, as I thought taught serious error on the subject even in the columns of this paper. "In our desire to escape from Babylon, we run clear past Jerusalem."

I have received several communications from other brethren concerning my views on the Lord's Supper. I am giving Brother Hartsell's article to the readers with this reply. Unless something new is presented, I shall say no more on the subject. Brother Hartsell and others have all the space they want, in so far as I am concerned. I do not feel that further discussion of the subject by me would be profitable to our readers.

I cannot believe that Brother Hartsell and I differ widely on this subject if we understand each other. Jesus said, "This is my body." When he said this, he referred to material bread, which he held in his own hand. His real, literal body was there actually living, breathing, in the visible presence of the apostles. I cannot think that Brother Hartsell believes that bread and that body of Jesus to have been the same thing. I give him credit for more reason than that. Now those apostles at that time partook of that bread and drank of that cup. This was several hours before Jesus died, before his blood was shed, or his body broken. If the bread is the literal body of Jesus and the wine his literal blood, those apostles literally ate Jesus alive and drank his blood! What an absurd conclusion, and yet how logical and necessary this conclusion if Brother Hartsell and the Catholics are correct! But if the apostles on the first occasion of its observance did not eat the literal body of Jesus, why should I believe the Corinthians or the disciples at Troas did? I take it that we eat the body and drink the blood as the apostles did when the Supper was instituted.

I believe what Jesus said in the language, "This is my body," "This is my blood." I also believe him when he said, "I am the vine," "I am the door." But I do not identify my Saviour with a literal vine, or a literal door! I feel sure Brother Hartsell agrees with me here—Am I a heretic, a disbeliever, or do I lack the faith of Abraham, simply because I try to make sense out of the Saviour's language? There is no similarity between my case and that of Abraham. God told Abraham he should have a son, a direct, literal promise. The circumstances argued against the possibility of such thing. Abraham simply believed that God could and would do what He promised—I too believe that God will do everything He promises. Hence my faith is like Abraham's. But we are discussing the interpretation of a statement, not God's power or willingness to do anything.

Brother Hartsell, quotes, "In the beginning was the word—and the word was made flesh." He then asks, "was it a real word," etc? Brother Hartsell surely knows that the word Logos, here translated "word," has a variety of meanings and that it evidently refers to Christ as a person from the beginning. Surely John does not mean

that God took a spoken or written word and made the fleshly body of Jesus out of it. (Here is another subject for the consideration of the critics)

Finally, let us consider briefly John 6:55. Brother Hartsell is again in error. Let the reader turn to this chapter and read carefully verses 22-68 (inclusive). Here Jesus was talking to the Jews, and as usual, to them He spoke in parables (Matt. 13:10-13). The disciples were confused by His sayings, and to them He gave in verse 63 the key to the passage. In verse 55, He said, "My flesh is meat indeed." In verse 63, "The flesh profiteth nothing." These with verse 53 at first appear to be contradictory. I leave Brother Hartsell to work out for himself these apparent difficulties. To me, Jesus means to teach that believing His words is equivalent to eating his flesh and drinking His blood. His words are "spirit and life," not the outer form of words, but their inner meaning. To receive these words understandingly into an honest heart is to do that which produces life eternal in the soul. This view is in harmony with all other passages on the subject. If, as some teach, John 6:53-55 refers to the Lord's Supper, we must conclude that a person may believe, repent and be baptized and yet have no life in him till he eats the Lord's Supper. Is Brother Hartsell prepared for this conclusion?

... I have finished. I have tried to make my ideas clear. As I understand Brother Hartsell, I cannot agree with him. If he writes again on the subject, I wish he would tell us plainly the difference between the body of Jesus that is seated at the right hand of God, the body that died on the cross, the church which is his body, and the bread on the Lord's table. Just to say, "I believe what Jesus said," is not sufficient. The question is: what did Jesus mean? We all believe He told the truth.

N. L. CLARK.

A BLEEDING HEART

(Continued from page three.)

"The most discouraging thing that has ever come into my life as a Christian is to see men of learning and unquestioned ability take positions that are being taken and resort to trickery, ridicule and unchristian abuse toward those whose conscience will not allow them to participate in certain practices, in order to sustain their practice and carry their point with the church and the world.

"But when gloom hangs like a pall over me and I feel that the breaking point is close at hand, I think of the time when many of the disciples turned away and followed no longer with Jesus, he said to those few who remained: 'Will you also go away?' And Peter said, 'Lord to whom shall we go; thou hast the words of eternal life.' I take new courage, and realize that I must stay with the Lord or go to the devil."

We are glad Brother Watkins has thus confidentially written us, but we feel that there are hundreds of others to whom this would be interesting reading, and for that reason we are publishing it.

R. F. D.

Open Letter to Brother Love

Sneads, Fla., March 10, 1925.

Earneest C. Love,
Editor The Pacific Christian,
Fresno, Calif.
Dear Brother:

In your issue of "16 and 23" you say you will affirm: "The Scriptures justify Christian women in gathering children in the meeting house or other suitable place outside the hour of worship, and arranging them in classes and teaching them the word of God."

Justify! The Scriptures justify! But you ask the other fellow to affirm: "The Scriptures authorize," etc. Yes, "authorize." Here it is: "The Scriptures authorize the use of two or more drinking cups in communion."

And you say: "I am ready to go to a spanking of that kind any time Brother Moore (Ira C.) gets ready."

Now this is right. The man who will not affirm that the Scriptures "authorize" the practice, is not worth fooling with. He is self-condemned. He builds on the silence of the Bible. He causes division by advocating and pressing an opinion.

Now, word yours—The Scriptures authorize Christian women to gather children into the meeting house or other suitable place outside the hour of worship, and arrange them in classes to teach them the word of God, and we will deny it.

But you say: "The Apostolic Way folks must affirm some proposition showing how the church may edify itself and teach all present which will exclude classes and women teachers, of which they seem to be so afraid."

Do you mean to say that we should affirm a negative proposition—that the Scriptures do not authorize the church to have classes and women teachers to edify itself and teach all present? If not, why did you make the statement you did?

You affirm your teaching clearly set forth in your statement—The Scriptures authorize the church to have classes and women teachers to edify itself and teach all present, and we will deny it.

Your "teaching," it is very clear, involves more than "children" and "classes" and "women" as teachers and a time "outside the hour of worship."

We will affirm: The New Testament Scriptures that pertain to the teaching and edification in any assembly of disciples, show that such teaching and edification should be done in an undivided assembly and by men.

Now if you are going to include the "children" and the "church" in what you contend for, as you plainly have done, you will have two propositions to affirm. Now speak out, brother, and tell us what you will do.

H. C. HARPER.

Gospel Advocate Says, Nay.

Under date of February 12, 1925, I wrote F. W. Smith, of the Gospel Advocate, thus: "Having read your replies to Brother A. McGary in the Gospel Advocate of November 27, and December 18, 1924, I have decided to write you. I have tried for some time,

but in vain, to get Brother Sommer to discuss this question; and I am writing you to learn whether you will take it up through the papers—the Gospel Advocate and the Apostolic Way.

We will affirm—The New Testament teaches that the believer who is scripturally prepared to receive water baptism understands that such baptism will bring him to the forgiveness of his sins.

And we will expect you to affirm a proposition involving the teaching that, when one is baptized "because he has been saved," one has obeyed the command of Christ in regard to baptism.

Under date of February 18, 1925, Brother Smith replied, saying, "Your request received, which I respectfully decline, for the following reasons: First. It is both an admission that Brother McGary failed in his attempt to defend his and your position and also a reflection upon the ability of Brother McGary concededly the ablest man on that side of the question.

Second. Feeling confident that neither yourself nor anyone else can improve on Brother McGary's efforts I can see no reason for going over the same ground with you or anyone else. Third. I most certainly would not permit you or any other man to frame a proposition for me and am perfectly willing that if you or any other man wishes to deny that the Bible teaches Baptism in order to the remission of past sins I will gladly affirm that proposition."

The next day I wrote him thus: "Your reply to my letter came today. My present attempt is not an admission that 'McGary failed.' The Gospel Advocate shuts him out just as soon as he gets an opponent cornered, and that gives him no chance. And as to my 'position,' I do not know of a stronger advocate of it than I am. I will say, my brother, that if you go over the matter with me, you may find some new ground.

"I certainly expect you to frame your proposition. You say you will affirm 'that the Bible teaches Baptism in order to the remission of past sins.' Yes; this is Bible teaching. Now will you affirm that the Bible teaches that one must receive this teaching before one is baptized by the command of Christ? Now word your proposition, and I will promise you some new ground to go over.

"Provided you were willing to engage me in debate, would you be willing to deny the proposition I have submitted to affirm?"

To this I received no reply. Is it not very strange that if the Gospel Advocate has gained such a signal victory over "the ablest man" for what it advocates on "sect baptism," that it should refuse to engage a weaker man before the readers of The Apostolic Way? Why keep such a good thing (?) from others? I will promise to get the endorsement of Brother McGary for the discussion if Brother Smith will meet me.

H. C. HARPER.

Why I Do Not Organize Sunday Schools Where I Preach

1. "Therefore whoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon the rock." Matt. 7:24. I understand Jesus to teach that to do his sayings is all that one needs to do in order to act the part of the wise man, and build upon the rock. In all the sayings of Jesus the Sunday school is not found one time; that is why I do not advocate it.

2. He that does the will of the Father will enter the kingdom (Matt. 7:21). The New Testament is his will; the Sunday school is not in the New Testament (his will), therefore, I do not advocate it.

3. The law is perfect and brings a blessing to those who keep it (James 1:25). But it says not a word about the Sunday school in name or theory. If all a person needs to do to get the blessing, is to keep the law, as the Bible emphatically declares, there is no necessity of organizing a Sunday school.

4. "If any man speak, let him speak as the oracles of God." I Pet. 4:11. But since the oracles of God do not say for us to have Sunday schools; speaking as the oracles of God does not produce them, this is sufficient reason, I think, for not contending for Sunday school. I cannot do it and speak as the oracles of God.

5. The Sunday school is worship; but it is not found in the sayings of Jesus, in the Father's will, in the perfect law, or in the oracles of God; it follows then, that it must be a commandment of men. "But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9. Do you blame me for not advocating, or organizing, or supporting, or tolerating what Jesus tells you makes your worship vain?

6. I do not support the Sunday school because it will not allow me, nor any one else, to preach the whole truth. Did you ever hear the older women teaching the younger women in their Sunday school classes that, "It is a shame for women to speak in the churches?" Would it not be interesting to hear the good old Sunday school sisters teaching their classes that women should "keep silence in the churches?" It is Bible; I wonder why they do not teach it? How would you sisters feel giving this instruction to your classes anyway; would it embarrass you? You Sunday school folks do not teach such passages, and you withdraw from everybody who does teach them. That is why I do not advocate the Sunday school; it makes you disbelieve a part of the Bible. Yes, and you who have Bible-classes built on the Sunday school plan, advocate every principle that the modern Sunday school causes people to advocate, and you deny every scripture that they deny.

7. I cannot advocate the Sunday school, because it is not a matter of duty. It is not commanded, and therefore, it cannot pertain to our duty (Ecc. 12:13). I cannot practice it, because it is not authorized and I must have authority for all that I do (Col.

Brother Duckworth: I am leaving to begin meetings in the West. I have promised all my time for the summer but the last of May and part of June. So if brethren who would like to have a meeting in the latter part of May or in June will write me at Sneads, Florida, I can arrange a meeting for them.

I have just completed a five-months' tour in the North and the East in behalf of New Testament Christianity, and I find the situation there encouraging. The churches there are maintaining a noble fight against innovations that are sweeping the country as never before in the churches of Christ.

H. C. HARPER.
Sneads, Florida.

3:17). Then since God has made me no promise of tolerating my presumption, I am afraid to presume where he has not authorized.

In accordance with a request made by a godly mother who knows her place and fills it, a few statements are here offered in regard to what a woman ought to do.

Question: "If women are not to teach publicly, what are they to do?"

Answer: "What God tells them to do." If they do this, they will be lights in the kingdom; will perform their duty, and eventually will be saved. What more could they wish for? The broad field of home economics belongs to women, and they may, by heaven's authority, teach every day in the week; but they do not have to organize a Sunday school to do it. Women, as well as men, who do their whole duty have no time for unscriptural practices, nor dispositions to tread forbidden territory. Some women, not all of them, when question is made concerning their disobedient children, are ready to state that you cannot control children. A Bible command says for women to bear children and to guide the house (1 Tim. 5:14). Though some say that this cannot be done; yet there are those who do it, and they are the ones who honor the race. The woman who bears, rears, and trains her children in the way that they should go, breathing her own sweet spirit into them as they grow, may and will elevate others with whom she comes in contact. But then, if she is just what the Lord commands her to be, her modesty and shamedness prevent her wanting to appear in public as a teacher. For the women who learn and teach the principles of homemaking, child-rearing, and Christian living, there is a happy future on earth and a reward in the home of the soul. Let the woman recognize that they have a broad field of labor; let them enter it with light hearts and willing hands, and win for themselves good degrees in the faith, and crowns of everlasting joy.

L. W. HAYHURST.
Gunter, Texas.

"INSTRUMENTAL MUSIC AGAIN"

Under the above caption appears an article from Brother G. H. P. Showalter in the Firm Foundation of February 24th, 1925, in which he refutes the arguments of A. D. Rogers on instrumental music. I give some extracts from the article with a review of the same.

"Later, when the Protestant churches started, history repeated itself. Practically all of the great Protestant denominations passed through a season of hard fighting to keep mechanical instruments of music out of the worship of God. Not even the Jews used these instruments in their worship, and the practice was adopted by them only after much sharp and severe controversy, in what might be regarded as strictly modern time—the middle of the nineteenth century. The disciples of Christ under the restoration movement of the nineteenth century discarded the use of mechanical instruments of music in their worship. When some of them of the more wordly sort began to adopt these instruments they did not claim the New Testament authorized them, but argued that they would draw the crowds, that they would entertain, that they were an aid in the worship, etc. But times have changed and now a few have begun to argue that the New Testament actually authorizes the use of instrumental music in the worship.

"1. Those who translated the Bible in the King James version in 1611 were men of rare scholarship, representing, in fact at the time the cream of the scholarship of the whole world. They came from different religious bodies, many of which used instruments of music in their worship. Yet these forty-seven scholars without a single exception in every place where this word occurred rendered it sing, sing praises, making melody.

"2. The revised version was brought out in 1881. The committee that translated the revised version of 1881 consisted of one hundred and one of the World's best scholars, men peculiarly fitted and specially qualified, because of their great scholarship, and they gave us what is generally regarded as the best version of our English Bible. It may be remarked that among these people most of them belonged to churches which used mechanical instruments in the worship. Yet they did not, in one instance, render 'psallo' to require the use of a mechanical instrument. Did these great scholars know the Greek? Did they know the meaning of the Greek language, and how to translate it into English? Yet A. D. Rogers says they did not know how to translate a common word like 'psallo.' Who were they? The greatest scholars of two different centuries. Who is A. D. Rogers? What does he know about Greek? How many Bibles has he ever translated? How much Greek has he read? I seriously doubt whether he knows the Greek alphabet.

"3. It is true that the idea of touch, twang, was originally in the word 'psallo' and lest there should be left some ground for misunderstanding, the Holy Spirit told us plainly what kind of instruments should be used in the expression 'making melody in the heart.' To make melody 'in the heart'

cannot possibly mean making 'melody on a lyre' or an organ, or on any other mechanical instrument. God tells us to make melody and then tells us what instruments to use. The difficulty is that God has told us that the melody must be made on the heart and Rogers thinks that it ought to be made on the organ.

"4. It is needless for me here to cite authorities. One after another, the best scholarship of the world and the most pious of men have certified that there is no ground whatever to conclude that any word in the Greek New Testament authorizes or requires the use of a mechanical instrument in the praise service of the church.

"5. J. W. McGarvey says: 'Any man who says that the apostle teaches the use of instrumental music in the church by enjoining the singing of songs is one of those smatterers in Greek who can believe anything he wants to believe.' And, again: 'No scholar has ever taken the position that in singing the psalms the use of instrumental music inheres. It would be just as easy to say that the Greek word 'baptizo' means to sprinkle or to pour as to say that 'psallo' means an accompaniment by a musical instrument. Not only so; it is universally admitted by those that are competent to judge that there is not the slightest indication in the New Testament of divine authority for the use of instrumental music in the worship.'

I can heartily endorse the above arguments, and am glad to pass them on to others. If the above system of argumentation is good against musical instruments, I cannot see why it would not hold good against any other innovation. To prove that mechanical instruments were an innovation, Brother Showalter cites the fact that "practically all the great Protestant denominations passed through a season of hard fighting to keep mechanical instruments out of the worship of God." Has it occurred to Brother Showalter that the Protestant denominations had the same hard fight to keep the Sunday school out of their worship? It has come into the worship of the denominations exactly like the music did.

"When some of them of the more wordly sort began to adopt these instruments they did not claim the New Testament authorized them, but argued that they would draw the crowds, that they would entertain, that they were an aid in the worship, etc. But times have changed and now a few have begun to argue that the New Testament actually authorizes the use of instrumental music in the worship." The same things may be truthfully said about the Sunday school. At first the people who believed in the class method and women teachers did not claim any New Testament authority for these things, but they would draw crowds, entertain, etc. But now some of their debators boldly assert that we have a positive command from God to use such things as an aid in teaching the word of God. The reader cannot keep from seeing the similarity of the two innovations.

I shall now review the numbered paragraphs and ask the reader to read

the same by number and my reply under the same number.

1. Those who translated the Bible in the King James version in 1611 were men of rare scholarship, representing, in fact at the time the cream of the scholarship of the whole world. They came from different religious bodies, many of which used instruments of music in their worship. Yet these forty-seven scholars without a single exception in every place where the question of woman's public teaching was mentioned, have never translated any of the ideas that are now being offered by the Sunday school advocates in favor of the practice.

2. The revised version was brought out in 1881. The committee that translated the revised version in 1881 consisted of one hundred and one of the world's best scholars, men peculiarly fitted and specially qualified, because of their great scholarship, and they gave us what is generally regarded as the best version of our English Bible. It may be remarked that among these people most of them belonged to churches which favor the practice of woman's public teaching. Yet they did not in one instance give as a reason for Paul's prohibition that those women were the wives of inspired prophets, or that they were married women, or even in the childbearing period, but they did in their translation say, "It is a shame for a woman to speak in the church." Notice, "a woman," this means women in general whether married or unmarried. The Greek word that is here translated "a woman" is "Gunaikos," and is defined by Thayer, "Univ. a woman of any age, whether a virgin, or married, or a widow." Did they know the Greek? Did they know the meaning of the Greek language, and how to translate it into English? If G. H. P. Showalter knows the Greek, will he undertake to translate his idea of woman's teaching into 1 Cor. 14:35? If he can make such translation, it will certainly be something new under the sun in the way of translations.

3. It is true that the idea of teaching is clearly set forth in the Bible, and "teach" is a generic term, and lest there be some misunderstanding about how to do this teaching, the Holy Spirit has directed exactly how to do this teaching in a public assembly, and explicitly says who is to do it, and who is not to do it. 1 Cor. 14:27-35.

4. It is needless for me to cite authorities. One after another the best scholarship of the world and the most pious of men have certified that there is no ground whatever to conclude that it is within the woman's sphere to conduct the teaching of a public assembly. I here challenge any advocate of the practice to cite one encyclopedia, commentary or Greek lexicon that will give them any comfort. Standard commentaries may, and sometimes do differ about other questions, but they are all agreed upon the passages where women are forbidden to teach, or speak.

5. T. T. Eaton, D.D., LL.D., says in his tract on "The Bible on Women's Public Speaking," "I have exhausted my own library, and the library of Dr. Broadus, and also the library of the Theological Seminary, and I have failed to find a single commentator who

claims that the New Testament favors women's speaking in the churches." John A. Broadus, D.D., LL.D., says: "I have scarcely ever conversed with any advocate of women's speaking in mixed assemblies, who did not, sooner or later, deny the Apostle Paul's inspired authority in this matter." Again he says: "From the best information accessible, it may be stated that the present active movement in favor of the practice we are discussing originated among the Methodists, especially in the northwest." Once more he says: "It is well known that Quakers have always encouraged women to speak in the public meetings when they felt moved thereto; also that Universalists and Unitarians have sometimes encouraged women thus to speak—these bodies not acknowledging that they owe strict and minute obedience to the requirements of the New Testament. A good many Congregationalists now hold loose views of inspiration, and some of them have been ready to set aside the Apostle's prohibition."

In conclusion I will state that I would like to see a compilation of authorities in favor of the practice appear in the columns of the Firm Foundation. Brother Showalter can boast of having the scholarship of the world on his side with regard to instrumental music, but he cannot produce any such scholarship on his side of the woman teacher question. I propose to take every argument he can make against the use of instruments of music in the worship, and refute the Sunday school method of teaching. Will do it orally, or in writing, now or any time he may select while we both live. Will guarantee as much space in the Apostolic Way as he will allow in the Firm Foundation.

Yours in Christ,

J. N. COWAN.

Robstown, Texas.

A Worker at Work

I am still alive and working for the Master. I am now located at Arkoma, Oklahoma; please send my paper here.

I preached at Griffis Springs in the summer. I came to Arkoma and preached two weeks; then went to Hobart; got there about October 1. While there I pulled seventeen thousand pounds of cotton bolls; made two trips down in Tillman County to Canton and preached, and got back to Arkoma the last of November. I will preach for the little band of brethren here, but will also go to other places. If there are other congregations, not so far away, that are satisfied with what is written, I would be glad to have the work.

The little band here is at peace, and each one striving to do the Master's will. They are poor in this world's goods, but are rich in faith. We meet at 10 o'clock each Lord's day morning, and have the Bible lesson conducted by the elders—the women keeping silence. I preach at 3 o'clock in the afternoon, and at night.

May God help us to press on until we stamp out all innovations. Pray for us.

Your old white-headed brother in Christ.

A. M. SCRIMSHIRE.

Sister Teurman and Gunter College

Sister Teurman is at present somewhat worried about a false report to the effect that she has taken her children out of Gunter College and is opposing the work of the school. The truth is that Sister Teurman is herself teaching art in the college, keeps her children in the school, and is one of our best supporters. She is anxious to keep her children under the influence of teachers who will influence them for good and who will lose no opportunity of showing the falsity of modern theories; such as, evolution, higher-criticism, etc. Furthermore she values highly the work of the church and of individual Christians in teaching the scriptures to all who are interested, regardless of age or sex.

Yes Brother Duckworth is right. We do not regard Gunter College as a Bible school, but merely as a private school that invites the church and individual Christians to teach the Bible. And we are pleased to say that the church at Gunter is not intentionally violating any divine principle as to method of teaching. If you want to know just what is done, and how it is done, write to the elders.

Yours for the truth in all things,

Gunter, Texas. JOHN R. FREEMAN, Pres. Gunter College.

Questions

1. Can you give me government figures on or about what per cent of the crimes committed, and insanity, is caused by picture shows and novel reading? If you can, I would like very much to have it.
2. Is it wrong to use grape juice in the place of wine in the communion service? If yes, where can wine be obtained? Do you know of any congregation that uses wine?

A READER.

Answer.

1. No, but I feel sure that both are doing more harm than good. The good pictures and good stories that are worth seeing and reading are being overcome, discredited by the unclean and evil ones. The desire to satisfy the lust of the flesh, and the lust of the eye, has caused many people, unintentionally, to waste their time.

2. There is, at this time, some agitation on the question of using the grape juice or the wine. Some brethren oppose the use of wine altogether; others oppose the use of grape juice altogether. I have never been convinced of the necessity of taking either position. I have also declined to discuss personally or through the paper, either of the above stated positions. I have thought, and still think, that the juice of the grape in any state may be used.

We have permitted this question some space in The Way, believing that it would be a good idea for brethren to think about it and arrive definitely at what they think is a scriptural basis. But when brethren undertake to divide a congregation over this, or any other question, before a careful investigation has been made, they do wrong. We should be able to discuss our differences in a friendly way.

This we tried to do with the Sunday School folks, and they told us if we did not like what they were doing, "to get out," that they were going to have the Sunday School, "scripture or no scripture." And they were so persistent in their uncharitable demeanor against brethren who conscientiously believed the Sunday School to be wrong, that they forced a division.

The first article I ever wrote on the question was published in the Firm Foundation; and in it, I begged the brethren not to force a division.

When both sides of the question, the whole truth, and nothing but the

truth is lovingly, earnestly, and honestly searched for, it can be found on any question. If the Lord has not revealed Himself on the question, then we have no right to interpret what He meant to say, or meant for His apostles to say or do.

Again, I want to urge that we go by the book, depend upon the book, the law of the spirit of life in Christ Jesus; "not the mosaical law," and not draw upon our imagination for what may be, or may not be, permissible.

In II John we read, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son." Again, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed."

If there should come a people to us that preach another gospel, which Paul says is not another, and ask our permission to use our house to preach a false doctrine in, would we bid them God speed by granting them the use of the house we have built to worship the Lord in?

MYRVIN COTTON.

Yes, you would be bidding them God speed, unless you reserve the right to reply to anything they should say that is not in harmony with the word of God. Our brethren should always see to it, that some one is prepared and ready to reply to any false statement that is publicly made in their community.

R. F. D.

Preacher Wanted

We would like to have a good loyal preacher at this place. This is a very needy field. I am of an honest opinion that there are good and honest souls here who would respond to the appeals of a sound gospel preacher. A brother in Indiana promised us a meeting in the fall.

There is a big Christian church here. The digressive preacher can preach a good sermon if he has a mind to. Last Lord's day night he talked on "Free Masonry" and the masons attended in a body.

We would like to have a loyal preacher, who works at secular work a part of the time. I would like to hear from any preacher wanting to change locations.

Cozad, Neb. GEORGE A. MOORE.

One Cup

Dear Brother Duckworth:

Do you all use more than one cup in the worship, seeing that Paul said one cup?

E. L. McDONNELL.

Forney, Texas, Rt 1.

The church at Dallas uses only one cup. I would not undertake to defend more than one. I am sure the individual cup practice is sinful. To use more than one cup, some brethren think permissible, but if they were called upon to defend it, they would find themselves at a great disadvantage.

The query, "How could they wait on so many people with one cup as assembled in the church at Jerusalem?" is just like the sectarian question, "How could they baptize so many people in one day?" Both questions are silly, absurd, and show the disposition on the part of the asker to find an excuse for his practice, rather than scriptural authority for it.

R. F. D.

My Decision

Several times in the past, I have been called upon to conduct funeral services for brethren who belong to human organizations, that have a burial performance they carry out when burying their dead, where I was asked to turn the services over to them to finish. It made me think of the devil's claim on the body of Moses, Jude 9. It is heart rending.

So if this is your condition, my brother, please excuse me.

J. W. KELLY.

The foregoing statement by Brother Kelly brings to my mind some embarrassing situations I have observed and experienced.

If the world wants to belong to fraternal orders or fraternal associations that is their affair. But I have always felt that all things done by a Christian as a religious or fraternal act should be done in the name of the church, for this reason I prefer not to take any part, in a burial ceremony or funeral where a part of the performances are to be conducted by some fraternal order.

Members of the Church of Christ would do well not to allow themselves to become so entangled in the affairs of this world as to rob the church of the respect and adoration that belongs to it.

R. F. D.

"Know Ye Not That a Little Leaven Leaveneth the Whole Lump?"

1 Cor. 5:6-7

If a little leaven will leaven the whole lump, or church, certainly we should be very careful to give heed to the command given in the 7th verse "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us." If we will all study these words as we do other important passages, we will see very clearly that the church is in a sad condition, Read 2 Thess. 3:6-14; also 1 Cor. 5:13, and ask yourself the question, can the church be true to our Lord and not obey this command-

D. J. WHITEN.

Opposed to War

Enclosed find \$2.00, \$1.50 for my subscription to The Apostolic Way, use the 50c as you see fit to use it.

I am opposed to Christians going to

war; "And Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:2-3. Now who ever heard of little children going to war, or taking up carnal weapons? Yet, in order to enter the kingdom of heaven, we must become as they. No where in the Bible am I commanded to hate my brother or my enemy, but to love and do good to them. Will some one tell me how I can love my enemy, and at the same time go about to kill him?

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you: but that ye be perfectly joined together in the same mind and in the same judgment." 1 Cor. 1:10. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." 2 Cor. 13:11. "Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous." 1 Pet. 3:8.

In view of these scriptures, how can any one be in favor of war, even if these were all that forbade it. But these are just a few; the book is full of them.

A. M. PETTIGREW,
Dickens, Texas, Box 654.

They Confuse Us

The Apostolic Way grows better with each issue and I am sure those of us who are so earnestly contending for the faith as once delivered to the saints, are slowly but surely gaining ground. I feel like I would not be contending for divine authority for everything we do if I did not let the readers of The Way know how some of our educated preachers are hacking up the word of God in Arkansas.

Recently I attended a series of meetings in the town of Prescott, Arkansas, conducted by Brother John B. Hardeman of Tennessee. During this series of meetings, on Lord's day morning when we met to worship God, Brother Hardeman took for his subject, "True Worship and Vain Worship." Before the preaching began, however, they had their Sunday school; two classes occupying the main building, and two went to a little room to recite. One class was taught by a man, the other three by women. One teacher, a highly educated lady, invited me to come to her class and study with them. I told her kindly I could not consistently do so. She then made the remark that it was no part of the worship, and that a lady could teach as well as a man. Brother Hardeman took the stand after the classes had recited, and said that true worship consisted in doing everything by divine authority, and that they had worshipped God in Spirit and Truth. "We are commanded to teach," says he, "and that has been done," meaning in these classes where the women were teaching. "We are also commanded to sing, pray and to remember the Lord's death till he comes again; then give of our means to support the gospel. This we have done, and therefore we have worshipped God."

Now here are two in the same congregation who are divided about what constitutes "true worship." Get the idea please—one lady insisted that it is no part of the worship; Brother Hardeman insisted that it is. Now I insist that if that was worship, these ladies were violating a plain command of the Lord in 1st Cor. 14:34-35, made by the apostle Paul; and he emphatically declares the things he wrote are the commandments of the Lord.

Later I attended a series of meetings at Bluff City, Arkansas, conducted by Brother Charles S. Roberson of Austin, Texas. He is also a scholar. At one evening service, he took up the subject, "Acting by Divine Authority." Col. 3:17 was his proof text. He made it very clear that when God speaks we must obey, and that when God commands a thing to be done and gives instructions of doing that thing that the "how" is as much of the command as the "what," and that the lack of divine authority would exclude anything we might want to do, quoting II Tim. 3:17; Rev. 22:18. He made it clear that we could not have instrumental music in the worship for the lack of divine authority and that we could not have many other things for the same reason. He simply nailed the lid on and clenched it down. After services I congratulated him on the way he handled the subject, and asked him why he did not go a little further and knock out their Sunday school, since they could not have it by divine authority. "Oh!" says he, "we do not have a Sunday school; it is the church at work." Wonderful! I dare say if you could see them side by side, you could not tell the Sunday school from "the church at work."

I called to his mind the fact that he had just been telling us that the "how" a thing should be done was as much of the command as the "what." We were agreed as to the teaching, but could not agree on the "how." He maintained that "the church at work," as he called it, is no part of the worship and that the work all takes place before the worship begins; Brother Hardeman to the contrary notwithstanding.

I called on Brother Roberson for divine authority for dividing into classes. He simply did not have it. That is why I will not accept it.

Brethren this is a fair sample of the contradictions of our educated men and women. I confess I am bewildered. How in the name of reason are we, who are uneducated, to know when we are worshipping God? The Saviour prayed that we might all be one; that the world might believe, Jno. 17:21. It is impossible to make a very good impression on the minds of unbelievers while our educated preachers are preaching conflicting doctrines. Let us all be one in Christ by doing only those things for which we can show divine authority, and the finger of scorn will not be leveled our way so frequently.

A. C. MOODY,
Bluff City, Arkansas.

Things in Brief

I have just read March 1st issue of The Apostolic Way; it is fine.

I would like to have meetings for the last two weeks in August and the

first two in September. I have been preaching the gospel, and nothing else, for fourteen years. If you want me for the above stated time, please write me at once.

GEORGE M. McFADDEN,
Webb City, Arkansas.

I have first-half of July and fourth Lord's day in August for meetings.

JOHN J. SMITH,
Grapeland, Texas, Rt. 1.

I have been reading The Apostolic Way; I have never found a paper to equal it. I have been in Texas since January 18, last. I like Texas fine, and mean to make it my home.

Preachers should preach Christ and him crucified. We have so much to do without preaching something that is not in the Bible. Instead of preaching Sunday school and literature, we had better be preaching "a thus saith the Lord." We will have all that we can do to preach just what Jesus and the Holy Spirit said.

J. H. HOWARD,
Robstown, Texas, % T. J. Thomas.

We would be so glad to get help enough to keep Brother D. J. Whitten here next August in meetings.

Brother Whitten is a good sound preacher. The brethren should keep him busy preaching the word.

RYAN BENNETT,
Palestine, Arkansas.

The writer visited Fame, Oklahoma, twice recently. They had voted in the literature over the protest of the faithful few who wanted the Bible only with God's way of worship and teaching. With the persuasive efforts of myself and others they dropped the Sunday school, and carried the quarterlies home. Some of those favoring the Sunday school dropped out themselves.

I visited Sand Springs, Oklahoma, the third Lord's day and found a zealous little band with three or four good teachers worshipping and teaching along pure gospel lines. Brother J. M. Hart of Red Fork, Oklahoma, assists them in their work.

These brethren are meeting in a rented hall upstairs, which is a handicap, for there are many who will not attend that would if it were down stairs and more convenient. They need help and encouragement, and are in every way worthy of your co-operation. We spoke four nights, and baptized one.

Last Lord's day I visited Friendship, thirty-three broke bread. We had a crowded house both morning and evening.

W. P. JONES,
Holdenville, Oklahoma.

I am here at Boerne, about twenty-six miles northwest of San Antonio. I came here in response to a call through The Apostolic Way. There are a few brothers and sisters here, about seven in this part of the country.

Will the brotherhood come to our aid? They can send any contributions to Brother D. A. Goslin, and I am sure it will be spent in the right way. He lives four miles south of Boerne. We will have preaching here at night during the week at the school house, then will make arrangements to hold a meeting at Boerne, the county seat, either rent a house or rent a tent.

I am not making this appeal for myself or for personal aid. If you wish a part in this work, send your aid by post office money order, to D. A. Goslin, and God will bless your efforts. I can preach here a week or a month.

Sincerely yours in the one hope of eternal life and resurrection from the dead.

C. E. ARNOLD,
Boerne, Texas, formerly of Abilene.

I will meet J. W. Adams (a Free Will Baptist) of Pittsburg, Oklahoma, in a debate at Big Prairie, Oklahoma, beginning on the night of April 6th, to continue ten days. We are to discuss general church questions.

Everybody is invited to attend the debate. Big Prairie is about seventeen miles southwest of McAlester, and about eight miles east of Ashland, Oklahoma.

H. G. BARNET,
Cove, Arkansas.

Pleased With Our Fight

Dear Brother Duckworth:

My copy of The Apostolic Way for March 1 to hand recently. Will say, every issue is mighty good, yet this one seems still better.

I am truly glad that we have at least one paper that stands for the whole truth, not compromising with error. I heartily congratulate you; also Brothers Harper, Trott, Cowan, Clark, and the many other faithful ones who are at the battle front, bravely standing your ground with these modern Goliaths.

I am glad to know that so many are taking the right position on the subject of Christians taking part in carnal warfare. I have never found one portion of scripture in the New Testament that would sustain the idea that Christians can take part in this human butchery, and not be found murderers; and no murderer has eternal life. James 4:1-8 is enough to convince anyone, with as much intellect as the average twelve-year-old school boy, that Christians cannot indulge in this human slaughter.

I want to thank you for the great effort you are making to bring out the whole truth on this important question.

T. E. AVARITT.

Our Purpose

It is the purpose of the publisher of The Apostolic Way to make it an open forum. That does not mean we will print everything sent to us. But it does mean well and thoughtfully prepared articles on both sides of any question will have a chance of reaching our readers, so far as space may permit.

We will not agree to publish anyone's article in advance of their writing such article, but no article will be kept out of the paper simply because we oppose the ideas therein expressed. We are not trying to build up a sect or put up a theological wall around our readers. If we have concrete views on any question, we purpose to reserve the right to express or not express them just as we may determine. If someone writes an article with which we agree and we desire to allow someone who does not agree with it, to reply, we reserve the right to do so. If we receive an article with which we do not agree, we reserve the right to make any comment we see fit or have someone else to do so or publish the article without comment.

In other words we want it understood that while we reserve the right to a final say, we do not propose to close the columns of our paper to all matter except that which is in harmony with our views. Usually a religious journal is confined to the matter with which the managing editor is agreed.

We want it further understood, that we are not, in any way, responsible for the views of any articles published in the paper by its editors or contributors, unless we elect to state our indorsement.

In other words, the columns of this paper are not bound by the pet views of the publisher or any of its editors or anyone of its supporters or contributors.

R. F. DUCKWORTH.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year

DALLAS, TEXAS, APRIL 15, 1925

Vol. 11. No. 18.

Dividing Into Classes

By C. W. Sewell.

One of the strongest arguments against our method of teaching the children is that we have no command from the apostles for dividing them into classes. Neither have we any example of their so dividing them. All of this we must admit for it is true. If the Lord had wanted them divided into classes He could easily have had His apostles so instruct us. This we admit. The word of God is both inclusive and exclusive; what it does not include it excludes. What it does not authorize, it prohibits. It does not command us to divide them into classes; therefore it prohibits us from so doing.

How are we to meet such an argument as that? There are more ways to meet it than one but I am going to use only one in this paper. Logic points out that when an argument is reduced to an absurdity it is proven to be false. I am going to show this argument to be absurd by a simple illustration:

INTHEBEGINNINGWASTHE-
WORDANDTHEWORDWASWITH-
GODANDTHEWORDWASGOD.

Can you read that? What is it? It is the first verse of the first chapter of John's gospel. That is the way John wrote it, except he used Greek letters and Greek words. All the New Testament (and old too) was written that way. They wrote with capital letters about an inch high. (See Gal. 6-11, R. V.) Neither did they leave any spaces between the words, but wrote each letter closely joined to the preceding one, just as in the quotation above. But how is it now? Spaces between each word, larger spaces between each verse, and still larger ones between the chapters. Who dared to lay unholy hands on God's holy word and tear it to pieces in such a way? If God had wanted His word divided in such a manner He could have instructed His apostles to have so divided it. But He did not so instruct them; therefore it is displeasing to God to have it so divided. What the Bible does not include it excludes; therefore these spaces—divisions—are wrong. "What God hath joined together let no man put asunder," "Add not thou to His words, lest He reprove thee, and thou be found a liar."

God gave us no instructions about boys and girls; he did not set them together; neither did He divide them. He simply requires that we teach them. But He did join His words together and said nothing to anyone

about dividing them. Yet, we can tear them apart, insert spaces between words, interrupt sentences by the insertion of verse marks, and separate conclusions from their premises by the introduction of chapter marks, and great lists of explanations of the following chapter and it is all well and good. No one's conscience is hurt. But when we separate the eight year old children from those that are fifteen, in order to the better teach them. Oh, holy horrors! It is an heinous crime—a sin almost unpardonable. A sin so great as to justify—yea, to demand—a declaration of no-fellowship. Talk about consistency, talk about reason, common sense or loyalty to the Lord—where is it?

The only consistent way out of this glaring inconsistency is to accept the classes or throw away your Bibles and have one made like the apostles wrote it. If it was good enough for the apostles and early churches, why is it not good enough for us? Back to the days of the apostles. Come on, let's go!

Comment.

If conscience would permit, the high regard and unfeigned affection I have for Brother Sewell would prompt me to evade the painful task of exposing him to ridicule by showing how utterly silly the foregoing must appear in the sight of all who have any conception of logical reasoning. A child should be able to see its sheer sophistry and to know that there is no parallel between his illustration and the practice Brother Sewell seeks to justify. Everyone knows that in translating from one language into another, we must take into account the idioms and grammar of both languages in order to get a correct translation. Now, if he could prove that the human mind of this age differs as greatly from the mentality of people in the days of the apostles, as English differs from Greek and that the gospel can, therefore, not be successfully taught now as it was then, he might have made his contention plausible at least, but as it is he has simply made himself ridiculous. Even in that event, however, he would have exposed his own inconsistency, as he well knows that almost his whole life has been spent in teaching undivided audiences. If Brother Sewell will affirm that division into classes is as essential to imparting gospel truth as the observance of the difference in construction of two languages, in translating from one into the other, I will deny; and if he will not do that, his article has neither common sense nor relevance.

Furthermore, Brother Sewell's charge that those who oppose the Sunday school cause division is equally absurd. I have yet to find a man who will not readily admit that the gospel can be taught to an undivided assembly, by men speaking one at a time, and that it is scriptural; neither have I ever found one who could give precept or example for the class system. This being true (and it is) does it not follow that he who refuses to teach in a manner which he admits to be scriptural, but insists upon a practice for which he can give neither precept nor example, to the violation of his brother's conscience and division of the body of Christ, is the guilty man? In closing, permit me to suggest that the only logical conclusion we could arrive at, if we were to concede his illustration to be correct, would be: not to hold to the Sunday school, which he admits he has neither precept nor example for, but to insist on a translation of the Bible, without division into words or punctuation.

However, I can not believe that Brother Sewell's one time logical brain has become so addled as to put any faith in his own comparison, but simply was the best he could do as a defense of the Sunday school, so he did it—yes, he surely did it.

G. A. TROTT.

P. S.—Will the Firm Foundation publish this reply with the same prominence that they published this article from Brother Sewell?

Jackson and Hansbrough's Attitude

In attempting to set Brother Trott right with reference to the attitude of Brothers Hansbrough and Jackson toward what he calls the Sunday school, at the time of their death, the furthest thing from my mind was a desire to become involved in a controversy with Brother Trott over the Sunday school question. And his reference to my change of mind concerning the question has brought my mind no nearer to such a desire. Nor shall I have anything further to say to him about the attitude of Brothers Hansbrough and Jackson, after this writing, what ever he may further say about this matter.

Even if I did not have other reasons for not wanting any discussion with him, his illogical demand for proof on my part that what he said about Brothers Hansbrough and Jackson's attitude toward the Sunday school is not true, demanding that I shall prove a negative, would forestall

such a discussion. Moreover, his seeming effort to make it appear that my denial of his statement that the brethren referred to were opposed to the Sunday school when they died, was an effort on my part to bolster the Sunday school, after I had said: "I do not offer this correction out of any such motive as that of seeking to give support to the Sunday school; for as worthy brethren as they were, they—as all men are—were fallible," savors of an unfair spirit on his part.

He began his "Comment" upon my denial of his statement thus: "I do not believe he would knowingly misrepresent anything (I thank him for this) but I do know the proneness of human nature to see what we want to see and feel that in this case the wish is father to the thought."

All I have to say to this is that his "wish was father to a thought," that is as false as false can be, the "thought" that Brothers Hansbrough and Jackson were opposed to the Sunday school at the time of their death. Every member of the Austin church with which they worshiped would bear me out in this statement. Before the hour for worship in that congregation every Lord's day, what Brother Trott calls a Sunday school was taught, which Sunday school was divided into several classes. I yet remember that Sister Alice Blackburne taught a class; Brother Jas. F. Cox taught a class; and often Brother J. W. Jackson taught a class. I was in Austin a short while ago, and while there I met Brother Jack Martin, who by the by, is a very warm friend to Brother Trott. In the course of our conversation I asked Brother Martin if he had seen Brother Trott's statement about Brothers Hansbrough and Jackson being opposed to the Sunday school. He said he had seen it, and that Brother Trott was mistaken in that statement. Brother Martin was a member of that same congregation; and he and I called over to each other many different brothers and sisters who had taught classes in that so-called Sunday school. Brother Martin, as I did, well remembered Brother Jackson often teaching a class.

A. MCGARY.

REPLY

As Brother McGary has expressly declined having any discussion with me over this matter, and definitely states that he will have nothing more to say about it, no matter what I may elect to write, I shall respect his wish and take no advantage of him by adding anything to what has already been set before our readers; but merely call

attention to the fact that Brother McGary's charge that I asked him to prove a negative is incorrect. I gave documentary evidence from Brother Jackson's own writings that he included the Sunday school among the innovations he condemned and in his biographical sketch in the same book from which I quoted, Brother McGary says, "I never knew him to add to nor take one word from the law of God." (Living Words, page 1).

Having produced this documentary evidence, I merely demanded testimony of the same sort in rebuttal and never thought of asking any one to prove a negative. I fully believe, if Brother McGary could have given a written or printed line from Brother Jackson in rebuttal of my quotation, he would have done so, instead of making this unfounded charge against me.

G. A. TROTT.

Questions on Adultery and Some Other Things

Question 1. "A man and his wife are divorced; left with a young son to support, she married again; after second marriage, she and her second husband obeyed the Gospel. I want to know if she had a right to marry the second time?"

Question 2. "Is it right for us to fellowship with them? Please tell us what to do."

Question 3. "Explain Rom. 7:1-2-3; and 1 Cor. 7:15."

Question 4. "Are the laws of the country that marry and divorce people, binding in the sight of God? And are such marriages with both sinners and Christians alike with God?"

I shall answer in the order given.

1. The man that the woman married first is still her husband and will remain so as long as they both live. She therefore had no scriptural right to marry the second time. See Rom. 7:2-3; Mark. 10:10-12; Luke 16:18, and 1 Cor. 7:39. These scriptures with many others tell us that both the woman and the second man she married are living in adultery. I see no way for them to "obey the gospel" as long as they continue in adultery.

2. No. To keep such persons in the fellowship of the church is to encourage them in their sins. God's remedy in such cases is clear, and plainly set forth in the New Testament. "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." (1 Cor. 5:4-5). And again, "if any man that is called a brother, be a fornicator, with such, no not to eat." (1 Cor. 5:11). To keep such persons in the congregation, not only encourages them to continue their lives of adultery, but as "leaven" in the church, when known, will soon condemn the whole congregation for allowing such to exist in their fellowship. God's remedy is absolutely safe, for both the church and those who are living in adultery.

3. Rom. 7:1-2-3, teaches, first, the relation of the Jews to the law of Moses as long as the law was alive, but by the death of Christ on the

cross, the Jews were loosed from further bondage to the law, because the law was now dead. (Col. 2:14). In verse two and three, the apostle was showing in like manner as the Jews were bound to the law as long as the law lived, or was in force; so the wife is bound to her husband so long as he lives, and should the wife marry again while her husband lives, "she should be called an adulteress." In 1 Cor. 7:15 and its connections, Paul was giving his judgment, that the believing husband should not put away the unbelieving wife, simply because she was not a Christian. But should the infidel wife leave the believing husband on account of his faith in Christ he should not forsake his faith in Christ in order to please and follow his infidel wife, and so with the Christian wife who has an infidel husband. I pray God that the whole world, and especially the Church of Christ may soon become better informed on these questions.

R. H. HOWARD.

Holdenville, Okla.

Hints on Writing for Publication

In visiting the office of The Apostolic Way a few days ago I found that the office workers were not able to keep up with the work. Owing to the great amount of correspondence and the many badly prepared manuscripts that must be worked over before they can be sent to the printer, the amount of stenographical work becomes enormous. While there I picked up several suggestions that may be helpful to inexperienced writers, and if observed by all will make the office work much lighter. These suggestions are here offered for consideration.

1. Write with a typewriter on typewriter-paper, leave a double space between the lines, and an inch margin at each side of the page.

2. An article written for publication should not be hastily written and hurried off before it "gets cold." It might have faults in it that would present its author in a bad light, it may be misleading, probably not well constructed, and very likely not worth publishing. However, most any one can write an article worth reading if he will take his time and revise it several times. An observance of this rule will help the writer, the publisher, and the reader.

3. Condense your writing. Short articles fit in better than long ones, allow more space for others to be heard, and are much more likely to be read.

4. If you are not familiar with the rules of language, and you wish to write an article for publication, it would be well for you to have some friend who is capable of doing so, criticise it for you. It is much better to have our errors corrected by those who love us than to have them laughed at by an unfriendly world.

5. Those who do not have typewriters should write with pen and ink, and on good paper. They should write plainly and only on one side of the sheet. If Brother Duckworth gets a letter or article written dimly with a pencil he cannot read it without help.

Brother Duckworth desires to hear from all who are interested in the work,

that he is doing, and if those who write will observe the rules here suggested, they will save him much time, and will oblige his assistants.

L. W. HAYHURST.

Gunter, Texas.

The Stewart-Wells Debate

On Lord's day night, February 15, a discussion began at the tabernacle, on Locust street, in Abilene, Texas. Brother G. A. Wells of this city, asked permission to preach at the tabernacle, and give his views on the class work in teaching the Bible; and any of the loyal brethren (those who oppose the class system) could reply to his discourse. His request was granted and complied with. This did not continue fifteen minutes until it went into a debate.

I will say that Brother Wells is the ablest man on this question I have ever heard. I consider he is far ahead of Lawrence or Taylor. The class was the only proposition to be discussed, but he at once went to work on the eldership, to prove that we should have eldership today, and that the elders had the authority and we should obey them. Brother J. H. Stewart agreed that we were to have elders, and told him that there were elders in the Locust street congregation, and that they had authority; but only to do what the word of God commanded.

Here Brother Stewart showed how the 20th century elders were using authority that God never gave them (or any one else) by authorizing the class system in teaching the Bible. To this Brother Wells made no reply, only contended the elders had the authority. Brother Wells asked Brother Stewart if one should take a class in a part of the house and teach them the gospel, and they believed and obeyed it, would it make Christians. Brother Stewart said, yes. Brother Wells seemed to think that he won the victory, until Brother Stewart's time to speak again; then Brother Stewart showed that the origin of the class system was with man, in the 18th century. Brother Wells had previously said it was his position that if the truth should be taught in the Roman Catholic church and should be believed and obeyed it would make Christians. In reply to this, Brother Stewart showed that the same rule of logic by which he justified the "class," he also justified the Roman Catholic church.

Brother Stewart met him on every point, and showed the class system with all its kindred innovations, such as women teachers, uninspired literature and Sunday schools, were unauthorized by the Bible, and were destroying the peace of the family of God. Brother Stewart gave Prov. 6:16-19: "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood. A heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Showing the promulgators of the class system, women teachers, and Sunday school to be the ones that are sowing discord among brethren, therefore, God hates them.

Brother Wells said that his heart

was bleeding over the condition of the church in Abilene; he expressed a deep sympathy, with a sad countenance, pleading for unity. To this Brother Stewart replied "Brother Wells, how bad do you want unity, do you want unity strong enough to give up the class-system, with all those ungodly innovations that belong to Sunday school? If you do, give them up, and there will be unity. Such things are dividing the church everywhere. Then if you want unity among the family of God, lay those ungodly things down; they are the wedge that divides the church."

We are waiting to see if Brother Wells really wants unity. We hope he does. If we all walk by the same rule and mind the same things, the word of God, there will be unity in all the churches of God. We love Brother Wells; he was kind, meek and humble in the debate. It lasted two nights.

Brethren, you need not to be afraid to put Brother J. H. Stewart of Abilene, Texas, up against the Sunday school preachers, he can do the work well; and is so kind, meek and humble, but forceful in his arguments. I pray for a return to the word of God.

SIDNEY W. SMITH.

Funds Received for March

Church at Ottumwa, Iowa.....	\$ 5.00
Church at Cedar Hill, Texas.....	10.00
Church at Nevada, Texas.....	6.00
H. Keith, Ocala, Fla.....	4.00
W. H. Caldwell, Nevada, Texas.....	4.00
T. J. Latham, Woodson, Texas.....	2.50
P. S. Hall, Montebello, Calif.....	5.00
A brother at Sabinal, Texas.....	2.00
A sister at Gorman, Texas.....	.50

Total.....\$39.00

We appreciate the fellowship and brotherly kindness manifested toward us in our affliction and needs. May the grace of God be with His faithful everywhere.

E. GILLESPIE.

McKinney, Texas.

Shorts

We are told that God has fore-ordained whatsoever comes to pass. If God's foreordination and will are in harmony not in conflict, then God wills whatsoever comes to pass.

It is time to quit the debating the Sabbath question. The continued discussion of it is calculated to make it a little respectable.

"We have painted the seats of the church." That church surely is not the same as the one to which Paul refers when he says, "If the whole church be come together."

Life is a journey, and issues in the tomb at night. We will sleep till morning—the morning of the resurrection.

"I would that thou wert cold or hot." It seems that the Lord for whom John wrote this is opposed to "fence riding"—favors being on one side or the other.

J. R. JONES.

UNITY AMONG GOD'S PEOPLE

The Bible teaches very clearly that God wants a people. Not only so, but it teaches just as clearly that He wants but one people. When there was not a people to love and serve Him, He chose the faithful Abraham, and multiplied his seed that they might be the children of God. These he wanted to be a righteous people, different from all other nations, and zealous of good works. These people were all, by birth or adoption, children of one family; they had one law, one leader, one name, one hope; they were a united people over whom the eyes of the Lord watched by day and by night, and his ears were opened unto their prayers. These Israelites, just referred to, belonged to "times past," but we are assured that the same God wants a people even in these last days, and to this end speaks "unto us by His son." (Heb. 1:1).

In order that all nations might have a place among God's worshippers of the last days, Jesus died to break down the barriers between the nations; and that this people might be free from their sins, he gave his life-blood to purge their uncleanness. It is heaven's will that this people, who is called out of darkness and purged from sin, shall labor for their Master, while on earth, and reap the fruits of their labors in heaven. But in order to labor for the Master, all must work on the same plan, in order to do this they should be united, and for them to be united, they must all be subject to one mind, the mind of Christ. This, Jesus wants. He prayed for it, and His law commands it.

The Temple of God is one. The righteous are likened to a house, the house of God, the temple in which He dwells. This building is the most wonderful on earth, the only one worthy of His presence. What can be more sacred or have greater honor than it? Did it ever occur to you that God, or Christ, or the Holy Spirit never built division-walls in this sacred temple? Does one of these sacred beings occupy one corner while the others are in different parts separated by partition-walls composed of gold, silver, and precious stones? Everybody must

I Am War!

The Editor.—I am War. I am what I am, and exist only because man will not think or reason. I am the strongest arbiter the world has ever known. I am the court of last resort, yet I have never settled anything. I have destroyed civilization. I have overthrown the mightiest governments. I have humbled and destroyed their monarchs and people. I can destroy and overthrow the greatest institutions the minds of man can conceive. I am the creator of hatreds. At the sound of my voice all nations and peoples tremble; yet when I call they obey. They come to me from the mountains, valleys and plains. I force them to leave all peaceful pursuits. I instill suspicion and hatred in the hearts of all men. I separate families, rob wives of their beloved husbands, sons from their mothers and fathers. I rob the maidens of their betrothed. I send them forth to battle

say no. We are sure that God wants a house, the walls of which do not crack and fall apart; neither is it to have a middle wall of partition in it; for Jesus died to tear down just such a wall.

Christ has but one sheep fold. The Saviour says, "I am the good shepherd."—And we at once think of His people as sheep following the one shepherd. "Other sheep I have, which are not of this fold; but also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." The sheep that remain in the fold hearken to the voice of the shepherd are protected from all dangers; but when a group leads out where the voice of the shepherd calls not, the lion and the bear may destroy, and the wolf may devour. The shepherd protects only those sheep that are with him; those that venture where he does not lead, have no promise of protection. Brethren, let us beware of the voice that we follow.

The figures might be multiplied. The kingdom, church, vineyard, and army all teach the same lesson. It would be interesting and instructive for us to ask ourselves such questions as: Has God set inferior governors in His kingdom to make laws in addition to the "Perfect law of liberty?" Are the leaders in church work to speak where the oracles of God do not speak? Should the laborers in the vineyard dictate concerning the setting out of plants that the Father has not planted? And are they to persist in so doing to the dividing of the vineyard?

If Jesus' prayer is answered, if New Testament commands are obeyed, if inspired exhortation is heeded, the people of God must be united. Furthermore if we are in harmony with God, and therefore free from ruinous sins, we must be one. If we would stand in battle, be blest as people, be right as individuals, we not only may but must be united. "United we stand; divided we fall." Behold how good and how pleasant it is for brethren to dwell together in unity." May God help us to love unity and hate division.

L. W. HAYHURST.

Reese-Taylor Debate

This debate was held at Henrietta, Texas, beginning March 30, closing April 2; Brother Reese affirming two nights that the Petrolia church was unscriptural in its practices, that it was unscriptural to have more than one cup in communion service, and Brother Taylor affirming two nights that it was scriptural to divide an assembly into classes with women teachers, also the use of individual communion cups.

Brother Taylor said they met one hour before the time the church met to break bread, and taught the word of God, without song or prayer, it was not worship nor a Sunday school, not the church then; he said they would sing a song, and then the church would meet to break bread. He said it was impossible to teach without classifying; that Christ went up into the mountain and separated the disciples from the multitude and taught them, but said the church could not be divided. Brother Reese showed according to Taylor that no teaching could be done in the church; the assembly where teaching was done is not the church.

Taylor said Peter said in 1st Pet. 3:4, that a woman's spirit was called a man; her body was not in Christ. Brother Reese said that a man was a male, therefore all males in the assembly where he taught. But Taylor had already quoted Gal. 3:28, neither male nor female in Christ, and said there was no gender in Christ. Brother Reese said there are no men nor women in Christ according to Taylor, all hermaphrodite.

I helped Brother Reese, and we placed a syllogistic diagram on the board; God's truth; the serpent's lie. God said in Gen. 2:17, Thou shalt not eat; thou shalt surely die. The serpent said, thou may eat and not die. Paul said, as the serpent deceived Eve, 2nd Cor. 11:2-3, so will he deceive you, 2nd Cor. 11:15, claiming to be a servant of righteousness.

God said let your women keep silence in the assembly; Taylor says let them not keep silence. God said for it is a shame for a woman to speak in the assembly. 1st Cor. 14:34-35; Taylor says it is not a shame. God said I suffer not a woman to teach in the assembly; Taylor says I suffer women to teach. God said, let women learn in silence, 1st Tim. 2:11-12; Taylor says let them not learn in silence. God said our bodies are members of Christ, 1st Cor. 6:15; Taylor says they are not in Christ. Christ said this is the New Testament, is my blood which is shed for you, Lk. 22:20; Taylor says divide this cup, as in Lk. 22:17, and not all drink out of it, but each have his own cup. Reese says the cup in Lk. 22:17 is the cup belonging to the passover; Christ never said it was His blood. Taylor has made the Lord's supper a common meal. The cup in Lk. 22:20 is the Lord's cup, and in Matt. 26:26-27; and Mark 14:23-24, Christ said drink ye all of it, but the interliner Wilson's diaglot says they all drank out of it.

Taylor challenged Reese to show where God ever said for women to keep silence in the assembly; Paul said the church. Reese read in the

diaglot again, 1st Cor. 14:34, let your wife keep silence in the assemblies, verse 35, for it is an indecent thing for a woman to speak in the assembly.

Taylor went through his last speech and made no reply to this. Brother Reese says, "Brother Taylor is handling the word of God just like the serpent did when he deceived mother Eve, has made himself a deceiver, and made a minister of Satan; and those that believe such teaching and such minister will go to a Devil's hell, if they do not quit it. Oh! my dear brethren, I love you, come back to God's way."

Brother Taylor conducted himself well through the debate, until the debate closed; then he got up and still tried to defend his lost cause, showing the spirit of Cain that slew his brother. Lord have mercy on our brethren that are deceived by such teachers.

J. P. Taylor was the only preacher on C. L. Taylor's side that I know of that was present. Those with Reese were D. J. Whitten, E. J. Smith, A. W. Fenter and J. W. Hanks. I heard that Brother Hanks' son was present the last night who stood with Brother Taylor.

J. W. KELLY.

A Preacher Wanted

I want to speak in behalf of this very needy field. The church of Christ is not represented around here, nearest congregation being about one hundred miles from here. The Christian church has a good sized membership in the little town of Cozad. Cozad has about one thousand three hundred population, and is a nice little town.

I would like to communicate with brethren wanting to change locations, or a brother who follows some secular calling and preaches (must be loyal). I am of the opinion that Cozad would be a good town for a novelty store or second hand store. Any one wanting to work in a good and needy field, could not find a better opening than this.

A brother from Indiana has agreed to hold me a meeting in the fall, but unless I get help it cannot be done, as I am alone. Any loyal preacher coming through is always welcome to stop off.

No doubt you wonder why I am so persistent. Well, my wife is a member of the Christian church, and I have agreed to take her to church, and when I could get a Church of Christ preacher and hear the other side. It seems we had ought to get together, and she thinks so too. I would like to be able to show these folks that bazaars, suppers, and such like to raise money are not of faith. Long live The Apostolic Way.

GEORGE A. MOORE.

Cozad, Neb., Rt. 1.

The Whitesboro Debate

Brother Cowan has signed propositions with A. F. Saunders for a discussion at Whitesboro, Texas, April 21-22-23-24, one session a day. The church at that place has a new house, and I am sure accommodations can be had for all who will attend.

R. F. D.

The Apostolic Way

CHURCH OF CHRIST

2105 Second Avenue, Dallas, Texas.

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

Divisions—Their Cause and Remedy

Division among people anywhere for any reason is an evil. Yet circumstances may dictate that it is better for those concerned to separate. The greatest and best men and nations have had their differences resulting in alienation and bitter strife. How much better in every such case if the contending parties could have agreed and thenceforth worked in harmony! Had love, agreement, and united effort for the right been the order among men from the beginning of history, this would have been almost a paradise. The discord introduced by Satan between the woman and the Lord was the beginning of a course of perpetual strife in the human family that has never ceased. Individuals, families, nations, and even churches, have in millions of cases clashed with others to the detriment or ruin of all concerned. One of the most attractive features of the future home of the saints as it is described in the Bible, is its freedom from discord.

In this article I wish to write particularly concerning divisions among disciples of Christ. Their evils are many, the first of which is loss of affection. Brethren who have loved each other devotedly, soon lose that love when they differ on religious issues, especially if they magnify their differences. Another evil of division is loss of power and influence. No body of people can maintain their standing in the opinion of others and be able to influence others so well when they become contentious with each other. Again, there is sure to be a waste of energy when brethren consume each other. The time, money, and work that have been used by Christians in fighting each other would have done much to dethrone Satan had it been directed against him.

On the other hand, unity makes for love, peace, influence over others, and economy of power in opposing Satan. These things are too self-evident to require proof.

Harmony or discord rests upon some foundation. Hence we shall discuss briefly the causes of division, from which we can see clearly the conditions of unity.

Probably, the most general cause of division among religious people is ignorance of the facts or truths involved. We say there was misunderstanding between two men. The idea

is that they fell out because one (or both) did not understand the other. Two honest men testify in court. One relates things said or done that the other knows nothing of. The difference in such cases is one of knowledge. I am assuming that such men are equally honest and desirous of truth. Of course, there are people who know the truth and yet will not accept it for some selfish reason. I am not now considering such characters. But with honest people the more they learn of a subject the better they agree. It is doubtful that any two intelligent persons ever lived who agreed absolutely in their views on all subjects. I am reminded that Paul besought the Corinthians to "be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). Just how far Paul meant to apply this and to what extent he thought it possible, we cannot say. We can say that such a state of mind is ideal. But to assume that Paul expected those Corinthians to be perfectly united in mind and judgment on all religious or other issues is to me unreasonable. Paul and Peter and Paul and Silas were not agreed on certain things. Yet they were brethren in Christ and all were able ministers of the Lord's Truth. In such cases of difference between brethren, the parties talked and acted as men. The Holy Spirit did not beget such variance among them.

Honest men often differ concerning the application of a passage of Scripture. Scholars do not disagree on what the Lord said. If they did, a translation of the Bible by several scholars together would be impossible. Forty-seven scholars gave us the authorized version. More than sixty had part in producing the Revised Version. These scholars represented various churches. They agreed upon what the Hebrew and Greek texts said. They differed upon the interpretation and application of Scriptures. Back of these differences in many instances, no doubt, there was a selfish and carnal purpose. Yet, with all the light available, many honest and noble men see some things differently. I do not mean that two can differ and both be right. I mean simply that one man may see things about a subject that another does not see. This applies, I believe, usually to matters either outside the field of duty or to details that do not vitally affect the matter of salvation. On the question "What must I do to be saved?" all responsible people who have not been misled by some erroneous teaching, ought easily to agree. This is seen in the simple facts of the death, burial, resurrection, and ascension of Jesus; the giving of the Great Commission, the coming of the Spirit, and the preaching of the apostles. A desire to keep the Law of Moses, to incorporate with the gospel certain heathen philosophies, and in later times the arrogance and decrees of the Catholic church, have all influenced what men have preached very much.

Hundreds of questions have arisen to cause strife and division. Sometimes, to be sure, these questions are important, but many times they could be settled if parties involved loved each other more than they did their own personal preferences. Often times preachers are greatly at fault in such

cases, advising contention and open division instead of reconciliation and harmony.

In conclusion I suggest briefly the following remedies for division: 1 Let all parties concerned consider carefully all the grounds of contention; 2 Let them strive to discover just how much of the matter in dispute is simply preference or opinion, and how much is really a matter of divine revelation; 3 Let them come together for song and prayer to consecrate their hearts to the Lord; 4 Let them then in love and meekness seek some ground of compromise upon which all can unite.

N. L. CLARK.

Wheat and Chaff

At the great feast there were offered three excuses; one had bought a piece of land, the next had bought five yoke of oxen, the third had married a wife. But in the first was the man afraid some man would steal his land? No, it was a permanent possession. In the second case the man had bought five yoke of oxen, and he must go and prove them. He was not as far seeing as some stock dealers are now, he had already bought the stock, and the cattle were his, any way it would require but an hour to eat supper, and then he could see to his stock, he had not sinned in buying the stock, but his sin was in refusing the invitation. But the third man's excuse was still more unreasonable. Had he sinned in marrying? No, a lawful marriage is a blessing. Is it wrong to deal in earthly property? But there was something wrong in each case, they neglected to say they did not want to come, and for rejecting the Master here, he will reject them there. They may never have another invitation.

It is common now to hear some religious persons say concerning commands of God, "O! they are not essential to salvation; I think a person can be saved without obeying these commands." You think they can be saved "without obeying"—you think! But of whom did you get your information? Can it be possible that you will risk your untaught and imperfect judgment against a positive command of the Creator of the universe, even though it were the least command? Stop one moment! Everything depends upon the importance of obeying the commands of God as to whether the New Testament is God's Book: if not, if only a novel or a story book, it is of no authority. But if it is divine, suffer yourself plunged into the sea, rather than disobey God.

A man carried water from a spring in two buckets. After making many trips, said one bucket to the other: No matter how often we go away from the spring filled, we soon return empty, and this is discouraging. True said the first, but no matter how often we return to the spring empty and thirsty, we always depart filled and refreshed.

Blessed are they who hunger and thirst after righteousness for they shall be filled. Who shall be filled? And what shall they be filled? The nega-

tive implied, is that those who do not hunger and thirst after righteousness will not be filled. And why is it that the multitudes in the church are not filled with the heavenly bread? It is because they neither hunger nor thirst after righteousness. The first and serious blunder is that children are not taught strict obedience soon enough; too much world in the church.

At sundown on the last day of the year says a man, "I will retire tonight happy. I have lived through another year, and now put away all my mistakes, and failures, and tomorrow morning I will begin a new life. I think I can profit by my experience; and one particular thing, I will cease going into debt, so that I may go singing to my work and have sweet rest at nights; and I will try to make a visible and profitable change in my Christian deportment. The good moral life such as I have lived, I have only shown to the world the life of moral citizenship, but from hence forth I will strive to let my light shine as a true Christian." In my childhood, preachers were too busy preaching the gospel to the world to give sufficient instruction to the worship of Christians, and now we must ordain bishops and urge them to carry out in full the divine worship.

A. ELLMORE.

What's the Issue?

To have unity we must agree on all vital matters. In order to agree we must understand the real issues involved. Does the following statement correctly set forth one of the vital issues and, by using it as a basis, are we able to draw the line between the acceptable and the unacceptable regarding a number of important practices?

Our religious work, outside the home, must be done (1) only through the church, and (2) without confusion.

Any congregation, after being organized, which forms any other organization through which to teach the church, to evangelize the world, or to finance the work in any way accepts the scripturally unacceptable, and is wrong according to the above standard.

To form an additional organization to teach the attendants at church on Sunday or on any other day is objectionable, and for the same reason, as to form an additional organization to do foreign mission work. The church is all-sufficient as a religious organization.

To come together without forming an organization, in order to read the scriptures, to teach, and to ask and answer questions, is admissible according to the above standard. Protracted meetings and Bible readings, many of which have been conducted in recent years, come in this class of meetings.

A meeting of this kind has no definite membership, for it would thus become another organization. No one joins anything. Such a meeting is not a school of any kind.

Confusion in any religious work is always objectionable. It makes little

(Continued on page 8)

Cullings and Comments

By H. C. Harper

"Our transgressive brethren recently closed what they call 'a midwinter conference' at Dr. Carey E. Morgan's church. We sincerely regret their stubborn determination to 'go beyond the things that are written'; With the organ going, the various societies exalted above the church and the women making speeches, no man with a New Testament in his hand could feel at home."—Gospel Advocate, January 25, 1925.

True, yes, true! Now listen to this from the Firm Foundation of February 17, 1925:

"On the woman question Cowan admitted that all women should prophesy. Whitt showed that 'public' teaching is inherent in the word 'prophesy.' Whitt quoted Robert Young, 'To publicly expound; and Liddell and Scott, 'To expound publicly,' and several other authorities."

Now, the Firm Foundation should be able to help out the digressive "transgressive brethren," who "go beyond the things that are written," "with the organ going, the various societies exalted above the church, and women making speeches."

Truly, "no man with a New Testament in his hand could feel at home" with the Firm Foundation crowd and the other "transgressive brethren," with their women making speeches.

"The women made speeches at the transgressive Vine street Christian Church, this city, last week. Paul said, 'Let the women keep silence in the churches: for it is not permitted unto them to speak.' (1 Cor. 14:34).—Gospel Advocate, January 25, 1925.

Well, Whitt says "he" 1 Cor. 14:34 is a woman as well as a man, and "that 'public' teaching is inherent in the word 'prophesy.'" So our "transgressive brethren" are right, per this Firm Foundation junk, after all. So the Firm Foundation crowd are now with "our transgressive brethren." Who says the Firm Foundation does not know its own place among the "transgressives?"

So Paul had reference only to "domestic affairs" when he commanded the men to keep the women silent. It meant silence about pies, beds, eating, sleeping, etc. Yes, about such things not to speak (laleo), even to ask a question "in the church."—Whitt.

Is this the latest by the Sunday school advocates in trying to down Paul?

"On Phil. 4:3 Cowan said that the word 'women' was not in the Greek." Yes, and if Whitt and the Firm Foundation know "beans," they know Cowan is right.

Springtown, Texas, November 21, 1924.—Dear Brother Elam: Please answer the following question:

1 Since the Scripture says, "Let the women keep silence in the churches," is it a violation of this when they answer questions in Sunday school?

H. B. McMullen.

1. "The church," in which women should "keep silence," as 1 Cor. 14:20-39, is not a church house, but the congregation of saints as a whole. In

this congregation of the whole church, this mixed audience of saints and sometimes sinners (verses 23-25), the women must "keep silence." "Keep silence" means here just what it means when applied to a prophet who must "keep silence" while another prophet speaks—that is, must not address the audience while another prophet is addressing it. Since women are not permitted "to speak"—that is, to make public addresses, as the prophets were doing—they should "keep silence;" "for it is shameful for a woman to speak in the church." To "speak in the church" means, as the entire passage shows, to make a public address in the way of instructing and edifying "the whole church," or congregation. While this is true, it does not follow that women should not answer questions in a class in a Sunday school, or a Monday school, or any other school. The two things are entirely different.—Gospel Advocate, January 25, 1925.

Yes, you are a good dodger. You say, "The two things are entirely different" when you are trying to escape Paul; and you say "The Sunday school is the church" when you are trying to escape "our transgressive brethren with the organ and various societies exalted above the church," to keep from falling into their lap. I see! I see!

Brother Love, of The Pacific Christian, says: "This individual cup question will divide the church of Christ more surely and more completely than did the organ."

To this, Ira C. Moore, of the Christian Leader, replies: "If the New Testament teaches only one cup, why have you not begun the division long ago, Brother Love?—I would advise that you go slow on that 'dividing' business, or you might get 'patted,' not just exactly 'on the back,' as you say, but where boys usually get spanked."

Brother Moore shows the true "digressive" spirit by blaming those who oppose his innovation with producing the division. Truly, "Like begets like."

Now, when you begin the spanking, Brother Moore, just begin on F. L. Rowe, publisher of the Christian Leader. Perhaps you have now learned enough of the arguments of the digressives to fully overthrow the articles Rowe fired at the digressives twenty years ago on their "toy cups." It is a good saying, "Sweep your own yard first."

Brother Love says (Pacific Christian, January 19, 1925): "Brother F. L. Rowe told me personally that he stood just where he did years ago on the nice little pretties. He published some of the strongest articles against them that I have read, when the Christian Church introduced them twenty years ago."

Now, Brother Love, this may be the "policy" of the Leader. You know "policy" goes a long way with some enterprises—politics, business, and even newspapers and journals. One is a Democrat and the other partner a Republican; one a Baptist and the other a Methodist; one for it (whatever it is) and one against it.

Now, when Brother Moore talks of spanking some one, you must not take him too seriously. He may have such a notion, but I assure you that he has another notion that beats it—one that will keep him out of danger, for you

know this spanking business is a game two can "work at."

Now, let us have the best you can do, Brother Moore, if you mean business. You have a serious task before you, I think. But fairness and duty demand that you abandon your practices, or sustain them by the Bible.

More Departures

One departure seems to invite another. That this is true one may soon be convinced by reading the record of the "Christian Church" that left the Bible a few years ago for the leadership of "sanctified common sense," thus going out from the churches of Christ.

And now those who advocate the Sunday school in the church of Christ seem to be tracking up those digressives with one humanism after another. Just read this:

Albertville, Ala.—"Brother C. R. Nichol has just closed a fifteen days' meeting with us, with twelve baptisms and three from the Baptists. His sermons were fine, and the attendance and interest were good throughout the meeting." R. N. Moody.

"Three from the Baptists!" Three what? Yes, what were they? And what are they now?

If they are Christians now, they were Christians then. Sure! If not, what divine requirements did they obey to make them Christians? And if they were Christians then, what divine commands did they obey that made them such? And will not these same commands which they obeyed to make them Christians then, make all men and women Christians when obeyed? And if Christians are not qualified for heaven, as Baptists, so long as they remain Baptists, they are bound to go to the other place. Now what I want to know is this: What divine command do Baptists, as Baptists, obey to be saved? Is it a hand shake?

When the eunuch wanted to be baptized, Philip said "If thou believest with all thy heart, thou mayest," ("thou mayest," that is, "it is lawful")

Hence we read in "the word of the faith" which the apostles preached, "with the mouth confession is made unto salvation." (Rom. 10:8-10). But per C. R. Nichol, Moody, and other gospel perverters the Baptists come unto salvation without obeying what is in the word preached by the apostles.

Again: When the Holy Spirit told people what to do, they were commanded to "Repent, and be baptized in the name of Jesus Christ to obtain the forgiveness of sins." (See Acts 2:38 and Thayer's lexicon).

But per C. R. Nichol, Moody, and other perverters of "the word," the Baptists obtain the remission of sins without obeying this command, for no man who thinks he is saved before baptism can be baptized to obtain the forgiveness of sins. Such a thing is impossible. Hence Nichol, Moody, and others are leading people to hell.

H. C. HARPER.

Questions-Answers

(1) Did the one hundred and twenty receive the Holy Spirit as the twelve? We have no way of knowing for

sure, but the scriptures seem to indicate that only the apostles were baptized in the Holy Spirit on the day of Pentecost. Jesus had, time and again, promised to send the Holy Spirit unto them. Luke, after recording the choosing of Matthias, and that he was numbered with the eleven apostles, said "And when the day of Pentecost was fully come they (apostles) were all filled with the Holy Spirit and spake with other tongues as the Spirit gave them utterance." The apostles had been chosen to execute the will of Christ and they were not to be left alone. They were promised the Holy Spirit in order to guide them into all truth. If the one hundred and twenty received the baptism, they received it without ever being promised, and our Saviour's motive has forever been hidden. The baptism of the Holy Spirit was a promise. We can find where Jesus promised the Holy Spirit to the apostles, but we cannot find where the Holy Spirit was promised to the one hundred and twenty.

(2) Did the house of Cornelius receive the Holy Spirit in a baptismal form?

Yes, see the 10th chapter of Acts; also Acts 11:15. As I began to speak, said Peter, the Holy Ghost fell on them as on us at the beginning.

(3) What does the first principles men in Heb. 5:12; 6:1-3?

The first principles of Heb. 5:12 are the principles of Heb. 6:1-3. The writer names some of them and represents such as being the principles of the doctrine of Christ, or the elements or first rudiments of religion. So far as repentance is concerned, upon this foundation we must always build, but we ought not to be always laying it. In referring to "dead works" the writer had in mind outward forms without spiritual life. The exhortation given by the writer as a whole was to go on from the lessons of Christian childhood to those of manhood in Christ. It seems that the writer was paving the way for the lessons which follow on the priesthood of Christ.

J. A. BRADBURY.

Sweetwater, Texas.

Dear Brother Whitten:

We want you to hold our meeting, and if it is possible for us to get some help, we want you to be here at least one month. If we cannot get the brethren to help in this work, of course, we can only keep you here for one meeting.

Will you ask the brethren, through The Apostolic Way, and keep our needs before them? Let me hear from you soon. Faithfully,

RYAN BENNETT.

The above is a letter to me from Brother Bennett. Brother Bennett is doing, and will do much to have the gospel preached to the people in this much neglected field, but he needs help.

I have promised to preach in this field at least a month this summer, the Lord willing that I live, I expect to do this much work anyway, and if the brethren will help those brethren, I will do more.

If any congregation or member of the church wishes to assist in this work, send to Ryan Bennett, Palestine Arkansas. D. J. WHITTEN.

Just as Applicable to Any Innovation

By J. W. Jackson, In Living Words.

In considering the possible course to be pursued by one who protests against the use of the organ in worship, the Digressive command as sound advice that one should "take the course that is most to the glory of God." To this we agree, for this is scriptural. "Whatever ye do, do all to the glory of God." 1 Cor. 10:31. But the course recommended by the Sectarians and approved by the Digressives is: "It is better to violate conscience in going to church than to violate God's command by staying at home." Now, I do not believe that man can "violate conscience" to the glory of God. For, suppose that the individual has even a "miseducated conscience," and that the organ is a thing "indifferent" as was the keeping of some feast day or the eating of meat or herbs, and he should violate conscience and join in the worship with the organ, would he not come under the same condemnation that Paul predicts of the man who put a difference between meats and yet ate them? "Happy (or blessed) is he that condemneth not himself in that thing which he alloweth." See Rom. 14. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God." 1 Jno. 3:20-21. Suppose that the protesting party "goes to church," can he join in the worship? Not without violating conscience. If he does not join in the worship he fails to do the very thing for which the assembling together was ordained, and as a consequence is not spiritually benefited. More than this, his presence there is a constant rebuke to those who favor the organ, and a source of irritation to them, and he is condemned by his own heart in doing that which his conscience disapproves. I think then that the advice of the Digressives is unsound. In lieu thereof, the protesting party should be exhorted to re-examine the standard by which his conscience has been educated. Or, as those who favor the organ claim to be "strong" and "advanced in knowledge to a higher plane" they should bear with the "weak brother" and cast out the "indifferent" thing, at least until they succeed in educating him up to the high plane upon which they stand. This would be scriptural and to the glory of God. Another point, though, in this case is made that there is no scripture telling us "that if the brethren wound your conscience, withdraw from them and let him be to thee as heathen men and publicans." No, but there is scripture to this effect: "Mark them which cause division and offences contrary to the doctrine which ye have learned and avoid them." The protesting party has learned that it is an "indisputable" fact that those who introduce the organ are responsible for the effects of their act, and he believes that the thing introduced, together with its effects, is "contrary to the doctrine" of Christ, hence he obeys the scripture in "avoiding them."

Again: "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh

disorderly and not after the tradition which he received of us." 2 Thes. 3:6. It may be said by some that this applies to those guilty of immoral practices, but many believe that it includes more. The teaching of the Apostle evidently includes in "walking by the same rule," not only the moral conduct of Christians, but their walk in the things ordained for the work and worship of the church.

Hence, those who introduce human devices, plans, or so-called helps, into the worship or work subversive to the unity and peace of the assembly, are, in the estimation of many Christians, "walking disorderly." So, when a majority of a congregation determine to use an organ against the protest of one or more, the latter are justifiable in not assembling with them, upon the grounds that they are in disorder, and such disorder, too, as the protesting parties have no hope of correcting. A Christian should never permit a personal grievance to stand in the way of duty. Too many exalt self, and imagine their dignity wounded and refuse participation in work and worship on that account. This is not scriptural. We ought to be willing to sacrifice self; and I believe that all Christians who are earnestly striving to follow in the footsteps of Jesus, (2 Pet. 2:21) will "bear with what he may regard ill treatment from his brethren rather than disobey God, but he will not, and cannot bear with that which he believes dishonors God. He will, in all that he does, seek to glorify God by using the means appointed by Him. To this end let us work. The only way we can "with one mind and one mouth glorify God," (Rom. 15:6), is to "walk according to the same rule, mind the same things, the things given us by divine power, (2 Peter 1:3), and not those things given by human expediency, and never, under any circumstances, "violate conscience" because one such act will lead to another, and that to another until conscience will become so pliable that it can be stretched to cover anything that the imagination of man may devise, or become "seared with a hot iron."

Be true to conscience but be sure that your conscience is educated by the divine standard, and the Father of our Lord Jesus Christ will bless and keep you.

Division or Unity Which?

There is a view point I am entirely unable to grasp or comprehend. I refer to the fact that today there are many congregations divided because the elders refused to yield what they claim their right to an opinion, an opinion acknowledged by them to be based on human reasoning only, and yet these same elders claim to honestly desire the unity of God's people.

I could understand it if I were willing to say they are religiously dishonest but that is too serious a charge for me to make and apply generally. Still I cannot help but think that any man, even with a superficial knowledge of the Bible, knows deep down in his heart it is a crime against God and His church, to cause divisions. There might be some excuse for the

ignorant but such Bible students as Brothers C. W. Sewell, G. H. P. Showalter, A. McGary, W. D. Black, Charlie Roberson, J. D. Tant, and many others of that class will acknowledge that the "whole duty of man is to fear God and keep His commandments" and when that is done, that and nothing more, there is always peace, harmony and union and yet these same brethren are holding to an acknowledged, unrequired course of action with such tenaciousness that rends the body of Christ in twain, knowing full well, (if they believe the scriptures) that they will be held responsible to God for their acts. Not only so, but they are dividing the churches over an untaught question. What excuse or reason can they give?

I have received many letters from the Sunday school advocates, trying to defend their actions. Here is what one good old deluded brother offers: "There is no form of teaching authorized," and "I am as much entitled to my opinion as those who oppose me." Another: "Why should I give up a good form of teaching to satisfy others?" The Methodist can say with equal logic: "Why should I give up sprinkling and adopt immersion to satisfy the immersionists?"

Apparently not one thought given to keeping the body of Christ intact and presenting it as a whole, unblemished bride. No thought given to the thousands of godly men and women whose conscience will not allow them to go through a form of worship where such ungodliness is adopted.

No, I do not understand it. I cannot understand why good men will continue in a course known to them to be violation of God's word and subversive to every divine principle. Nor can I understand how the thoughtful "lay members" can uphold and participate in a matter their elders and pastors will not defend as a requirement. They, too, seem to not understand that they are particeps criminis in the unholy work. They seem not to know that they, too, must give account to God for the manner of life they live. They seem to not realize that Christianity is essentially individualistic and that God requires a complete surrender to His will. They seem not to understand what is meant by the injunction "Mark them which cause divisions contrary to the doctrine you have learned and avoid them." They seem to think that what they consider the result of the divisive practice justifies them in following the lead of those who have shown, and now showing, that they prefer a divided church with an unauthorized institution to an united body without it. They seem to not understand that they are assisting in the commission of a crime against the Saviour who died for them, equalled only by those who introduced the organ in the worship. Indeed the organ advocates can make a much more plausible show from the Bible for, its use than can the Sunday school advocates.

To those who are desirous of making their salvation as sure as possible; to those who are willing and know the necessity of doing what the Lord requires; to those who are honestly endeavoring to "work out your salvation;" I will say that no Christian's

duty includes adherence to the teachings of any man, be he elder, pastor or what not, that forces your brother to withdraw from the congregation because of the adoption of any innovation, no matter how plausible and good it may appear to you. Ask your elders, the men who are supposed to be "apt to teach"—capable of teaching—if they are willing to say that any invention of man, or any opinion based on human judgment is of more importance than the unity of God's people. Every one will tell you no. Ask your elders if they would be willing to discontinue an unauthorized practice for the sake of unity. Again they will say no. Are you willing to risk your salvation by following such leadership?

The time for argument is passed, the time for action has arrived. You must now take your choice between a course of action that is causing the church of Jesus Christ to bleed at every pore and one acknowledged by all to be infallibly safe. On which side will you be found on the judgment day? You have your choice. May God help you to choose "the more excellent way" that you may be found faithful to Him.

J. T. MARTIN.

At Rest

On Saturday morning, March 28, 1925, at seven o'clock our dear wife passed beyond this vale of tears into eternity. One year ago she had an attack of flu, from which she never recovered.

She was the mother of five boys and three girls; the oldest fourteen and the youngest two years old. She was a sweet, pure and devoted wife and mother. Friends and loved ones did everything in their power to assist and comfort us in our affliction.

Brethren and Sisters, our hearts are bleeding and we need your prayers; but for the precious promises in God's word we would almost faint by the way.

The bereaved husband,
L. G. PARK.

Barrett-Cowan Debate

This discussion took place at Caddo school house, near Cleburne and Joshua, Texas, March 26 to 28. I never heard a better discussion.

Opponents treated each other in good spirits, and left everybody feeling fine, and glad the discussion took place. No personalities injected, but treated strictly evidentially, as all discussions should be.

The entire brotherhood would be greatly benefited if we could have these discussions everywhere. Let us have them.

GEO. W. PHILLIPS.

I am sorry that Mrs. Duckworth's sickness prevented my attending this discussion. I wish we could have at least one hundred debates this year on the Sunday school question. I wish every brother that has had debates on this question this year would write me at once, telling me how many. I would like to keep a calendar of the number of debates on the Sunday school question held this year.

R. F. D.

The Wages of Sin Is Death

In February 15th issue of The Apostolic Way, I see Othar L. Barnes, of Ida, Louisiana, said that the wages of sin is death; but means life after death. I would like for him to explain how that could be. He quoted Luke 16:19-31, and says it is not a parable, but is a literal statement. I do not see how he can make that harmonize. The dead cannot lift up their eyes, neither could Lazarus be in Abraham's literal bosom; neither was the rich man praying to a dead saint. He prayed to Abraham; and Abraham talked back to him. Abraham was alive or he could not have talked. Neither was he in heaven, according to Barnes' idea. Poverty or riches will not have anything to do with a man's destination. His idea about the rich man and Lazarus will have all to do with it.

Nothing was said about the rich man being a sinner, neither was anything said about Lazarus being a saint. According to Barnes' theory, the only way to go to hell is to be rich and wear good clothes, and the only way to go to paradise is to be poor and sick, and have sores on you, and beg for a living.

I believe the wages of sin is death; but I do not believe it is eternal torture. The scriptures teach me that the righteous are promised life, and the wicked are promised death.

J. T. JONES.

Atlanta, Texas.

Notes From Oklahoma

"The thought of foolishness is sin," Prov. 24:9. Foolishness is catalogued along with such sins as fornication, adultery and murder in Mark 7:21-22.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient but rather giving of thanks." Eph. 5:3-5.

With the above scriptures before us, how can Christians engage in an old fashion clarivari? Especially after learning that the word means a mock serenade for the purpose of annoying or insulting some one.

Let us "search," "study," and "meditate" in the scriptures, and we will grow—increase—in the knowledge of the Lord and be doing exactly what God has commanded us. Parents should teach their children to love and study the Bible. I think the young should study the book of Proverbs. The study of that book would benefit most of us, even though we be gray headed.

When we meet on the Lord's day for worship we should leave levity outside of the meeting huse and all loud talking too; and should speak in an undertone. Solemnity should characterize each and every one of us. Whispering and laughing should not be indulged in by any one during worship. Think on these things, and next Lord's day notice how many there are who violate these simple rules of life. We should be sober minded—serious—and desparately in earnest in our work as Christians.

Wm. TARLETON TAYLOR.

Sunday Schools

Concerning Sunday Schools of Every Name, Shade, Grade, Kind and Color.

For more than forty-five years I have read and studied the gospel of Christ. During these years I have tried to preach it to the best of my ability. I am very thankful that so far I have never found it necessary to make any change at any point of faith, teaching, doctrine or practice. All the change I know of making is that I have gained more knowledge of the good book from year to year.

During all these years I have not changed my mind concerning the "Old Modern Sunday School," nor the "New Modern Sunday School," sometimes called "Classes." I am opposed to such schools for the following reasons:

1. It is without divine authority.
2. Being without divine authority, it is purely of human origin.
3. It is not the Church of Christ, is no part of the Church of Christ, never was and never will be.
4. The Church of Christ existed on earth about seventeen hundred fifty years before any human being ever saw, heard of, or thought of a Sunday school.

5. All accountable people can do their whole duty—can obey God in all things—then die and go to heaven and never attend or see a Sunday school.

6. Any person may be a faithful Sunday school scholar, teacher or superintendent a long life time, and then die and go to the "bad place."

7. The Sunday school of today is the very "hot bed" out of which have sprung nearly all the innovations that have disturbed and divided the Church of Christ.

8. The preachers and churches who advocate and practice Sunday schools or classes are doing more to divide the Church of Christ now than all other man-made notions put together. Back to the Bible, brethren.

9. The usual way of runing a human organization is by a majority vote of its members; and when Sunday school scholars obey the gospel (if they ever do) the only way they know to "run" the church is by a majority vote of its members, hence we have "church-voting," and "majority-ruling."

10. The Sunday school saps the church of time, talent, intellect, and money, and is given the preeminence in many ways, so that the church is left naked, starved, bruised, mangled and slighted; with its author and founder insulted. The children are taught to regard the Sunday school as the thing itself. Hence thousands of people, young and old, imagine they are doing the will of the Lord in a Sunday school, when they are not, but are only deceived.

11. The Sunday school generally stands first in importance, after which the children and many others, even church members, (?) go from the house of worship, saying, "I am too tired to stay so long," and thus they are seldom there to see the church in a worshipping capacity. As a result they learn but little or nothing of the ordinances of the Lord's house. They go home with an easy conscience, feeling that they have done the will of God, when they have only done the will of

men. Why not reproduce the New Testament order of things, then stay with it?

12. Being a human organization, it can live, flourish and prosper, without any Christianity in it, or about it. Many of its scholars, teachers, and superintendents, can render acceptable service, as such, and then go out and curse the God who made them, spending their time, talent and money doing something that God never commanded, and something that the apostles never taught; at the same time neglecting the very things that God commanded and the apostles taught. Thus all Sunday school propagators have more love for the appointments of men than for the appointments of God, and have more reverence for the commandments of men, than for the commandments of God. They have more respect for the institutions of men than for the institution of God, and have more zeal in doing the will of men than in doing the will of God.

JOSEPH M. WALTON.

Browning, Ill.

What Can Be Done?

Dear Brother Duckworth

Your latest had when I returned home from two appointments in Calhoun county, Illinois, on my trip to try to stir more congregations to the need of doing more real mission work today.

I was well pleased with the spirit of your letter relative to our plans for future work in the mission field, and I only would that you and I and others together were able to cause every loyal congregation in all the church today to see the importance of the greatly neglected work.

Now, Brother Duckworth, as to the work for the present year, and especially with reference to my opportunity to engage in such work, I wish to be fully understood so as to be able to avoid any after misunderstanding in that regard. I have made plans to engage at least a considerable part of my time here at home in fruit growing and the growing of truck, etc: since I failed in my earlier efforts to awaken enough congregations to action to promise me at least the greater part of a support after I made a sacrifice myself. Sister Timmons and I talked many evenings in regard to the matter and lost several hours sleep trying to figure out some plan that would when put into operation not conflict with the Lord's already perfect and established plan for doing mission work, and our conclusions were not reached until we fully decided that about the only remaining way would be for me to stay at home with her and the family and all put our hands weightily against the laboring oar of agricultural life this season and then during 1926 I will take the tent and go into the field with our own home support, a thing we are not able to do yet this year.

Our little home of only twelve and one-half acres, has hanging over it a mortgage of \$600, and our house and other buildings under repair, and a family of at least three children all under 15 years old looking to me for food and raiment, etc.

I admire your zeal, as well as that of our good Brother Harper, in publishing the appeal for funds to support

men. Why not reproduce the New Testament order of things, then stay with it? it would please you brethren to have it so, to hold meetings in the field as often as the fund requested will at all support my family while I am in the work; and that too, notwithstanding the loss it might sustain to our already completed plans for my attendance at home, provided such a fund is obtained in time to do so. I must, however, hold back sufficient time to plant my already purchased four hundred peach trees and other fruit that I have planned to put out this year, as to fail would be a loss of at least \$120, if not more.

My plans at present, as stated above, are to work at home this year, and make short trips to various points in my home county, and thus carry on a sort of home mission work. I got my son-in-law to take me this afternoon to a school house some four miles away and where the gospel was never preached. I obtained the right to use the school house this season for the preaching of the gospel of Jesus Christ. I am well acquainted here in this county and think I could do a great work among the people here, and at a less expense than to leave home entirely and be at charges, etc.

But I will leave the matter in the hands of you and Brother Harper to make whatever disposition of the fund that you think best in the present strait, with the promise that if placed in our hands we will make reports as often as desired, and see that it is used to spread the one gospel, and not for the promotion of pastoral work, as is sometimes the case. Not a cent of the church's money will be squandered in our hands. As to my responsibility, either of these banks may be consulted: People's State Bank, Ramsey, Ill., or Farmers' Merchant's Bank, Vandalia, Ill. They can speak for me, as a man.

O. A. TIMMONS.

Ramsey, Illinois.

The foregoing letter from Brother Timmons shows all interested just what he has to contend with.

I know from experience what it means for a preacher to try to preach the gospel with indebtedness against him. Brethren in Indiana and Illinois should investigate this matter, confer with Brother Timmons, and determine whether or not they are willing to undertake to raise the funds necessary to keep him in the field. Write Brother Timmons or The Apostolic Way.

R. F. D.

Questions

Were the Jews who crucified Christ a religious people?

Did the Jews commit a sin when they crucified the Lord?

A. READER.

Answers

Yes, the Jews were a religious people, very religious. And they were following out their religious tenets when they crucified the Lord.

Yes, the Jews crucified the Lord Jesus Christ with envy, hatred and malice in their hearts. It had been prophesied that the Lord should die, but this did not relieve the persons killing Him of the consequence of the crime.

R. F. D.

Commends the Plan

Dear Brother Duckworth:

I think the plan of raising the two thousand subscribers is most excellent, and if all the four hundred will work as faithfully as I have, the number will soon be secured. May the Lord bless your efforts.

J. P. WATSON.

Rt. 9, Cookeville, Tenn.

Brother Watson has sent us the five new yearly subscriptions, though very busy preparing his land and planting his crop. A number are sending the five new subscriptions, and also some renewals.

If you have not, already, secured the five new subscribers, do so before you stop. If every reader, who can, will send us five new yearly subscriptions at once, we will be able to take care of our expense account during the dull summer months, and continue our mission work; the persons to whom you send the paper will be strengthened thereby, the cause of Christ will go forward, and you will have been a party to this effort.

Send us five new yearly subscriptions, and we will send you a copy of our Handy Reference Concordance, a book that everyone who studies the Bible will appreciate.

R. F. D.

Things in Brief

I have time open for meetings at any place the brethren may use me.

J. D. PHILLIPS.

Tucumcari, New Mexico, Box 56.

The meeting at Temple will begin June 5, to continue over two Lord's days. Brother H. C. Welch of Gunter, Texas, will do the preaching.

We extend a cordial invitation to the brotherhood to visit us during this meeting. We are hoping for a grand success in the gospel work.

Also if brethren coming to Temple for medical treatment, will let us know, we shall be glad to visit them.

M. J. MILLER.

814 S. 15th street, Temple, Texas.

I saw W. D. Black's report of the Cowan-Lawrence debate, at Dora, Texas. We did not see it like Black did, and would like to have them repeat it at Sweetwater and get a stenographer and have it put in book form; we will bear the expenses. Hope The Apostolic Way success.

G. B. SLIGER.

Hylton, Texas.

I intend to spend the summer in Texas holding meetings. Churches needing my time should write at once. I desire to so arrange my work as to cut down railroad expenses. I have a call from Southwest Texas, and desire several more.

W. T. TAYLOR.

Elk City, Okla., Box 93.

The loyal Church of Christ at Amarillo meets at the County Court House in the County Court room, at 1045 on the first day of each week. Any loyal preachers passing this way, are invited to stop off with us. Our congregation is still climbing up a little. The last time I preached, one man came forward and made the confession.

Brother E. B. Mullins of Floydada, Texas, will hold us a meeting in July to begin Saturday night before the second Lord's day.

I think I can get some more subscriptions for The Apostolic Way, it is the paper that contends for the truth only.

M. D. SCOGGINS.

1303 S. Johnson St., Amarillo, Tex.

This is to inform all those, who may desire to write me, that I have changed locations; and that my present address is 603 S. Silver Ave., Deming, New Mexico.

I came here with a view of assisting the brethren here in an effort to strengthen the cause of Christ in places where already established and plant primitive Christianity in towns where it is unknown. By the time this reaches you, I expect to be engaged in a meeting for the faithful band at Deming, then to other points near here.

HOMER L. KING.

Brother H. C. Harper will begin a meeting here, on May 1. We extend a cordial invitation to the brotherhood to attend this meeting.

J. T. MARTIN.

University Station, Austin, Texas.

If you have not received a prompt reply to your communication, it is because we have had more work than we could do. Mrs. Duckworth has been sick for two months; is no better, not able to care for the baby or do her house work; she is confined to her room most of the time.

R. F. D.

I have all the month of August open for meetings; would be glad to hold one or two meetings in Oklahoma or Arkansas. I will declare the whole counsel of God, and no more.

JAS. T. WHITE.

Bend, Texas.

Nadab and Abihu's Sin

Nadab and Abihu sinned by offering "strange fire before the Lord." But in what way did they offer "strange fire," was it by taking fire from a source other than from the altar, which was commanded by the Lord, as is taught by many brethren, or was it in some other way? I have been unable to find where the scriptures even intimate that they got fire from some other source. I doubt very much if there were any near except that on the altar, hence I cannot believe that they sinned in this way. A close examination of the scriptures will reveal the truth in regard to this matter, and correct an error that is made by many. Some may think that this is of little importance but I think that it should be of interest to all because this case is often used to illustrate the results of disregard for any of God's laws.

The high priest was commanded to burn incense before the Lord (1 Sam. 2:28; 1 Cor. 23:13) on an altar that was constructed for that purpose and placed before the veil of the holy of holies (Exod. 30:1-10), and also to enter within the veil and burn incense before the mercy seat in a censer (Lev. 16:12, 13). The incense typified the prayers of the saints (Rev. 5:8); the high priest typified Christ, hence the burning of incense by the priest typified Christ offering the prayers of, or making intercession for, the saints before God (Rom. 8:34; Heb. 7:25).

This being true, for a common priest or any one except a high priest to burn incense was a violation of God's law, because it destroyed the type, and the significance of the service was lost. For this reason God visited destruction upon Nadab and Abihu (Lev. 10:1). He also destroyed Korah and his company for disregarding His law in this respect as well as in other ways (Num. 16:36-40).

From this we understand that it was not in getting fire from a source not commanded by the Lord, but in burning the incense, a service that should have been performed by the high priest, that they sinned.

DOTHAN L. SHELTON.

Likes Old Songs

The "singing evangelist" was born in the college with the Sunday school. Now about the old songs that are scriptural:

"I Am the Vine," "My Latest Sun Is Sinking Fast," "My Soul Be On Thy Guard," "What a Friend We Have In Jesus," "Good Be With You Till We Meet Again," "Oh Christian Do Not Hide Your Light," "Call For Workers," "Don't You Want to Be Ready to Go," "Too Late to Cry When Mercy Passes You By," "That Beautiful Home," "Not Made With Hands," "On the Other Side," "Watch and Pray," "For the Soul That Is Redeemed," "Cross of Calvary," "From the Garden to the Cross," "Hallelujah We Shall Rise," "Are You Washed in the Blood," "When All the Singers Get Home," "I Have Found Full Salvation," "Walk Beside Me," "Life's Way," "Oh For a Closer Walk With God," "Jesus the Light of the World," "Wandering From Jesus."

These were selected from five song books, in my possession; and they are good enough for me.

J. B. RAGAN.

WHAT'S THE ISSUE?

(Continued from page 4)

difference what we call confusion, since Paul is quite clear in stating what he considers confusion. 1st Cor. 14:31, 33.

Does the second paragraph of this article give us a scriptural basis for deciding on the kind of meeting that may rightly be held? If so, possibly it will help us to draw closer together. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

We draw the line, then, against forming any additional organization, either outside or inside the local church, and against confusion. Wherever there is a definite membership, so that one can mark those absent as well as those present, there is an organization. Paul tells us what he means by confusion.

Is this the place to draw the line? I believe so.

P. C. KEY.

College Station, Texas.

Our Purpose

It is the purpose of the publisher of The Apostolic Way to make it an open forum. That does not mean we will print everything sent to us. But it does mean well and thoughtfully prepared articles on both sides of any question will have a chance of reaching our readers, so far as space may permit.

We will not agree to publish anyone's article in advance of their writing such article, but no article will be kept out of the paper simply because we oppose the ideas therein expressed. We are not trying to build up a sect or put up a theological wall around our readers. If we have concrete views on any question, we purpose to reserve the right to express or not express them just as we may determine. If someone writes an article with which we agree and we desire to allow someone who does not agree with it, to reply, we reserve the right to do so. If we receive an article with which we do not agree, we reserve the right to make any comment we see fit or have someone else to do so or publish the article without comment.

In other words we want it understood that while we reserve the right to a final say, we do not propose to close the columns of our paper to all matter except that which is in harmony with our views. Usually a religious journal is confined to the matter with which the managing editor is agreed.

We want it further understood, that we are not, in any way, responsible for the views of any articles published in the paper by its editors or contributors, unless we elect to state our indorsement.

In other words the columns of this paper are not bound by the pet views of the publisher or any of its editors or anyone of its supporters or contributors.

R. F. DUCKWORTH.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year

DALLAS, TEXAS, MAY 1, 1925

Vol. 11. No. 19.

COVETOUSNESS

(Dr. Trott's copy for this issue failing to reach us, we decided to run the following from him. It appeared in our issue of October 1, last.—R. F. D.)

"And He said unto them, take heed, and beware of covetousness: for a man's life consisteth not in the abundance of things which he possesseth." (Luke 12:15). There is no more insidious sin than covetousness and never was there a time when a serious consideration of the Savior's warning was more necessary. There seems to be but little knowledge of the full scope of the word, even among them who claim to be the children of God and many are being hurried along the downward road to destruction unawares. There are so many who have the idea that the whole definition of covetousness is the desire for something which belongs to another or something which cannot be obtained in an honorable way. Such a conception is very far indeed from the full meaning of the word.

Paul says that covetousness is idolatry (Col. 3:5) and that expression properly understood, gives us a better conception of the term than any I can think of and rightly so, because it is a divine definition. Anything we love to the extent of allowing it to rise above our obligations to God is an idol; it matters not whether it be luxury, power, wealth, ease, houses, lands, father, mother, husband, wife, children, fame, popularity, or even life itself. If we love any of these enough to keep us from putting the things of God above the things of self, we are covetous and are unworthy of that supreme love which God displayed when He gave His only begotten son to die

for us. When we see men spend thousands of dollars upon their children and dimes for the service of the Lord, they are idolizing their children. When church members spend more money upon their own pleasures than they give to the cause of Christ, they are making an idol of pleasure. When faithful preachers are allowed to suffer for the necessities of life while the land is full of brethren who have more of this world's goods than they really need, we know that some are idolizing their worldly possessions. When I see in the papers calls for help to build houses of worship, I often wonder if it is not a matter of covetousness on the part of some. I have actually known of such calls when I knew of some brother in the congregation making the call who could have built a house with but little or no sacrifice of any comfort.

Such things as this, so plainly stated, hurt; I know they hurt; but nevertheless those who feel the most hurt know they are the simple and undeniable truth. Nothing so hurts and enrages an idolator as an attack on his idol. The reason widows suffer, the gospel not preached, the poor neglected, houses of worship are lacking, good works of all kinds left undone and millions going to hell for lack of gospel knowledge is covetousness—idolatry.

Nothing but pure, unadulterated, unfeigned, unselfish, devoted love for God and Christ can root this covetousness out of the heart; let us pray earnestly and seek diligently for this love; it is the only antidote for the poison of covetousness that satan is so industriously sowing in the hearts of men.

G. A. TROTT.

EXTRA COPIES

We have so much material concerning the war question in this issue that it shall, for the present, take the place of a special issue on war.

As circumstances seem to demand the publishing of the material that is in this issue, now, as we have not advertised in advance, we are making arrangements to hold type so that extra copies can be run off to fill all orders received not later than May 25.

We will send twenty-five copies for \$1.00, one hundred copies for \$4.00. Our regular price now for extra copies is five cents per copy in any quantity, but in order to encourage a liberal distribution of this issue we are reducing the price to four cents per copy when sending as many as twenty-five copies to one address.

Address all orders to The Apostolic Way, 2105 Second Ave., Dallas, Texas.

The Basic Principles That Will Eliminate War and Establish Universal Peace

The following is a discourse delivered by Brother J. N. Cowan, during the Dallas meeting in February. I believe every member of the church here endorsed this discourse. I believe if you read it carefully, you will endorse it and will thank me for having printed it, though longer than the articles usually printed in these columns.

R. F. D.

We are very glad to note the interest that is being manifested in the study of the subject, "The basic principles that will eliminate war and establish universal peace." It has been quite a few years since the great world war was waged, and our memories by the lapse of time have become somewhat dulled to its terrible cruelties, and as more time elapses and more of us grow up and pass off the stage of action, the less of the war will be remembered, and should another war arise it would be engaged in by people who have never had any experience in the trouble that it brings upon the world. I believe in President Coolidge's address delivered before a certain assembly of women, he made use of the statement that the present generation is largely responsible for the formation of plans that will prevent another world war, that if the present congress doesn't deal with this proposition and the people of the present generation do not deal with it, we will fail to do for the coming generation what they may have expected of us to give them. It is not my purpose this evening, to preach a discourse upon war from a standpoint of appealing to your sympathies. It shall not be my purpose this evening, to present the terrible cruelties and scenes that may have been enacted in the war. I shall not try to appeal to the sympathies of fathers and mothers who have had sons sacrificed on the battle field. We are prepared to preach a discourse like that, but we shall view the subject on this occasion from the basic principles of Christianity that are advocated by those who claim to be followers of the Lord, that will completely eliminate war and establish universal peace. Do not understand me to say that these principles will be put into practice. They may or they may not be. I am not a prophet, but I claim to be able to show you that if they will put them into practice the conclusion would be inevitable in time.

I shall call your attention to the reading of a few passages of scripture that deal directly with the question, and

I think you will agree, Isaiah 2:2-5, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks, and nation shall not lift up sword against nation, neither shall they learn war any more. O, house of Jacob, come ye, and let us walk in the light of the Lord." I have selected this passage because of the fact that many people think that because the world still has war that this passage of scripture has never been fulfilled, they contend that all nations as a whole will cease to war, that the whole human family will not learn war any more or practice it, but I think I shall be able to show you that the prophet did not have that idea in his mind. It is an evident fact that the people who said, come let us go up to the house of the Lord, and who could be taught of his way, they would not learn war any more, but what about those people that did not say we will go up to the Lord's house? They will just continue to war. The ones that are not to learn war any more are the ones who claim to follow the Lord Jesus Christ. But reading from the passage from the book of Micah 4, "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we shall walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every

(Continued on page 6)

UNITY AMONG GOD'S PEOPLE

We are divided. In spite of the fact that God promises us His blessings if we walk together in His ways, and warns us of failure if we bite and devour one another; in spite of the fact that heaven wills, Jesus prays for, and the Spirit commands unity, yet, we are divided. Contention, strife, and division are threatening the peace of nearly every church in Texas, and the adjoining states! Instead of letting brotherly love continue, we are allowing strife to ruin us, and division is mocking our hopes of success. Surely we ought to see the awful condition that we are in, and arise to stronger efforts to get together. It is the duty of every member of the Church of Christ to see the fact that the church is being divided, and to raise his solemn protest. If each one would pray for unity, and then fight for it with the sword of the Spirit, we might soon bring about a condition, not only of unity, but also of complete submission, bringing every thought into captivity unto the obedience of Christ. This is worth working for, praying for, and fighting for. And if we would be good soldiers, why not leave off some of the unnecessary contentions and make a fight for unity? Let us defeat division and drive it from among us.

When the church was first established, thousands obeyed the gospel, but now when the church is courting division by inviting digressions, its light is burning low. On account of division, proclaimers of the ancient gospel are avoided, proper respect for God and his word is not shown, and sinners are not warned of the "judgment to come." Thousands do not hear the gospel who would hear it if we were not divided. Thousands who hear it have their minds so poisoned through the commandments of men that they do not obey it. Yes, thousands are out of Christ and in sin just because we are divided! Are we satisfied with it? Are we going to allow it to remain so? When we think that many thousands are sinking to everlasting woe for want of the gospel light, and that our being divided is the cause of their failing to receive it, we ought to weep and howl for the miseries that are come upon us. When we consider that we may be in a measure responsible for souls and that there is a mighty "sin in the camp," we ought to know that something must be done and humble ourselves before God and plead for mercy, each one asking, "Lord what wilt thou have me to do?"

In every division somebody is wrong and in a dangerous condition. The

Beautiful Feet

"How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things." (Paul). I think no one would make a literal application of the above passage. The man who preaches the gospel should live a clean and beautiful life; his feet should be planted in the pathway of the righteous that shineth more and more unto the perfect day; his steps should be such as would be worthy of imitation; his life should be clean; in all things he should show himself a pattern of good works; he should let no man speak evil of him,

thing causing the division may or may not be important, the evils of decision are the same. Prejudice among God's people, and denominationalism in His church are tremendous evils, and they both come as results of division. Division proves carnality: "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. 3:3). When a church divides, carnality is the cause, the flesh has not been crucified. Division gives birth to sects, and those of each sect are no broader than their sects; they deny those scriptures that condemn their parties. This is true even in the Church of Christ; for we have parties who will neither teach nor tolerate such passages as 1 Cor. 14:34; 1 Pet. 4:11, etc. Now the Bible surely teaches that to disbelieve, disregard, or disobey any command, though it be the least, is sinful, and though we break but one command, still we are transgressors of God's law. We must conclude then, that division is dangerous, sinful, and to be avoided.

It must not be considered, however, that the foregoing intends to convict as sinners all who happen to be in a church that divides; neither is it true that those who take part in dividing a body of persons are always guilty before God. Please observe the following examples:

The Jews divided when some of them followed Christ; the fact that some followed Him brought about the division. Did Jesus or His disciples do wrong in thus dividing the people? Paul divided the Jews by preaching the resurrection of the dead. Did he do wrong? If I preach the whole gospel in the church or out of it, and a part of the people receive it, while others reject a part of it, thus bringing about a division, am I any more wrong than Paul was? This is sufficient to bring out the fact that not every one that causes division, but he who causes division contrary to the doctrine, is the one that is guilty of sin.

An exhortation: Being warned of the fact that division is displeasing to God, disobedience to the law of liberty, against the will and prayer of Christ, and out of harmony with the Bible, let us therefore be exhorted to hate division. Since we know that the fruits of division is corruption, let us avoid everything that would come between us and our brethren, Bible command only excepted. Let us hate digressions and disbeliefs, for they breed divisions.

L. W. HAYHURST.

by living in such a way that any false report will fall at the feet of the reporter.

There has never been a time when the ministry was blamed more than now. Preachers of the various denominations, men of note, have been proven guilty of very grievous crimes. The daily papers have published them throughout the land. People have very unjustly reflected on preachers in general on account of the ungodliness of some who have brought disgrace to their calling. The general public have lost confidence largely in churches and preachers. Lost confidence in the preachers because of their impure life,

and in churches for upholding them in such conduct by retaining them in their pulpits. Any church that bids such preachers Godspeed is partaker of their evil deeds.

The Church of Christ is not clear of this evil. There are many preachers of the Church of Christ, men of note, whose ability as proclaimers of the gospel is wonderful, yet their lives are corrupt. Congregations are using them, religious journals are putting them forward with recommendations, and thus imposing on congregations that are innocent, and would not use such men if they knew it. Men who have been arrested in hotels with other men's wives, spirited away from certain localities for seduction or attempted seduction, having two or more living wives, leaving the old wife with the children (his children) and running off with a younger wife, men who have caused trouble between man and wife and sometimes separation, men who have obtained money under false pretense in some oil scheme, or in some colonization land deal, and men guilty of too many evils to mention here, are being recognized as preachers of the gospel, advertized in religious papers, and supported with money contributed for the support of the poor saints. Brethren: I would tip my hat to the drunkard, thief or highway robber, before I would to one of these religious demons who have used the blessed truth as a blind to ride into the confidence of the people of God, and then betray that confidence by the perpetration of some dirty crime. Judas Iscariot was a respectable gentleman compared with them.

I thank God that there are still some good true men in the ministry whose feet are beautiful. I will recommend no other kind if I know it. The Apostolic Way will not advertise with recommendations any preacher whose life is questionable. I confidently believe that we who are contending for a pure worship have men of the very highest type for preachers, and it is a pleasure to be associated with them. Brethren: demand a clean ministry and accept no other, and you can have it. Do not intrust the gospel to vile hands. Would be glad to hear from Brother R. H. Howard of Holdenville, Okla., along this line.

Yours in Christ,

J. N. COWAN.

Robstown, Texas.

McKinney

Brother Jesse Lee McKinney died April 11, 1925, at his home near Lamesa, Texas. He was baptized into Christ fifteen years ago, and since then has walked in the newness of life.

The Wilson congregation, of which he was an elder, mourn his departure. Two fine young Christian men, John and Joe, and a baby boy are bereft of a father by his death; a wife and aged mother, and other relatives are left behind.

The writer tried to console the bereaved ones by the promises contained in God's Holy word: "Soon we'll gather at the river, soon our pilgrimage will cease; soon our happy hearts will quiver, with the melody of peace."

LEONARD BANKHEAD.

Be sure to urge that all that are interested in keeping up with our campaign on the war question, to subscribe for The Apostolic Way.

Remember that if you send us five new yearly subscriptions, we will send you one of our Cruden's Handy Reference Concordances.

THE APOSTOLIC WAY.

So Very Similar Are These Cases

I am often asked the question, "If they learn the truth in a Sunday school, and obey that truth, will it not save them?" I answer yes. If people should learn the truth, in an Endeavor Society (and they may) and obey that truth, they would be saved from their past sins. Then I ask, "Why not the Church of Christ organize Endeavor Societies, and stand for them as institutions to teach the scriptures?"

But my brethren have always told me that the Endeavor Societies were human institutions, and as such, were authorized to teach the gospel. I am quite sure that is the truth. But my brother, had you not learned that the Sunday school is also a human organization and was instituted to teach the truth, just as was the Endeavor Societies, with no higher authority for its existence than man's wisdom.

The same is likewise true of every human religious organization, that has teaching the truth as its purpose. Christ intended that His church, the one body He died to save should be the teacher and support of His gospel. Can you not see danger approaching when you organize a Sunday school, or any other human institution to do the work that the Lord assigned to His church?

We have many striking examples of this kind of sin recorded in the Bible. The old and familiar case of Nadab and Abihu is almost a parallel case with those who organize Sunday schools as a system of teaching God's word. Let's compare their similarity. First, those young priests, Nadab and Abihu, were commanded to burn incense; the church is commanded to teach the scriptures. Nadab and Abihu were commanded to burn the incense with fire taken from the altar; the Church of Christ is commanded to teach the Bible as one body, with one speaking at a time. Nadab and Abihu burned the incense with fire taken from some place other than the altar; the Sunday school method of teaching in groups and classes is not teaching as one body, with one teaching at a time, as the Lord requires. The fire used by Nadab and Abihu burned incense; the system of teaching in groups and classes may and does teach some the gospel.

Now my dear brother, do you not see the striking similarity in the two cases, and shall we not expect the authors in each case to receive the same results in the final outcome? Better not risk it, it is dangerous—very dangerous.

R. H. HOWARD.
Holdenville, Okla.

DO NOT NEGLECT YOUR PART

When the United States entered the great conflict of the World War, many of the brethren began to look at the teaching of the New Testament to see what hath the Lord spoken and when they were convinced that they could not take part in carnal war, they began to look for a possible way of escape. But alas! there was no escape. How well I remember those awfully dark days; mothers and fathers pleading for their sons; sons pleading for themselves, not because they were afraid to die, but the awful thought of dying in rebellion to the word of God. The time had come when they must obey man or God. Many said they would obey God rather than man; some were placed in prison; others were called slackers; others cowards or yellow, all because they wanted to follow the teachings of the blessed Master. Now who was to blame for all this? Not the government. It did what was right under the circumstances. Then who was to blame? The church.

I have always been very cautious about finding fault with the church. I feel sure that in this case the Master's spirit was grieved with His church. It had gone to sleep on this question. He had left it a perfect law of liberty; how it ought to behave itself; how it might be the light of the world, that city on a hill; how it might be a succor of all; an enemy to none; how it might manifest that spirit of His; Bless them that hate you; pray for them that despitefully use you; love your enemies. Bless and curse not man, who was made in the similitude and likeness of God. The church has neglected to teach on this subject. This failure of establishing the church's position as a body should be corrected. The public at large, the officials of this and other governments should not be allowed to go on believing that the Church of Christ favors engaging in carnal war.

I prayed God that when the dark cloud was lifted, that the church might awake out of its slumber; awake to righteousness, that the day star might shine in our hearts; that when the church faces such an ordeal again, that she may have made her position clear, that we may all be of the same mind that the church everywhere be as one man to that end and degree that the government might understand our position, and that they might understand the teachings of the New Testament will not permit Christians to take part in carnal war. With these things in mind, the editors of The Apostolic Way thought they had an opportunity to render the greatest service to the cause of Christ since the beginning of Reformation.

Brother, what are you doing? How many names have you sent in? How many hours have you spent trying to get them? Is it possible that you do not want a part in such a righteous cause as this; or possibly you have been too busy looking after the temporal things of this world, and are neglecting the things of Christ? Let us work while it is day, for the night cometh when no man can work. We need funds to wage a campaign in this work. Oh! if the brethren could only understand that the old world is seething with rumors of wars; discontent, dissatisfaction; nation jealous of nation; hating one another; the very conditions existing that breed wars; the very best informed minds of the world expecting an outbreak at any time. Shall we in our serenity be unprepared to meet intelligently the demands upon the church when the next conflict comes, which seems inevitable? Lift up your eyes for the harvest is white. Let those that are in the vineyard labor, labor, labor, for rest comes sure and soon.

Written with an eye single to the glory of Christ.

R. O. CONNER.

The Apostolic Way

CHURCH OF CHRIST

2105 Second Avenue, Dallas, Texas.

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

Woman's Place in the Church

Much has been written on this subject. Many of us would speak to more advantage if we studied the subject more before writing. I think we could reach sound conclusions if we would consider well the following facts:

1. Throughout the animal kingdom, especially as we approach mankind, God has given the male dominion over the female.

2. Throughout the Bible, man is regarded as the leader, head, director of all activities that pertain to the family government, the civil authority, and the church. Apparent exceptions may be cited, but this is the rule.

3. The Bible provides for the direction of only one spiritual institution. In New Testament times we call it the church. Since the man was the recognized head over the woman, it was but reasonable that New Testament writers should regard him as the teacher of the body.

4. The Scriptures nowhere provide for religious organizations besides the church. Hence nothing is said about a woman's filling any position in such organizations. Such bodies with all their equipment belong entirely to the realm of opinion.

5. Some have supposed that 1 Cor. 11:5 gives authority for woman's teaching in the public assembly of the church. If so Paul flatly contradicted what he said later in the same letter (1 Cor. 14:34). Does anyone believe this? Paul in the former passage may refer to the woman's dress, appearance, in the assembly. McGarvey says: "Now, in the East in Paul's day, all women went into public assemblies with their heads veiled * * * For a man to worship with a covered head was an act of effeminacy, a disgrace to his head, and for a woman to worship with uncovered head was likewise disgraceful." Another very reasonable view of the passage makes it refer to prophesying in private. To me, the meaning of the passage is a matter of indifference. I am sure Paul did not contradict himself.

6. Finally, on this question as on any other, our difficulties arise when we seek authority for something about which the Lord has said nothing. If, as children of God, we were content to follow His directions and there stop, we should never find any trouble in understanding His will.

N. L. CLARK.

Shorts

It is strange, and it makes me wonder—wonder why those who so often and so fluently speak of "the strait and narrow way" do not sometimes speak of "the strait and narrow gate."

We are gravely told that it makes no difference what a person believes just so he is honest in it. "Faith comes by hearing," and it then makes no difference what one hears, and it also makes no difference whom he hears, whether it be the Lord Jesus or the Pope of Rome!

"We walk by faith," then it makes no difference how or which way we walk, even if it is so as to join the Salvation Army and be a member of no church.

Conscience always speaks the language of faith; whatever anyone sincerely believes he can conscientiously do. If any one sincerely believes sprinkling and pouring are baptism, he will take them and so go without baptism. And going without baptism he goes without the salvation with which "baptism doth also now save us."

J. R. JONES.

Arlington, Texas.

A Worthy Tour

Brethren, everywhere, hear me! Brothers R. F. Duckworth and Roy Connor are planning to make a tour through the country visiting the congregations that will arrange a date with them. These brethren are doing this that the brethren in general may have an opportunity to learn more about what we are doing in the great fight of faith, and what the war issue means. Also the advantage we have that makes it possible for us to see our hopes fade into realities in regard to the war issue. Who is it that counts himself a soldier in the cause of truth that would not be glad to know the inside facts concerning the work we are engaged in? These brethren can tell you what we are doing and how we are laboring to do it.

They can tell you what possibilities await us just across the Lake of United Effort, and how we can cross this lake in triumph of the grandest victory for the truth that you and I have ever seen. They can tell you how your full fellowship would expedite the grandest work on earth.

They can tell you some of the great victories for New Testament Christianity, and the hard battles fought to win them.

They can tell you how a few faithful, self-sacrificing, God fearing and soul loving men have worked almost alone in order to give you a clean paper free from the commercializing spirit.

They can tell you the value that "The Apostolic Way" has been, and is at present, in this fight against digression from God's divine law.

They can tell you how they are able to do that part of the work that you yourself cannot do. They can also tell you many other things that you will be glad to know.

The way to get all of this information is to write to Brother R. F. Duckworth or Brother Roy Connor, 2105

Second Avenue, Dallas, Texas, and have them visit your congregation for at least a day and night, and speak to the church—telling the members about the paper and its policy in every detail. To see and to talk with these brethren about the work in a general way will be inspiring to the congregation as well as strengthening to the leaders and edifying to the entire body.

I make the above statement because I heard these brethren talk about the church and its work, the paper and its accomplishments, at Munday, and though I have been an admirer and supporter of the paper for years, I admit that I never had so deep an appreciation for, nor comprehension of what it was doing before.

May God help each of us to desire a place in the front of the battle in order that we may be able to rejoice in the day when Jesus comes to reward His servants is the prayer of one who at all times is ready to press the battle for the Kingdom of God and His Son.

E. J. SMITH.

Crowell, Texas.

Dear Brother Duckworth:

I am writing you to express the appreciation I feel over the visit you and Brother Connor made us during our meeting and the talks on the work and prospects of The Apostolic Way; but above all else, I was interested in the fight being made against Christians engaging in carnal warfare. In this, I think I am voicing the sentiments of the entire church here. Our wish is that every church in the land could hear these talks and profit by them and stand behind you with both their means and influence.

V. A. TOWNSLEY.

Munday, Texas.

COMMENTS

In making these trips, Brother Conner and I would like to visit places where brethren from several nearby churches could attend. Our speeches on the "war question" will be for the entire public.

Places desiring us to visit them for one or two nights, should leave it to us to set the exact date of our coming, though we would like to have them suggest as to their preference.

R. F. D.

Paying Income Tax

The majority of people and especially those of the church are too poor to have to pay income tax. The Church of Christ is, and has always been mostly composed of poor people; yet there are plenty of brethren who have enough to carry on the work of the Lord. Some brethren are too close fist to support the work of the Lord. Many who are paying income tax, who have good farms and own fine cars, are not able, they claim, to even support one mission meeting a year. Such brethren will say that The Apostolic Way is the best paper in the world, and yet they will not even have the paper sent to some brother who is in error, who is going to be lost if he does not repent. "If we love not our brother whom we have seen, how can we love God whom we have not seen?"

A few brethren are trying to get the truth before the brotherhood. They are sacrificing to put "The Apostolic

Way" in homes that have never heard of the paper. A few are carrying the greater part of the load. Many others are plenty able to help, but are too covetous and greedy for gain to do so. But few are willing to give to such an extent that they can miss what they do give.

A business man said to Brother R. O. Conner, "It seems to me that from the money you make, that you would have to pay income tax." Brother Conner answered, "I have never paid income tax and never intend to as long as men and women need to hear the gospel." Oh! if we would all be willing to give our money for the cause of Christ as does Brother Conner, the world would soon know the Lord from the least to the greatest. I hope the day will come when brethren who are able to support the gospel will awake to a sense of duty and go to work. I fear many will be lost, simply because they are too greedy for gain and too anxious to have plenty. Let us all resolve to be more sacrificing that we may inherit all things in the world to come.

D. J. WHITTEN.

Courageous Conduct

The office is just in receipt of a letter from a sister of Brother Burley F. Black, Ottumwa, Iowa. She tells us of the sad death of Brother Black's wife's brother; and then tells us of the striking courage of Brother Black and his family: "His funeral was being preached at the time of worship, but Brother Black's family saw fit to worship first. Some thought it was awful that Brother Black would do that. The funeral was preached four blocks from the chapel, in a hall. They stoned themselves, Nazarenes; of course, Brother Black's family all went to the burial in the afternoon."

Brother Black is personally known to me. He would gladly be at the bed-side of any sufferer so long as he could be of service to that sufferer. But he could do his wife's brother no possible good by staying away from the worship of God to "attend funeral services." He appreciates the Lord's words: "Let the dead bury their dead." Not even the burial of the father in the flesh should keep us away from the worship of God.

R. E. D.

Notice

Another battle-scarred heroine of the cross has gone for her reward. On March 18, 1925, Grandma Whetstone, surviving wife of T. M. Whetstone, who departed this life in April, 1921, died at the home of her daughter, Mrs. G. Beeman, in Harper, Texas.

Sister Whetstone obeyed the gospel 21 years ago, and from that day to the day of her death, she lived a consistent and devoted Christian. Her life has been one continual round of good deeds, and no one in her limited sphere did more for the uplift and betterment of humanity than she.

The writer, with Elder Pearl, did what we could to offer words of comfort and consolation to the bereaved family and friends.

W. C. BRADSHAW.

Cullings and Comments

By H. C. Harper

"When I preach, Methodists who have been sprinkled do not think they have been baptized if they listen to me." (Gospel Advocate, September 25, 1924).

Good! And when I preach, Baptists who have been immersed "because they have been saved" do not think they have been baptized if I preach as did those who preached the gospel with the Holy Ghost sent down from heaven. (1 Pet. 1:12; Acts 2:38). And I find this to be a matter of satisfying God, not man; hence I never ask, are you satisfied with your baptism? Hence I inquire as to whether the two commands (Matt. 28:19 and Acts 2:38) connected with baptism have been obeyed. A young man who had been a Baptist and whose father is a Baptist preacher, recently wrote me, saying: "I am glad to say that I have seen the truth of the gospel and have accepted Christ by obeying his gospel as we have it given in the New Testament. I thank the Lord that in your preaching here you preached the gospel." We would as well "take in" infidels, who have not believed in Christ, as to receive into fellowship sectarians who have not obeyed Christ. And if we should receive into our fellowship sectarians without baptism lest they be baptized just to get into our fellowship, then we should receive infidels in their infidelity lest they believe in Christ just to get into our fellowship. If not, why not? Don't all answer at once now; just give Earnest C. Love the first chance. Come on, Earnie, you have the floor. The infidel, too, might then learn the gospel and obey it.

Individual Cups

Since Ira C. Moore, of the Christian Leader, has recently come out in favor of individual cups in the Lord's supper, it will be well for him to answer an article fired at the Christian Standard when that journal came out in favor of individual cups in the Christian church. Here is the article:

MORE INCONSISTENCY

"The Standard, in its issue of May 4, publishes an article by W. P. Keeler, on the individual communion cup question that is certainly most astonishing in its statement, which is evidently indorsed by the Standard, as they offer no editorial criticism of the same article. The writer, Mr. Keeler, states that when the question came up in the Englewood church, Chicago, whether or not they should adopt the individual communion cups, there was a division of sentiment among the members. The matter was left to a vote 'by ballot,' resulting in a ratio of about seven favoring to one opposing the change. The next question was how to satisfy the feelings of the minority, who desired to continue the use of the 'common cup.' It was finally arranged that on each tray should be placed a larger (common) cup, thus permitting those who preferred the common cup to drink of the same cup, while those who favored the individual cups could be served from the same tray. The Standard writer thinks this a very happy solution of a perplexing question, and

freely commends their course to other churches where the issue is forced upon them.

"We now call attention to the Standard's inconsistency again. They have been most intolerant in their criticism of the Hyde Park church and others that have expressed a willingness to admit members of the congregation who had not been immersed, in which position the Standard is, of course, scripturally correct. But now, in the case of the communion service, they virtually sanction it, knowing the apostolic practice and teachings of the Scripture, and they encourage each member to exercise his own will or act from personal choice in partaking of the cup.

"Immersion is right, or it is wrong; the common cup is right, or it is wrong; and the individual cup is right, or it is wrong. It should require no more time for the Standard to decide the question of scriptural deportment in the use of the individual cup than it took them to decide the unscriptural course in receiving the unimmersed. The manner of participating in the Lord's supper is stated in Holy Writ just as plainly as in the 'mode' of baptism. After the very pronounced stand taken by Prof. McGarvey on this very question of the individual cups, we are astonished that the Standard would permit an article like this one (by Keeler) to appear unrebuked. This is not a matter of opinion nor a matter of expediency. It is a matter of scriptural fact, and the Standard has proven indifferent to its opportunity to rebuke something that is at entire variance with Scriptural precedent—F. L. Rowe."

The Pacific Christian for January 19, 1925, edited by Earnest C. Love, who has fought this innovation among the churches of Christ, as did David Lipscomb, of the Gospel Advocate, from the beginning, says: "Brother F. L. Rowe told me personally that he stood just where he did years ago in the nice little pretties. He published some of the strongest articles against them that I have read, when the Christian church first introduced them twenty years ago."

Now I dare Ira C. Moore to copy the foregoing article from F. L. Rowe in the Christian Leader and answer it—if he can. The old digressives did not answer it, neither do I believe the new digressives can. Try it Ira. You are in the boat now with them. Does digression make you a coward, too?

H. C. HARPER.

Sommer's Paragraphs

He now says of us: "We have been taught that the Saviour said, 'He that believeth and is baptized shall be saved,' and that doctrine suits us exactly."

This is one time he told the truth. We are sorry that this doctrine does not suit the Review, with its sectarian teaching on the subject of baptism. Sectarians do not believe this doctrine, neither does it suit the Review. However, this doctrine is "gospel" (Mark 16:16), which the sinner must believe before baptism (Mark 16:15), as the Saviour states. But this does not suit Sommer and the "sects," and they try to dodge around it. They hate this

passage of Scripture and Acts 2:38 with a vengeance. And Sommer has tried many schemes to dodge the "doctrine" here set forth. Just read my tract "Daniel Sommer Reviewed on Sect Baptism," and see for yourself.

Again he says of us: "Having been baptized for the remission of sins, we feel that we have a much better hope of Salvation than any of the sects, even if we take life easy."

No; not a "better hope," for the "sects" have none. Hope exists only before possession. "For what a man hath, why doth he yet hope for?" Hope, gospel hope, is built upon faith, and faith rests upon the word of God. (Ro. 10:17). This "doctrine" (Mark 16:15-16; Acts 2:38) of the word of God cuts off all hope of salvation from the "sects" so long as they disbelieve this "gospel," which does not suit them.

No Christian can "take life easy." He must be "always abounding in the work of the Lord." And we so teach, Sommer's slur to the contrary notwithstanding.

Sommer says of us: "We never study the Bible much, and we don't intend to study it much."

Well, Sommer says he has "Quit conducting lengthy Bible readings." (See A. R., Nov. 20, 1923). So he must have been dreaming about himself when he wrote as of us. "Actions speak louder than words."

Let Sommer deny the following proposition which we have been jamming under his nose for the last six months, and show us some of his wonderful Bible study, if he is not a religious coward:

Proposition: The New Testament teaches that the believer who is Scripturally prepared to receive water baptism understands that such baptism will bring him to the forgiveness of sins.

Then let him affirm—That one obeys God in being baptized "because he has been saved," as the "sects" teach, and we will deny it.

We simply know too much Bible for Sommer to tangle his feet with ours in a fair contest, and this is what hurts him. And he is hurt, as all can see from the way he has jumped on us—from a distance.

He says: "We wish to feel at liberty to do as we please in regard to all these things."

But again he is looking only at himself, for when we asked him to affirm his teaching, he would not, and would not, and would not. We then offered to submit the matter to the Professor of logic in the State University of Indiana, and let him frame the propositions for each side; but he would not—and would not—and would not!

But he finally let the cat out of the bag, and told us that he did not claim the Bible authorizes the things he was practicing, and that he advocated them and pressed them upon the churches as "a Christian privilege," or "a Christian liberty."

Hence he has gone right into the ranks of the "digressives," and is now dividing churches over things he admits are unauthorized by the Scriptures, a schismatic fellow, self-condemned, one who feels at liberty to do as he pleases in regard to these things whether it divides the church or not.

No wonder he runs from discussion just as the digressives did when they began building on "Christian liberty" and "Christian privilege." Sommer is down and out. And this ends it.

H. C. HARPER.

Harper's Meetings

Brother Harper writes that the dates of his meetings are on or near the dates given below:

"Austin meeting about May 1 to May 16. I go to Blanket after Austin meeting, and the meeting there will be about May 16 to June 1. This still leaves me about two weeks open in June, but I am sure there will be demands for it. To Farmers Branch, July 1 to 24. To Loco, Oklahoma, July 24 to August 7. To Ringling August 7 to September."

A Stronger and Better Christian

Dear Brother Duckworth:

I had the privilege of attending the discussion between Brothers Cowan and A. B. Barrett, which was held ten miles north of Cleburne, Texas. It was certainly a great pleasure to me. Both Brother Cowan and Brother Barrett acted nicely and gentlemanly throughout the debate; this made it all the more pleasant to me, for I have no pleasure in the un-Christ-like spirit manifested by some of our brethren, in both speaking and writing.

While I do not intend to try to report the debate in full, for I am sure some one else will do that, I do want to say that from my viewpoint, Brother Cowan left Brother Barrett nothing to stand upon. It was a complete victory for the simple truth of the gospel. This I think, was not due to Brother Barrett's inferior ability, but to the fact that Brother Cowan had the truth.

I am now stronger in the faith than I was before I went over there. My association with Brother Cowan, Brother Geo. W. Phillips, Brother Walker H. Horn and his wife, and others was truly inspiring to me. Also I stayed over for Lord's day, and met with the faithful little band. It did me good all over to know that there were others who believed and practiced just what I had all my life believed to be scriptural.

Just to sum up, I will say that it was one of the greatest pleasures of my life to be there. I am a better man, a stronger Christian, and have more determination to be absolutely faithful to the end than ever before.

T. E. McBRIDE.

Gone Home

Sister Lydia Montgomery, wife of Brother Boyd Montgomery, of Annona, Texas, died April 4, 1925. She was the mother of eight children, five girls and three boys.

Sister Montgomery was baptized in August, 1923, a member of the Church of Christ at Savanah school house in Red River county, near Avery.

May the blessings of our Father comfort the bereaved husband and children, and may the children be brought up in the nurture and admonition of the Lord, is my prayer.

HER UNCLE.

The Basic Principles That Will Eliminate War and Establish Universal Peace

(Continued from page 1)

man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

Now you will note here, that when he said people, he did not say all people, but when he used the word nation, he said all nations. Then if there were a few people in all nations that did walk in the way of the Lord, it is truthfully stated that all nations did walk in the ways of the Lord; because they were all represented. In this class they were not to learn war any more. Then following that verse you will find about the same language that is found in Isaiah 2, until we reach the concluding verse, which reads: "For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever." In this there is proof that there was a class of people who should not learn war any more, it was that class of people who went to the house of the Lord, walked in the ways of the Lord. There were many other people walking after their idol gods. Now if that does not prove that there was a certain class besides those that should not learn war any more, then I cannot prove the proposition, it could not be plainer than that. We desire to study the expression "shall not learn war any more." The time once was when God's people had a national religion, their conquests were of a temporal nature, and God directed them to temporal victory over their enemies, and they were taught of God how to overcome with carnal weapons, and they never lost a victory when they carried out the Divine instructions. But the time has come that our conquests are spiritual, and God no longer gives instructions in the use of carnal weapons, nor how to attain temporal victories through carnal war. We do not "learn war any more" (carnal war) from God.

The kingdom of Christ was not to be a worldly kingdom but a spiritual one. And when that day dawned upon the world God no longer gave directions to his people to use the sword or the spear, that those who come to the house of God, which is the Church, will have no use for the sword, nor any carnal weapon. Paul, in the name of our Lord Jesus Christ, said that the time had come when the weapons of our warfare should not be carnal, but mighty through God to the pulling down of strongholds. The time had come when we could beat our swords into ploughshares and our spears into pruninghooks, and other similar weapons that with them we may labor, working with our hands that we may have to give to them that need. I shall now present to you another passage found in Jno. 18:35-36. Our Lord is the author of this statement, "Pilate answered, am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence." There could hardly be a plainer statement in the English language

than that. Our Lord Jesus Christ gave us to understand that His kingdom is not of this world, if it were of this world I would authorize my servants to fight. The truth is, my kingdom is not of this world, therefore I do not authorize them to fight. I would to God, my friends, that this passage of Scripture could have publicity in every law-making body that exists in the universe today. I would that it were printed upon banners and displayed in the halls of the Congress of the United States, "My kingdom is not of this world and I do not authorize my servants to fight." Now if we believe the Bible, and it was our purpose to show the Bible plan for eliminating war and establishing peace, we believe this passage of Scripture as much as any other passage of Scripture. There is no other passage that could contradict this one. The language is not clothed with symbols and figures, neither is it a vision, but just a plain statement of facts.

I invite your attention to Luke 9:5-6. Before I read the passage I will state that Jesus and his disciples were arriving at a little village and they wanted to stop and spend the night, and the people of that village would not receive them; and the apostles became angry and said "Lord wilt thou that we command fire to come down from heaven and consume them, even as Elias did?" The disciples desired to destroy those people because they rejected the Lord Jesus Christ, but he turned and rebuked them and said, "You know not what spirit ye are of, I am not come to destroy men's lives, but to save them," and they went to another village. We are bound to conclude that our Lord valued the lives of these people more than he did their bodies. How could he save their souls and, at the same time, take their lives? You can see what kind of spirit one should have, in order to manifest the spirit of Christ. His disciples here manifested the wrong spirit. Jesus here virtually said, that you cannot save those people if you take their lives. If he had commanded that their lives be taken where is a chance for the soul? Jesus taught that it was wrong, of a wrong spirit to take their lives; it is of a right spirit to do something to save those people. I wonder, dear friend, if we appreciate this thought and spirit that Christ has, when we take up arms and go out on the battle field to kill where there are thousands unsaved, thousands away from God, and we take the life of those people, tell me when you will have a chance to get them saved? The same principle in one individual that would eliminate a desire to kill would eliminate the desire in every man on earth, if possessed by them. If the desire to live in peace was possessed by all men, wars would be impossible.

We will now call attention to an application of this principle. One man in this country as a servant of Christ, who is opposed to war, and is following after the things that make for peace; is a factor for good in his community. Then suppose every man in the community possessed the same principle and applied it, would there be a difference as to the people? Now, in the city that I should not be delivered to the Jews: but now is my kingdom not from hence." There could hardly be a plainer statement in the English language

than that. Our Lord Jesus Christ gave us to understand that His kingdom is not of this world, if it were of this world I would authorize my servants to fight. The truth is, my kingdom is not of this world, therefore I do not authorize them to fight. I would to God, my friends, that this passage of Scripture could have publicity in every law-making body that exists in the universe today. I would that it were printed upon banners and displayed in the halls of the Congress of the United States, "My kingdom is not of this world and I do not authorize my servants to fight." Now if we believe the Bible, and it was our purpose to show the Bible plan for eliminating war and establishing peace, we believe this passage of Scripture as much as any other passage of Scripture. There is no other passage that could contradict this one. The language is not clothed with symbols and figures, neither is it a vision, but just a plain statement of facts.

war, then take every man in Texas, in the United States, and the same principle to the entire world, would eliminate war beyond a question of doubt. Says one, I believe that, but how are you going to put this principle into operation, how are you going to plant this principle in the mind of every individual of the world? I answer, we may never do it, but we can establish it in enough people, to eliminate war, if every one who honestly believes it right will help to push and advertise it. James 3:14-18. "But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James tells us that wisdom from below is devilish, but the wisdom that comes from above is first pure and easy to be entreated, that spirit of peace has come from the throne of God, come from heaven. We are under one or the other of these two wisdoms. The wisdom that comes from below is of the devil, or that which is called devilish, causes confusion, strife, war. You are dominated by one or the other of these two influences. I unhesitatingly state that the devil is the cause of the wholesale butchering and bloodshed accomplished in the world war. Avarice desires of some nations and men have thrown the world into war, and caused men to take up guns and shoot down their fellowman.

In Rom. 12:17-21 we find the basic principle of "doing good for evil," "avenge not yourselves," "recompense to no man evil for evil." If an enemy hunger feed him, if he thirst give him drink, thus heap coals of fire upon his head. We all agree that this principle is right in the individual, then why not right in all individuals? If the nations possessed that wisdom that is pure, gentle, peaceable and full of mercy, and would not violate the above principles, could there ever be another war?

Jesus said, "Blessed are the peacemakers, for they shall be called the children of God." If you could put side by side a child of God with the arms of peace going out upon the mission of making peace, with one who was strongly armed and going out to take men's lives, could you imagine they were both of the same character? If we desire to be called the children of God, we will decide that we will all be peace makers not war makers. If every one who possesses the above principles, or who believes them to be right, and if the members of the United States Congress were guided by them, do you think they would declare war? Could they declare war? I say it would eliminate war.

I Peter 2:19-25, is another basic principle, my friends, that will eliminate war. "Endure grief, suffering wrongfully," "if when ye do well and suffer for it, ye take it patiently." "When Christ was reviled he reviled not again." "When he suffered he threatened not." All of these statements define clearly a principle if possessed by individuals, law-making

bodies or nations will establish peace. In this same statement, if you have done wrong and suffer for it, it is not thankworthy, but if you do right, and then you have to suffer for it, you are thankworthy. If one individual has that principle, and a company of individuals have the same principle, would it be wrong for everybody to have it? Yes, but says one, "in as much as every body has not that principle, I just don't know whether it would pay for me to have it or not." That is cowardly and unworthy, and I cannot think one of my hearers tonight would agree to abandon a principle of right just because everybody did not practice it. As individuals we are without an excuse. If we are not willing to practice these principles and be Christ-like, we contribute to that evil influence that is called devilish, and the salvation of our souls is at stake. The fact that you will not because nobody else will not, is conclusive proof that you have not the spirit of Christ, and will finally result in the loss of your own soul. If there was not but one man on earth who will contend for these basic principles, I would want to be found doing it. If the world wars, and wars, and continues to war, I want it to go down in history that there was one man who held up the principles of the Lord Jesus Christ. That Bible plan in that great day of judgment, I want it to be put down to my account that I had the courage to contend for my conviction. Well, says one, if Brother Cowan can do that, I will do it too; that is exactly the conclusion we want you to reach. Anything has to be started, it matters not how few at the first may advocate it, the entire cause of Christianity had very few advocates in the beginning.

I will now present another view of the effect of the principles of Christianity as seen in the laws of our country. The Bible is the book that contains the principles, and we could not afford to have all Bible principles erased from the laws of our country. Everything that is holy, just and good in our laws came from the Bible. We would not want to live under a law with these eliminated. So the more of these Bible principles we can get incorporated in our laws, the better will be our government. "Thou shalt not kill" is one Bible law that I would like to see incorporated in the laws of our country. Especially do we want the government of our country to appreciate the fact that we, as followers of Christ, believe that his kingdom is not of this world, and that we, his servants, will not fight.

One who claims to be a child of God, and a member of the family of God, and a brother or sister to Jesus Christ, is the one the responsibility rests upon to make the law-making bodies of every government that is in the world today, feel the force of our claims.

Again, dear friends, I desire to call your attention to another thought that has been overlooked by many people. You cannot know how much, how far and how wide the influence of one man will reach in advocating this principle. If God's people on earth today as a body would demand the recognition of these principles by the world powers, it would be a long step in the right direction. You can never know how

(Continued on page 7)

(Continued from page 6)

much good you have done by contending for the Bible plan until we come to the judgment. My friends, you cannot know how great and how far reaching this influence in favor of these principles of peace, how far these principles may reach, if all men who claim to be following Jesus Christ would emphatically declare themselves. I will tell you it would spread from nation to nation as far as the ends of the earth. Our greatest desire is to see all people completely converted to the religion of the Lord Jesus Christ. We would be extremely glad and our greatest desire would be satisfied to see everybody become Christians, but dear friends, we have not expected to see everybody become that, but we greatly desire that if you are willing to make a full surrender on this question, the question that is of great interest to your country, your home, that you will give us your support and your influence upon this one principle, and that is the principle that will eliminate war. I would not discriminate between churches, so far as this question is concerned. As religious people of this nation we may differ as to the plans of salvation to the world, and we may differ as to how we should carry out the divine plan in our service to God, but it does seem to me like, in as much as all do claim to be followers of Jesus Christ, who believe the words of Jesus Christ, that upon this one issue that we could stand together. Suppose we, the Church of Christ, present our claims to Congress, that we are just simply opposed to Christians engaging in carnal war, it would do great good, but if every church in the United States would present similar claims to Congress, stating they are opposed to Christians engaging in warfare, and then the churches of every nation would present to their governments the claim that they were all opposed to this war business, what do you think would be the result of that? If every church in the world would stand opposed and contend for that principle there could not be another world war waged. If every church, which claims to believe the principles we are advocating to be the truth, would state their claims, and make the demand of their respective governments, that "opposition to Christians engaging in carnal war" was a religious tenet of their church, and contrary to the doctrine of Christ, and this claim would be respected by these governments, there would not, there could not be another world war.

You may ask the members of any church, or the preachers in the various churches, if they would be in favor of another war, and they would invariably say no. They do not want war, but peace, and should be in favor of the advocacy of such principles that would put a stop to this war business. Our religious neighbors no doubt differ from us on the plan of salvation from sin, and on the form of church polity, but surely we can all agree on this one question, that it is wrong to kill, it is wrong to murder, it is wrong to take men's lives. They should stand with us on this question, and contribute their interest and influence to the publication of these views in every nation, and in the halls of every law-making body on earth. Publish it from the pulpit, from the fireside; publish

it in every religious journal and periodical; let the daily newspapers take up the refrain in glowing headlines, "The churches in our country are all opposed to Christians engaging in carnal war." But if we neglect to do this, our interest will be neglected, and when another war arises, you will see preachers going out to make war speeches, and to encourage their church people to take up arms and destroy the lives of their fellowman. They have been preaching that it was wrong to kill, but let a war come up and they will teach that it is right to kill.

We, as followers of Jesus Christ, cannot afford to advocate war, we are going to believe that it is wrong all of the time. Let me ask you to look at this book, here is a man who claims to be a Christian. He is armed with the truth; he has the words of God around him, which contain the spirit of peace; he has that spirit of love and gentleness. With this armour of God on he goes out to kill Germany, could he use that armour? No, certainly not. Then look on the other side, a man armed with a strong armour, a machine gun and lots of ammunition and a large six shooter, and a number of other weapons that are used in carnal war. Would you send him out to win the world for Christ? Could he use his armour? Not at all. He would leave all of that at home. Suppose we set out with a Christian armour on, is there a time while we live that we can lay our armour down? We couldn't wear it and accomplish anything in carnal war. So the Christian has no time to lay that armour down, and never in this life will we find a time to lay it down, my friends. We are Americans, we claim to be Christians; there are many in Germany who claim to be Christians. We march against Germany to fight, Christians fighting Christians. Do you think the Lord is the author of that? And another thought, we Christians who are making an effort, or who should be making that effort to save the world, march out with the war spirit and kill; I want to know what hope you have of winning those nations of people if you shoot them down? And again we can't afford to kill as soon as we make them Christians, we need their help. It is wrong to kill either saint or sinner. I believe, my friends, you appreciate that thought, and I believe you understand that it is wrong to fight.

In conclusion I wish to say we have many more arguments, many more good thoughts we could present upon this subject, but we believe that you understand the great basic principles as set forth in God's blessed word. We do not want to tire your patience; you have listened attentively tonight. I believe you have followed me closely all the way through, and I appreciate that.

Now brethren, sisters, and friends, we are only pilgrims, we are only travelers from time to eternity, we are going to that distant country. We are headed toward that never ending eternity. We are going to receive wages on that shore where only Christians will be permitted; we will have all the pleasures of God. If you become a member of the Church of Christ, you will be among a number of people who are declaring themselves on this question of opposing war, and should we get this matter well before the Con-

gress of our country, then you will enjoy the privilege of being exempt from military duty.

I believe it is right, in portraying to people the multiplicity of blessings enjoyed by Christians in this life, to call their attention to this particular privilege, that as a member of the Church of Christ, they would be exempt from military duty, and allowed to remain "blameless and harmless as the sons of God in the midst of a crooked and perverse generation." (Paul). That is, if we obtain the religious rights that we are entitled to under the constitution of the United States. If we should fail in securing this right (and there is no use to fail) then you would be one among the great number who have contributed to the principles of peace, and that will appear in your record in the day of judgment. If we desire to be Christians in the true sense of the term, we will live and die in the truth, though the rest of the world oppose.

Should there be some here tonight who desire to become Christians and put on the whole armour of God, live and die for the truth, that when this life is over, they may receive a home in glory, we will be glad to have them come forward and make their wishes known.

Things in Brief

I have some time open during the summer and fall for meetings. Any congregation desiring my services may write me. I would be glad to get in touch with them.

J. D. LEWIS.
Wynnewood, Okla., Rt. 1.

I had a good meeting at Brother Latham's. Four were restored, and four baptized, and much good done otherwise, I think. Brother Latham was rejoiced to see some more come into the fold there. I worked hard and reaped good.

D. J. WHITTEN.
I am, and have always been opposed to carnal war; and I want you to list my name with those that oppose carnal war or anything else the Bible opposes.

Brother D. D. Rose has just closed a week's meeting with the church here, which was one of the most successful meetings for the church that has ever been held at this place.

I have some time open yet for summer work; would be glad to preach the truth somewhere.

ALBERT S. WERNER.
Santa Anna, Texas.

The brethren at Virdie, ten miles from this place, are loyal to the "thus saith the Lord." They have a new house; and called me there to preach the first sermon in it, which I did. They are poor people and desire and deserve the prayers of the faithful.

J. M. ANDERSON.
Pleasanton, Texas.

I have June open for meetings. Any one wishing a meeting last Lord's day in May, or any time in June, over first Lord's day in July, please write me.

D. E. FOREHAND.
Big Spring, Texas, Box 37.

I have time for some more meetings this summer. Any one desiring my

help in meetings, write me at Gunter, Texas.

I. G. HAYES.

Fine interest at Edgewood. I visited Edgewood third Lord's day in April, and found the brethren full of zeal and at work for the Master. We had a good attendance Saturday night; Lord's day morning, and Lord's day night the house was full. I agreed to return for a meeting some time soon.

D. J. WHITTEN.

On the first of June I expect to start on a trip from Fort Worth to Abilene, and shall, the Lord willing, be glad to stop one night in every Christian community, and speak to the church on Leaders Among God's People. The need, development, and encouragement of leaders in each community is a field of thought that is sadly neglected to the hurt of the church.

Every church between Fort Worth and Abilene and near the T. & P. railroad that would like for me to visit it and speak may have me do so by writing me a card or letter by May 15.

L. W. HAYHURST.
Gunter, Texas.

Tear Down the Fences

No argument can justify a partisan religion or a divided church. I suggest that God, the Bible, and the Saviour's prayer are a plea for unity. The church is taught to be of the same mind and the same judgment; hence no argument can justify a partisan religion or a divided church. This has been settled by a higher court, a wiser judge than you or me.

Sheep naturally want to run together, and will do so if not fenced apart. God's children are like sheep in this respect. Let us remove the fences which are human devices, and the proper result will follow in nature. We must adjust ourselves to natural conditions because God has formed the relation between the seed and the soil, and germ and the plant; the seed time and the harvest. Likewise, in the kingdom of grace, human wisdom must be crushed and set aside as a thing that is dead, in order that Christ might be head over all things to the church which is His body.

The present religious world places party above principles, and faith and wealth above wisdom. All this should be reversed, as nature alone can organize the plant, develop its powers, and insure its fruit. In like-manner, the Christian system is God's plan as revealed through the New Testament writers, where man is fashioned after the divine model and qualified for the future state. The Bible alone should be our text book to include what is right and what is wrong as regards religion. Man can have faith in nothing else. The themes found in the book are interesting, important and weighty in getting together, we must consult the Bible and not ourselves; there is but one true church. Let us not forget that its whole description is given in the New Testament. Let us not forget that God sees and knows all things, so let us tear down the human fences and all run together as God intended that his sheep should.

M. SELLERS.
Loco, Okla.

SENATE RESPONSIVE

The letters we have received from members of the United States Senate are encouraging. We wrote each member the following letter:

"Dear Senator:

"We published in our periodical, (November 15) a statement setting forth some of our convictions and we are sending you a copy of that issue. You will find our article on the back page. We are also enclosing you copy of statement we published in our issue of October 1, and we would be pleased to have you give our position some consideration.

"The Church of Christ is and has been opposed to Christians engaging in carnal warfare, but for several years the question has not been discussed and we are now discussing it and taking measures to put on record the Church's position on this question. For this purpose we shall ask that our messengers have the opportunity to appear before the proper committee of your body at some time during the session of the next Congress.

"We believe in peace, we believe that Jesus Christ taught peace and we are convinced that selfishness, hatred, malice, enmity, jealousy, greed and such like, are responsible for wars. We are sure these principles did not emanate from the source of Christian religion.

"It is not our purpose to advise the government as to its course, policy, or procedure, but it is our purpose to educate the people in the principles of Jesus Christ who said, 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you,' and we are sure that we cannot teach His principles with consistency, unless we act in harmony with the principles herein set forth.

"We do not believe that the Church has any right to try to dictate to, or 'brow-beat' Congress, or any member thereof. We are convinced we have a right to set forth our views and with that be satisfied. Our purpose in putting our proposition before Congress is in order that the government may understand our views and realize that we are not acting in harmony with, or in support of any political movement whatever, but purely from a conscientious conviction of what we understand to be the duty of a follower of Jesus Christ."

We cannot quote all replies received, but two or three will show the general tenor. We are not authorized to publish the letters, hence, we are leaving off the names of the Senators doing the writing and only giving short quotations from the letters.

One writes: "This is to assure you that when your messengers arrive in Washington, I will be pleased to see them and help them secure an opportunity to present their views upon any question in which your church is interested."

Another one writes: "I am not going to make any special comment upon the attitude of the Church of Christ. Your letter is exceptionally fair and, therefore, I am glad to make a brief answer and express my approval of the attitude your letter takes toward Congress.

"Aside from being a United States Senator, I entertain personal opinions that might please you, if I were to express them, but, under the circumstances, I feel that I may as well remain silent."

Another one writes: "Your purpose to educate the people in the principles of Jesus Christ is to be commended heartily."

One Senator, who has been making quite a campaign in favor of peace writes: "One way, it seems to me, to prevent engaging in warfare is to remove the causes which tend to bring about warfare and to that end I introduced a resolution in the Senate, copy of which I am enclosing herewith."

It is of the greatest importance that we get ready to act. We are doing everything we can at this end of the line. There is usually an opportune time for doing things, that time may come before this Congress adjourns. If it should, we must be ready. The filing of our plea before the proper committee of Congress can be done at a time when it will receive but little consideration and be of no material value to us, whereas it can be filed at a time when the mind of Congress is such as to have our position dealt with in a manner to establish the right of members of the Church of Christ to claim exemption from being forced into carnal war.

We can get ready to make the proper showing before Congress by everyone working to their utmost, and the quicker we are prepared, the better it will be.

R. F. D.

We Appreciated Him

A telegram from Sister Stephens informed us of the death of Brother C. H. Stephens, of Adairsville, Georgia.

This was a very surprising death. Brother Stephens was a strong man physically, but the physically strong seem to be the special prey of pneumonia. He had a strong mind; a quiet but persistent disposition.

Brother Stephens was one who did not want The Apostolic Way moved from Georgia to Texas, but was too big a man to allow his personal preference to stop his support of the paper. He was one of the subscribers to the Foundation Fund.

Being a mechanic by nature, he became interested in automobiles and their improvement. He invented an attachment for cars, which in time would have made him immensely rich,

WARS AND RUMORS OF WARS

"Romania has been told bluntly that the United States would like an explanation."

The above refers to a communication of the United States to Romania, concerning a \$45,000,000 indebtedness arising from the world war. If Romania does not pay, then what?

Now read the following news item: "The unsettled stand of both the French and German political situations has put an end, for the present at least, to all talk of a further disarmament conference at Washington."

Do you believe in being forced into carnal war? If not, what are you doing to help register, establish the church's position on the question? A little activity and a few dollars spent now will do more to keep members of the Church of Christ from being forced into war, than the spending of thousands of dollars after war has been declared. There are brethren who endure such a check for one or two dollars and are not financially embarrassed; yet the work is permitted to drag simply because we do not have funds with which to push it.

Brethren with means should realize that when they are gone their money may be used to thwart the very principles of the gospel which they were anxious to have advanced. Such brethren should spend their money for the advancement of the cause of Christ while they are living, and not leave it

being destined by its effectiveness and inexpensiveness to be found on most every car.

While in the office last fall, he said, "When I get this invention on the market, you and the paper shall have all the funds needed." And he was not an idle talker.

Upon receipt of the news of his death, I wrote the following letter: Dear Sister Stephens and children:

The ordeal through which you are passing can be understood only by those who pass through it; and its pain and suffering can be felt in full only by the persons affected.

I sympathize with you deeply, as do many others. But our sympathy is of little value to you now, except to know that his friends sympathize with, and feel for those he left behind.

I have thought for many years that Brother Stephens was one of the best men I ever knew. I believed him to be clean in purpose, honest and conscientious in all that he undertook. He would stand by a friend in trouble to his own disadvantage. I would his liberality was practiced by many.

I seldom saw him that he did not contribute something to me or through me to some one else. When I went to his home, or he came to mine, before our separation he had handed me from five to twenty dollars. On different occasions I knew of his contributing as much as one hundred dollars where other brethren were giving to the same cause five or ten.

When he was convinced that the innovations, Sunday school, instruments of music, Ladies Aid Society, etc., were wrong, he gave them up like a man. No whimpering about old ties, old practices, but having his face set

to their children, who will perhaps be made worse by having it; be less interested in the cause of Christ, and thereby have their souls stained with it, when parents could have advanced the cause of Christ if they had but used their opportunities.

Brethren who have visited the office know that we are proceeding as economically as it is possible, and we are going to continue the fight and endure whatever hardships that are forced upon us. The work that should be done in a few weeks may drag into many months, but with the help of a few faithful who send us enough to enable us to drag along, we will fight, work and plan until the end is accomplished.

Brethren of moderate means have been good to send us donations, subscriptions, etc., but to handle this matter as it should be handled, to get out of it what the church is entitled to have, we should put on a campaign unequalled in the history of the church. We have the machinery; we know how to get in touch with State and Federal officials, and if brethren will furnish us with the funds, we will deliver them the desired results.

We need some one hundred, five hundred, one thousand dollar contributions. Every dollar of it will be used with scrupulous care. Any reader desiring to make such a contribution can have full particulars as to how the money is to be spent.

R. F. DUCKWORTH.

toward Jehovah, he earnestly strove to walk in His ways.

At the conclusion of the second debate with the Baptists, through which I had assisted Brother Bird, Brother Stephens asked me if I would not hold a meeting for the church at Adairsville. I replied, "Brother Stephens, I am not sailing under false colors. You all know my position. I would not deviate from my convictions one particle." He replied, "That is the kind of man we want. If we are not practicing the truth here, we want to know it. Some of the things you have mentioned to me in a private conversation, I had never thought of before." So after talking with Brother Adair, I consented to hold the meeting. And I have always been glad I did.

Following this meeting the friendship continued to grow between us, and I feel that a great friend to the cause of Christ, to the poor and needy, and to me and my family has fallen.

I would not close this letter without saying, children, you had a great father; and as you take your places in the world as men and women, remember him in all of your actions. His advice and good judgment will, if carefully considered by you, carry you safely through many storms. Do not forget his love for the God he served.

Yours in Christ,

R. F. DUCKWORTH.

I am paying for five new subscriptions.

We are getting along nicely with the new church house; are beginning on the roof. Hope Sister Duckworth is better by now.

E. L. MARTIN.

Eden, Texas.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year

DALLAS, TEXAS, MAY 15, 1925

Vol. 11. No. 20.

Shrapnel—Watch Them Dodge

In a recent issue of the Gospel Guide, Brother Warlick intimates that if we will let him alone, he is willing to get up off of us. It isn't the first time, by any means, that cry has gone out, see Mark 1:24 and Luke 4:34. "Let us alone" is the time-worn cry of those who teach and practice error. It is my impression that what Brother Joe really had in mind was "Please ease up a little and let me crawl from under." All right, he may crawl, but I do wish he would hurry up and get that "memorial church house" built, for he promised to debate with me when that is accomplished, if ever, and I am anxious to learn whether he will keep his promise or just keep crawling.

We have time after time permitted those who oppose us to use the columns of The Apostolic Way to express their views, but when we politely request the Firm Foundation to give space to our comments thereon we are ignored. We firmly believe in the scripturalness of our contention and are willing for all brethren, everywhere, to read both sides of every issue. No other course is fair or worthy of the claim we make of being willing to submit our every doctrine and practice to the arbitrament of God's word. "Where the Bible speaks, we speak and where the Bible is silent we are silent" should not be an empty phrase but a working rule by which every Christian should be bound.

God's word is absolutely silent concerning the division into words, sentences, paragraphs or chapters of its teaching, but is quite specific in telling us how that word should be taught and by whom. This being the truth (and it is) will some one kindly inform us what logical connection or parallel can exist between copying or translating the Bible and dividing the living body of Christ into classes to teach them?

According to the testimony of its own best defenders, what is the Sunday school any way? Not one of them will affirm that the scriptures give us either precept or example for the thing; some of them admit that it is an institution entirely separate and apart from the church; while others claim that it is the church at work. They cannot agree among themselves as to just what it is or by what authority it has been

fastened upon the body of Christ, like a parasite, sucking the life blood out of the church. All they agree upon is that it must be perpetuated, no matter whose conscience is overridden or how much division is caused by it.

Brother Daniel Sommer, not very long ago uttered a bray of triumph over a newly discovered argument in favor of individual communion cups, which is one of the best examples of logical suicide I ever remember to have seen. This wonderful discovery is that, as there were present at the institution of the Lord's supper just twelve disciples, we have positive scriptural authority for at least one cup for each twelve disciples. He seems too blind to realize that he was making the strongest possible argument for the one cup. The twelve constituted the entire number of disciples assembled on that occasion—hence just one cup for the entire assembly; just what we claim. Thanks, Brother Sommer, for calling our attention to this unanswerable argument. When twelve brethren assemble to break bread, we are assured by the apostles and Sommer that just one cup is authorized for the entire assembly, and it logically and scripturally follows that if twelve hundred assemble no greater number of cups is authorized, because a church is a church and its ordinances are the same as in every other church, no matter what the number of individuals in it. I have heard many feeble pleas presented for many false doctrines, but for absolute futility, and idiotic vacuity I yield the palm to these latter day innovationists.

G. A. TROTT.

Funds Received For April

Church at Eola, Texas.....	\$ 6.00
J. M. Crouch, Grandview, Texas, Rt. 1	2.57
A brother, Sabinal, Texas.....	2.50
Cedar Hill and Moore school house churches, near Sonora, Texas	10.00
Church at Ottumwa, Iowa.....	5.00
H. O. Freeman, Eola, Texas.....	2.50
Individual Christians, at Gunter, Texas	12.00
One suit of clothes.....	40.00
Total	\$80.57

We thank you all for your brotherly love and Christian kindness.

E. GILLISPIE.

Dignity, Extravagance, Simplicity

It is not the purpose of this periodical to try to regulate the functioning of the government, but the things that directly affect and influence us necessarily impress themselves upon our minds.

Just now President Coolidge is making a plea for economy in departments of the federal government, claiming that silly extravagance on the part of the national government will breed a similar condition in state, county and municipal governments, which in turn will influence the corporations and individuals.

So many people cannot understand that lasting, impressive dignity is coupled with simplicity and not with silly extravagance or momentary show.

The Nashville Tennessean gives us the following crisp statement, "Every American hands over the results of one day's labor each week to governments, federal, state and local." This seems to indicate much extravagance in our governmental functioning, which concerns us chiefly because of its influence upon individuals, and especially so when those individuals are members of the Church of Christ.

The lack of simplicity on the part of the government has had, and is having its influence upon society which in turn so influences the religious circles as to almost eliminate dignified simplicity.

The dignity of the kingdom of Jesus Christ, is unsurpassed by the dignity of any other kingdom on earth. Yes, unequaled by the dignity of any other kingdom on earth, because it surpasses any other kingdom on earth in simplicity.

The individual Christian who fails to recognize this dignified simplicity and allows himself to be brought into the whirl of silly extravagance will not, can not, be developing the characteristics of Jesus Christ.

The money we spend should be spent with a scrupulous regard for this simplicity and dignity. Perhaps there are more Christians caught by the silly extravagance of dress than by any other one extravagance; and here too in the kingdom of Christ there should be found a dignified simplicity. It is right for the Christian to appear clean in person and dress. The Saviour said, "when thou fastest, anoint thine head, and wash thy face." The Christian's dress should not advertise him to ridicule. The Christian is supposed to have wisdom that cometh down from above, no less concerning the dress than other

things; "modest apparel" is a divine instruction.

When a woman, a member of the Church of Christ, is seen on the streets during the hot summer days with a fur around her neck, she instantly stamps herself as not having that wisdom which is from above. Likewise, when a sister on cool days, or cool nights is so dressed as to leave her arms bare and her neck and shoulders without the protection they should have, stamps herself as not having that wisdom that is from above.

When a man dresses in such a loose, careless, unconcerned way as to show an utter indifference to neatness of appearance, he is not guided by that wisdom which is from above. And when he dresses with that "foppishness" of the "jelly-bean" he stamps himself as not being guided by that wisdom which is from above.

There is no need for a Christian woman to appear in public with her dresses unironed or otherwise disarranged, neither should she follow the silly extravagance of worldly women. Christian dignity and simplicity should be in her bearing and her dress.

There is no need for the Christian man to appear in public with his clothes unbrushed and unpressed, neither should he follow after the silly extravagance of men of the world.

Dignified simplicity should characterize the lives of all members of the body of Christ, and this will we do if we are guided by that wisdom which is from above.

R. F. D.

Meeting at Sentinel, Oklahoma

I have thought our readers might appreciate a brief report of our recent meeting at Sentinel, Oklahoma. On account of innovations in the congregation there, several members had for some time refused to fellowship the work and worship of the church at that place, while quite a number of those who had been attending, were very much dissatisfied with the order of things.

By consent of the elders, and preacher in charge (Brother Vance), Brother S. J. Combs invited me there for a meeting to continue over two Sundays. At the close of the meeting, on the last Sunday evening, about thirty broke bread together, declaring their determination for the true worship of God's house, with an expressed determina-

(Continued on page eight.)

GUNTER COLLEGE COMMENCEMENT

Gunter College will, the Lord willing, close her twenty-second year on Saturday, May 30. We expect to have an informal, (free for all) meeting in the afternoon and our regular graduation exercise at night. We hope Brother R. F. Duckworth may be with us for the address on commencement night, according to his promise, made with provision that Sister Duckworth's health will permit him to be away from home.

Come and be with us. We shall try to care for you and to make you want to come back.

JOHN R. FREEMAN, President.

PERFECTION IN CHRIST

"For the law made nothing perfect, but the bringing in of a better hope did; by the which we draw nigh unto God." Heb. 7:19. The law of Moses while it was in force served as a shadow and pattern of the things that belong to the kingdom of God, see Heb. 8:5-13; 9:1-24.

The first covenant and the ministration of death written and engraven in stones, or the Old Testament, or law of Moses, is one and the same thing, see 2 Cor. 3:2-18. Also in this chapter we learn that the second covenant of Heb. 8:13 and the New Testament of Heb. 9:15-17, which has Christ as the testator of his will and was not in force until after his death, are the same.

Paul said, Christ nailed the Old Testament to his cross and took it out of the way, Col. 2:14. He did so by fulfilling every jot and tittle of the law of Moses. Whosoever goes to that law is fallen from grace, Gal. 5:4. He has lost his fellowship with God, because he has left his Son and went to Moses as his mediator, when Christ is the one mediator.

And the apostles were the administrators of the Lord's will, and what they bound shall be bound, and what they loosed shall be loose, Matt. 16:19; John 20:22-23. The apostles began this work on first Pentecost after the resurrection of Christ. Men and women became new creatures in Christ first on that day. And Paul said, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new." 2 Cor. 5:17.

"He Crawfished"

I went to a neighboring school house not long ago and met the Sunday school preacher referred to in some questions I sent in to be answered through The Apostolic Way. I presented the answers to him, and he thereupon challenged me for debate, which I accepted. And when I submitted the propositions, he said, "No I will not affirm a negative proposition." So you see he, like some others, got out of the discussion by refusing to affirm—he crawfished.

Those fellows who are preaching and practicing error are the ones who make the loudest noise when challenged to show their authority for preaching and practicing their unscriptural things. And the thing or things which they are doing and saying, are the things they accuse those of, who have the courage to call their attention to them.

Yes, those fellows who are and have been introducing error into the church are the loudest in accusing the brethren who do not do such things of disturbing the peace and quietness of the church; and oh! how they love to do

Christ never put a new patch on the old covenant, neither the new covenant in the old covenant, as new wine is not put in old bottles but in new bottles, Matt. 9:16-17. New wine has fermenting power in it and would break old bottles. The blood of animals has no cleansing power in it, Heb. 10:4, as old wine has no fermenting power in it; but the blood of Christ has, Heb. 9:12. And Isaiah said, "As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it." Isa. 65:8. And leaven bread was the new meat offering on Pentecost, see Lev. 23:15-17.

As the body and blood of animals has no cleansing power in them, but the body and blood of Christ has, I had rather take the position that we should use bread with leaven in it and wine as found in the cluster that has power of cleansing in it, than to say we should use that, that had no cleansing power in it, that belongs to the law that made nothing perfect. But since the Holy Spirit said a loaf, R. V., and the product of the vine, and never said unleaven or leaven bread nor old or new wine, I cannot speak as the Spirit spoke that guided the apostles in all truth, and do so. To contend for either because it was in the law of Moses, would make me a heretic and subject to being rejected by the faithful brethren after the second admonition, for such contention is unprofitable and vain, Titus 3:8-11.

J. W. KELLY.

762 Pecan Street, Abilene, Texas.

like Ahab of old, when Elijah met him, and he (Ahab) said, "Art thou he that troubleth Israel?" 1 Kings 18:17. But what was Elijah's answer? "I have not troubled Israel; but thou, and thy father's house," verse 18. The brethren, who like Elijah have the courage to oppose the doctrines and traditions of men are not the ones who are troubling Israel today.

Are not those things that have been brought into the church such as instrumental music and the various societies, which are of human origin, in part, if not altogether responsible for the disturbances that have been in the church for the last forty or fifty years? If not, why not? If they are responsible (and I believe they are) are they not just as guilty before God under the law of Christ, as Ahab and Israel were under the law of Moses? If not, why not? So when we get after them, they may show some little inclination to fight, but when we take the sword of the Spirit and press them, they "crawfish" and that is about all they can do.

J. D. LEWIS.

Wynnewood, Okla., Rt. 1.

Cowan-Barret Discussion

By Walker H. Horn

According to promise, I am giving The Apostolic Way report of the above discussion, held at Old Caddo, near Cleburne, Texas, the latter part of March. I had in mind making a brief report, but the meager information furnished by Brothers Showalter and McMillan in the Firm Foundation and Cleburne Christian, respectively, has moved me to a more lengthy and detailed account of the debate.

Brother Cowan affirmed that one male member speaking at a time to the whole assembly is the only Scriptural way to teach an assembly the Word of God. He quoted the commission by Matthew and stated he was willing to rest the case on it, admitting, however, that as we were not here told how the teaching was to be done, we would have to learn this by observing the manner of the apostles in carrying out the Lord's command under the inspiration of the Holy Spirit, who was to guide them into all truth. (John 14:26; 16:13). He then cited case after case in Acts where the assemblies were invariably taught in harmony with his affirmation, and that Paul (1 Cor. 14:31) commanded that the assemblies be taught in like manner. Following this, he acknowledged his inability to find any other way practiced or commanded, and said if there were another way, it would be the duty of Brother Barret to find and present it.

In his rebuttal, Brother Barret argued that Aquilla and Priscilla teaching Appolos (Acts 18:26) constituted a public assembly; that Peter and John (Acts 5:25) both taught, simultaneously, one assembly; that the apostles (Acts 2:4) all taught at the same time (whereas, the teaching was done by Peter, Verse 14, as Brother Cowan showed); that we teach in singing (Eph. 5:19; Col. 3:16), at which time all teach at the same time, including women; that the council at Jerusalem (Acts 15), which included the whole church, both men and women, all taught at the same time at Antioch, when the letter was read before the church, due to the fact that the minds of all were converged in the letter sent—a whole church teaching a whole church, if you please). Finally, in his extremity, he contended that one person sitting alone reading the Bible was a public assembly in as much as God, Christ and the Holy Spirit were all present, and in view of all these being combined in the teaching, together with those who wrote the epistles, there was a plurality of teachers teaching the person at the same time.

Of course, any unbiased mind can see that the contention concerning the "teaching in singing" more nearly approaches a real argument than any of Brother Barret's arguments, and when it can be shown that this one was not sustained, but, contrariwise, redounded against himself, what was it that was "entirely satisfactory" to Brother Showalter and made Brother McMillan "surer, if possible, than ever before that the . . . practice of dividing into groups for Bible study is legitimate?" Brother Barret, after admitting that

women could not teach in the so-called worship, introduced the "teaching in singing" argument to prove that is one way to teach an assembly, that in so doing all teach at the same time, and women included, in one undivided assembly. Of course, you know that in this service Brothers Barret, Showalter and all of like faith, I suppose, say the teaching must be done by one male member speaking at a time to the whole assembly—must be no dividing into groups or women teachers here. It follows, then, as shown by Brother Cowan, that in as much as we teach in song and the women cannot teach and, therefore, cannot sing, we shall expect Brother Barret to begin at once revising his practice in harmony with his teaching, or teaching in line with his practice. Which shall it be? Furthermore, after thus committing himself, Brother Barret introduced 1 Cor. 11 to prove that women could both teach and pray in the assembly. Brother Cowan reminded him of the fact that this chapter pertains to the assembly for "worship" in which the Lord's supper is had, where both were agreed women could not teach, and called on him to prove to the audience that he really believed that which he was teaching by calling on one of his sisters to pray at the close of service. He did not do it. Why? Brother Showalter, did you not say "surely the legs of the lame are not equal?"

This is not all; Brother Barret contended that the "ye all" in 1 Cor. 14:31 commanded women, as well as men, to teach; that in the dispersion at Jerusalem (Acts 8:4) women went forth preaching, same as men; that the prohibition in 1 Cor. 14:34 referred only to married women. On the last, Brother Cowan showed that this logic permitted all unmarried women to teach and again called on Brother Barret to revise his system by dispensing with all his married women teachers. He further showed that the Greek in verse 35, according to Thayer, meant all women, whether married, virgins or widows; hence, Paul said, "Let your women (married) keep silence in the churches, (verse 34), for it is a shame for women (any woman) to speak in the church (verse 35).

On the question of teaching in song, Brother Cowan showed, first of all, that in order to sing with the Spirit and understanding (1 Cor. 14:15) one must understand what he is singing, and this precludes the idea of teaching one another. In support of this, he introduced Adam Clark and Conabare and Howsen, showing that their punctuation of Eph. 5:19, Col. 3:16 separates the teaching from the song service, which, undoubtedly, is correct. He further showed that if the position of Brother Barret were true, it would simply prohibit the women from singing in the church, a privilege they both believed the women have. Hence, can Brother Barret, Showalter or any man, see a legitimate purpose to be served by his contradictory contentions? None save to becloud the issue and thereby deceive the hearts of the simple.

In Brother Barret's plea for the use of worldly wisdom (sanctified common sense) in doing the Lord's work, he requested Brother Cowan to explain the command to be "wise as serpents,

(Continued on page eight.)

GREEKS ARE PREPARING FOR ANOTHER WAR

Public Ledger-Times Herald Service. Copyright, 1925, by Public Ledger Co.

Paris, May 6.—An American citizen just returned here from Greece said:

"The Greek republic is being rapidly groomed for another war. French officers seen in the streets of Athens openly acknowledge they are training a Greek army, which will include the regulars and the new militia.

"British naval officers are there injecting new life into the Greek navy."

* * * * *

The above is a significant statement from an American citizen.

Another news item tells of a speech made by an American envoy to Great Britain in which he tells the powers that owe the United States that they may expect to pay.

It is not our purpose here to either commend or find fault with the envoy's statement, but we simply mention the matter to show that the world is not at peace. It is no time for the Church of Christ to be "resting on its oars." Members of the church, not only in the United States, but every part of the world, should be aroused to a comprehension and advocacy of the great peace principles taught by our Lord.

The Apostolic Way has undertaken to arouse the brotherhood. Will you help?

Jesus Christ came preaching peace. What kind? Every kind, born of love. "But I say unto you. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

"World peace" can be secured only by planting the principle of love, taught by Jesus Christ, in the hearts of men; "For if ye love them which love you, what reward have ye?" This is the work of the church, but we must first arouse the church. The majority of Christians are asleep on this great question. Are you, my brother? Activity is needed now. An aggressive stand by the church on the question will do more for "world peace" than any other one thing.

Individuals, nations, mankind, can do right only as they learn to do right. The great principle of right was planted by Christ, taught by His apostles, and promulgated by the church. Christ planted the seed of peace; the apostles taught us the principles of peace; the church should promulgate the principles of peace, not through legislation, but through agitation, taking a firm stand for peace that will challenge the attention of the world. Have you the courage to take your stand?

The work of registering the names of members of the Church of Christ opposed to Christians being forced to engage in carnal war, goes on, not as fast as we would like, as our funds for pushing the work are limited.

If you are awake and have not already registered your name with us, do so now. If you are ready to work in this great campaign, write us for blank and full information.

R. F. DUCKWORTH.

* * * * *

I have always been in favor of the right kind of advertising. I believe in advertising the truth, publish it to the world. The great system of advertising the truth began on the day of Pentecost, and the salvation of the world depended upon it. It is the duty of the church to keep it advertised. One part of the truth is as important as any other part. The plan of salvation must be kept before sinners in all the vocations of life. We should not be ashamed to even advertise it in the halls of Congress. The principles of the Christian life, together with its blessings should be published everywhere. The spirit of the Prince of Peace should be manifest by His followers, and how could we better advertise our conception of the true spirit of Christianity than to have it appear in the Congressional Record of the United States? Let the wide world know that we believe the Bible condemns the killing of those whom we are under obligation to save by means of the gospel.

Let us push the campaign against Christians going to war, and get things ready at an early date to send our messenger to Washington to put this matter before the law-makers of our government, that all the world may know where we stand. Brethren, send in the list of members opposed to war at once. Let us not sleep on our rights, but hasten to advertise the truth to the world.

J. N. COWAN.

The Apostolic Way

CHURCH OF CHRIST

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

Reply to Brother Clark

Don't be too hard on me, brother, if I seem to change my voice a little. I am in earnest. This matter is vital. You say the difference between us relates to the kind of man that comes to baptism. No; you say yourself that we agree that faith, repentance, and confession come before baptism. This makes a believing penitent who has confessed, as the kind of man that comes scripturally to baptism. So in this we agree.

Here is the thing I question, as I stated in The Apostolic Way of January 1: "Brother Clark sees it that children of God must be baptized if they would become heirs." And in rebuttal I gave Romans 8:16-17—"And if children, then heirs." And you have not refuted this, my good brother. True, you brought in Acts 15:9—"Cleansing their hearts by faith"—to prove one a child of God before baptism. But when I called attention that "the faith" is here the gospel, the truth, and that this includes baptism, what did you do? You just let it alone. But now you think you have it in Gal. 3:26. You say, "This passage says we are children of God by faith." But not faith apart from the water, brother. It reads: "For, (gar) as many of you as were baptized into Christ did put on Christ." Gar, "introducing a reason for the thing previously said," should not be overlooked here, my brother. Do you think we are "children of God" and yet have not come "into Christ"? Can one get "into Christ" without baptism? You have the wrong text again for your teaching. God has put the water here, and I have no confidence in any man's theory who puts it somewhere else. Hence this "little tilt." I will meet you on this text alone, and make you swallow the water.

The expressions "dead to sins" and "alive unto God" are never in inspired language applied to unbaptized persons. And the same process that makes one dead to sin makes one alive unto God. And if one is "dead to sin" before baptism, as you teach, and is "dead to sin" as soon as baptized, as the Bible teaches, one is not "made alive" and "risen" in baptism. The Bible teaches that one is "dead in sins" before baptism. (Col. 2:13). He is "buried in baptism," then (Col. 2:12); then he is "made alive" and resurrected, to "walk in newness of life." (Col. 3:1-4; Rom. 6:1-23). Hence you are in error here, too. One

is in "the power of darkness" (Col. 1:13), in "the devil's kingdom," as you put it, until he is in "the kingdom of God's dear Son," (Col. 1:12-13) where he has "redemption." And the same process that takes him out of the one puts him into the other. And God has put the w-a-t-e-r here, too. (John 3:5) One is "begotten" by the "word of God" (1 Pet. 1:23-25; Jas. 1:18; 1 Cor. 4:15). That is, "Faith cometh by hearing and hearing by the word of God." (Rom. 10:17). Repentance (Acts 2:38) and confession following (Acts 8:38), he is "delivered" into the kingdom when baptized. (John 3:5; Rom. 6:17-18; 1:4; Matt. 7:21; Col. 1:12-13; Col. 2:12-13).

This is not a dead faith: it is a faith that goes on in obedience; and one "dead in sins" can love God and obey Him. And I repeat, "I fail yet to see Brother Clark's ground for his teaching that one is a child of God as soon as he believes in Jesus as the Son of God." If so, a dead faith, "faith apart from works" really does something. And this you have tried to sustain by Acts 15:9 and Gal. 3:26, but you have failed. "By works was faith made perfect." (Jas. 2:22). What "works" perfect a faith that makes one a child of God as soon as he believes in Christ?

You teach that faith apart from repentance, confession and baptism "cleanses" the heart. Give us the proof. Acts 15:9 does not prove it. Gal. 3:26-27 does not prove it. Nothing cleanses (as used in the New Testament) the heart that does not effect the remission of sins, and this efficiency is attributed in the New Testament to the blood of Christ. A person may love God, quit sins, etc., and yet be "dead in sins." You seem to think that if a person loves God, quits sinning, believes on Christ, that he is a child of God. But such a person, dying, will go to hell. (2 Thes. 1:6-12). Such have not "obeyed the gospel," and you know it. One who is "dead to the love, a practice of sin," as you call it, is not "dead to sin," as the apostle calls it. You find some unbaptized who are not "dead in sins," will you? Your "we are baptized into Christ's death, not our own," does not prove it.

Persons are "sinners" in Bible language, until they receive "the remission of sins," and then they are "saints." No, brother, I do not think of the heart as a "vessel" of any kind. Neither do I get any idea from the New Testament that one's heart is "cleansed" from sins until one receives the remission of sins. Faith no more makes one "dead to the love of sin" than it makes one dead to the practice of sin; and repentance no more makes one "dead to the practice of sin" than it makes one dead to the love of sin. And baptism no more makes one "dead to the guilt of sin" than does faith. A baptism apart from faith is not the baptism commanded by Christ. In fact all these gospel conditions act and react upon each other.

You say, "Brother Falkner's sinner is dead and his faith is dead!" No, brother, his faith is not dead: it goes on in "works." "For ye are all sons of God, through faith, in Christ Jesus. For as many of you as were baptized into Christ did put on Christ." (Gal. 3:26-27). This is Brother Falkner's

sinner, but Brother Clark's sinner becomes a son at faith, and faith only. Then a dead faith produces a child of God. The Bible plainly states that the one who comes to baptism is "dead in sins." (Col. 2:13). But one dead in sin can believe, repent, confess Christ and be baptized. You must admit that one dead in sins can love God and believe, for it is after he believes that you say he is "dead to sin." But the absurd part of it is, you have him dead in the same sense after his resurrection in baptism that he was before his burial. And you have not extricated yourself either.

No one can be a "peacemaker" in the sense of the beatitudes, brother, who is not a Christian; neither can he be "pure in heart" as there used by the Saviour unless he is a Christian. Such terms are not applied to those out of Christ. To do so would make the gospel of Christ a farce.

Questions answered: 1. One is begotten by the word of God when he receives it into a good and honest heart and keeps it. 2. I love God for many reasons, one is because he loves me. 3. When and why I first loved Him I do not remember. 4. A believing penitent who has confessed Christ is the "kind of person" I baptize. He both believes the gospel and loves God. 5. Baptism does not "teach a man" anything, neither does faith, nor repentance, nor confession, properly speaking.

Questions: 1. What passage of Scripture teaches that one is a child of God before baptism? 2. What scriptures teach that one becomes a child of God without at the same time becoming an heir? 3. What Bible statement shows that one is "dead to sin," as the term is used in the Bible, before one is baptized? 4. If one "dead in sins," as used in the Bible, can not love God and believe without miraculous power, such as you try to make it appear that my position requires, will you please tell us how your sinner "dead in sins" loves God and is able to believe without that miraculous power? 5. What scriptures teach that a man's heart is "cleansed" now before he obtains the "remission of sins?"

J. C. FALKNER.

Wesley, Arkansas.

REMARKS

We are discussing an interesting and important subject. Brother Falkner is getting nearer the truth, and I believe he will finally come around alright if he keeps on. I have very little to say on the subject unless I repeat what I have already said. This would not be profitable to most of my readers, hence I shall be brief this time. If Brother Falkner has anything further to offer, I may reply; but I shall not do so unless he gives us something new.

1. He insists that Rom. 8:16-17 teaches that a child and an heir of God are always the same character. Paul and the Romans were baptized believers. They had all been both begotten and born again. I insist that a child is begotten before it is born, but that it cannot be an heir till it is born alive. Nature, reason, and revelation teach this. The Romans were therefore, both begotten children of God and heirs. But if there is consistency in the language of Scripture, there was a time

in the experience of these Romans when they were "begotten children" and not heirs.

2. Brother Falkner argues that "the faith" (Acts 15:9) refers to the gospel system. He bases this contention upon the presence of the Greek article (I presume). He evidently does this to make room for some water in the purification of the heart. The Greek article was used much more freely than the definite article in English is used. It frequently precedes abstract names such as faith, love, mercy, etc., where we should never use it in English. To any one who knows Greek usage therefore, the presence of the article in Acts 15:9 means nothing—If Brother Falkner will consider what I said in my last article on the nature of the heart and how it is changed, he can surely see how faith, belief, in Christ effects this change. I cannot get a point of view from which to understand how baptism can change the purposes, desires, confidence, affections, etc. of a man's heart. And, as I see it, this is the kind of purification of heart the gospel gives.

3. Brother Falkner insists that in the Bible the expressions "dead to sin" and "alive unto God" are never applied to the unbaptized. From this fact he draws the conclusion that a sinner cannot be dead to sin in any sense till baptized. Paul uses these expressions a few times in Romans. Hence, of course, he applied them to baptized believers. But Paul, in the same chapter (Rom. 6), says, "that our old man is crucified with him" (V. 6). Jesus was crucified and died to his former life before he was buried. The sinner is crucified to the world and dies to Satan's service before burial in baptism. He reaches remission of sins in baptism because Christ's blood which alone secures remission was shed after Christ died. Brother Falkner's idea seems to be that a man who has been "dead in sins" for years while serving Satan continues in the same condition until buried in baptism! All other folks, including Jesus, died before being buried. But Brother Falkner's sinner never dies in any sense until after he is buried! If he does, it must be when the sinner is a child and first becomes responsible. Is this your position, Brother Falkner? In this third paragraph Brother Falkner gives a statement of his views, as follows: 1. "Dead in sins" before baptism; 2. Burial in baptism; 3. "Made alive" and "resurrected" (Numbers mine). The reader can see that Brother Falkner makes no provision for any death before burial.

4. Brother Falkner gives us his assertion unsupported by any reason whatever to this effect: "Faith no more makes one 'dead to the love of sin' than it makes one dead to the practice of sin; and repentance no more makes one 'dead to the practice of sin' than it makes one dead to the love of sin," etc. If Brother Falkner would consider thoughtfully the effect on the human soul of believing the story of Jesus and his love, if he would look up the definitions of repentance in any book, if he would study even one New Testament example, say the conversion of Paul, he would not make such reckless assertions. Further on he says: "All these

Harper's Meetings

These dates are now fixed:
Gallatin, July 1-18.
Farmers Branch, July 19-Aug. 6.
Ringling, Okla., Aug. 7-22.

H. C. HARPER.

In spite of this, he admits in this article that the sinner is begotten by the gospel before baptism, that he has a living faith, that he loves God too! These admissions led me to remark above that he is coming to the truth.

I shall answer his questions and close. To save space I shall number my answers to correspond with the numbers of his questions and not repeat the questions. Question 1. Read 1 John 5:1. Question 2. The law of begetting and birth shown in John 3:5; 1 John 5:1; 1 Cor. 4:15; Gal. 4:20-24. Question 3. Nobody has argued such thing here. Question 4. Yes. The word of God that makes him a believer leads him to love God. You have given up your former contention that the unbaptized cannot love God. 5. Acts 15:9.

N. L. CLARK.

Singing

Brother Harper: 1. Is singing part of the Lord's day worship? 2. In the three and one-half years did our Saviour ever teach them to sing or teach any one else to sing? 3. Did the Holy Spirit teach them all things and bring to their remembrance all things that Christ had said unto them? 4. Did the Holy Spirit teach them to sing as well as to pray? (They seemed to be holding a separate meeting, an assembly in an upper room in Jerusalem). 5. When Luke said they that were baptized continued steadfastly in the apostles' doctrine, fellowship, breaking of bread, and prayers, how can singing be a part of the worship? (The whole story was not told if singing is a part of the worship). In 1 Cor. 14:15, Paul, it seems to me, was correcting some errors that had crept in and were causing confusion. 6. In 1 Cor. 14:34, 35, what did Paul mean when he said, "Let your women keep silence in the churches?" 7. Did he mean other churches as well as the church at Corinth? 8. If so, what about Eph. 5:19 and Col. 3:16? 9. Can any one sing and be silent at the same time? It says "speaking." 10. How can you harmonize this with 1 Cor. 14:34? 11. Was Paul writing this to the church as a body, or to the overseers of the church? (If he was writing only to the Bishops, we can understand why he said, "Let your women keep silence in the church;" for each Bishop had a wife (1 Tim. 3:2). When the church has come together in one place, then it is that Paul says the women are to keep silence. All men and women are to be subject to the Elders of the church.

I expect you to review this. I am eighty years old, and I never wrote before for publication.

W. F. GOWER.

REMARKS

These questions have been considered fully in the paper, yet some of our new subscribers have not seen them. Hence I shall briefly notice what our aged brother says. He seems to think

that singing is not a part of the Lord's day worship, and relies upon Acts 2:42 and 1 Cor. 14:34 to sustain his position. He does not tell us why he thinks Acts 2:42 excludes singing from the worship. He has not made any argument on the passage, and I can not review an argument until one is made. And in 1 Cor. 14:34 Paul commands the women not to speak (laleo) in the church. If he had said not to sing (acido) in the church, the women could not sing in the church any more than they could speak. A command not to ride is not a command not to walk. Hence there is no conflict in the passages cited.

The disciples sang at the Lord's supper. (Matt. 26:30). Singing in the church is right. (Heb. 2:12). Paul speaks of the singing in the church with approval. (1 Cor. 14:15).

I answer the questions by number: 1. Yes. 2. Yes. 4. Yes. 5. Let the brother show how he thinks this prohibits singing in the worship, and I will consider what he says. 6. He meant what he said, not to speak (laleo). 7. Yes (See first of the letter). 8. See above. 9. Yes, if only to speak (laleo) is prohibited. 10. There is no discord here. 11. As a body, every one in it.

H. C. HARPER.

Wheat and Chaff

"The harvest is past, the summer is ended, and we are not saved," so said Jeremiah, the prophet, 8:20. And if a strict examination were made today, a large majority of gospel subjects would take up the sad lamentation that "we are not saved." And why this very great loss? Now here is a man who has a family of ten children who has trifled away spring and summer, and sees in the near future the blasts of snow and storm, sees it necessary yet to make some effort, and now after vegetation had lost its vigor and his corn had turned yellow, the old man with a poor team and a dull plow was seen striving to prepare for the approaching winter but all to no purpose. The first row in the poor man's crop represents a boy of fifteen, the second row the man in the meridian of life who is surrounded by cares and pressing, harassing debts, is making desperate effort.

Many of the troubles of life are so far in advance that we never overtake them, but we still worry. Why this; since we are told he will be with us?

The great safety for that rich man was for him to have put Christianity into his heart before riches were put into his pocket; but he did not see that then.

One of the best remedies for heartache is to put on our hat and go out among those sick, or poorer than our-

selves, and administer to their necessities.

Faithful Christians receive in this life the earnest, which means the advanced interest on the capital we have invested in eternal life. And may not the wicked receive a foretaste on their wonderful investment?

A soft answer turneth away wrath.

If there were no seed sowers there would be no reapers and no harvest.

Trust not that man with anything pertaining to your soul, who has no faith in Christ.

Christ in the garden, a garden full of flowers and fruit, Christ out of the garden, a garden variegated, wilted, fruits and various weeds.

It is not enough that we confess our sins: the inebriate is ready to confess his sins every time he sobers. We must confess our sins and turn away from them.

Two old friends who had been separated for a time, upon meeting, one said to the other: "I am glad to see that you are yet in the land of the living." "No," replied the other, "I am yet in the land of the dying, but hope soon to reach the land of the living."

The Lord chastens every son whom he receives, every one, by which he makes us wiser and better.

It may turn out to be a greater favor to do an enemy a favor than to receive a blessing from a friend.

The bigot is proud because he knows so much; but the great man is humble because he knows so little.

To him that overcometh will I give to sit with me in my throne, as I have overcome and am sit down with him.

There are now very few preachers in the "Christian Church"—digressives, who know anything about a free gospel ministry; they have higgled and twisted, they have fought and bought, and sold for naught, until they have become an army of hirelings, from the city pastor, who receives but one hundred dollars per Sunday to the rural school-house evangelist: Say can you preach for us? How much will you pay?

A. ELLMORE.

Things in Brief

Sister Lucy Loyd departed this life April 19, 1925. She obeyed the gospel August, 1923. The writer spoke words of comfort to the large audience.

G. A. COMFIELD.
(Colored)

Amount of money received for the support of the gospel in this needy field: Brother W. E. Massey, Tyler, Texas, Rt. 5, \$10.00.

We thank Brother Massey for this contribution. We shall appreciate any amount that the brethren will give.

RYAN BENNETT.
Palestine, Arkansas.

I began a meeting for the loyal brethren at Deming, New Mexico, April 5, and closed the 19th.

The results were one baptism and one confessed fault.

I go to Garfield next, then to Avery this state.

Pray for the success of the cause of the Lord in this field.

HOMER L. KING.

There are just a few of us here, all poor, but if we could get some preacher to come out here and live, we could help him. There are several towns around here where he could build up a church. This is a healthy country, and if you find a man that you think would come and take a chance with us, alright. We do not want a meeting now; we want a man to come and live with us, and preach for us.

T. B. ANDERSON.

Barstow, Texas.

A few of us here are still striving to "do the will of our Father" and while we are not increasing fast in numbers, I think that our faithful little band is growing in the knowledge of our Lord and Saviour, Jesus Christ.

Brother Harper has just left, after preaching for us from April 8 to April 17. There are two new members who were baptized during the meeting. Brother Harper did some of the best preaching we have ever had here. Our only regret is that the attendance was so small.

We are planning another meeting in the summer.

W. H. SMITH.

Istrouma Church of Christ, Baton Rouge, La.

I have the greater part of the summer open for meetings, and would be glad to arrange for work throughout the year.

I want to be kept busy teaching sinners the gospel, trying to save men and women.

T. E. McBRIDE.

Thorp Spring, Texas.

Dear Brother Duckworth:

I thought I would drop you a few lines and let you know what a good meeting we had here at Cross Roads. We had another Brother Duckworth with us, but his name was Brother Dennis, from Union City, Georgia. He preached every night here for one week. He baptized two young ladies during his meeting here. He then went to Napoleon and run one week up there. He will be back here to hold a week's meeting for us, commencing on the third Lord's day in July, then he will go from here to Napoleon to hold a big meeting for the church at Napoleon.

Brother Dennis is well posted on the word of God, and he does not shun to preach the whole word of God. He will preach the truth with force, regardless of who it hurts. So if any loyal church wants to hear some sound preaching, you need not be afraid to call on Brother Dennis of Union City, Georgia. A true Christian will always thank God for such men as Brother Dennis, when hearing him preach and know that he is giving the truth as it is revealed in God's word.

J. J. WALDREP.

A WORK FOR EVERY ONE

There are many thousands of honest, noble men and women belonging to congregations where you and I could not worship on account of certain practices we know are not only unscriptural but anti-scriptural as well. The majority of those who are taking part in, and are aiding and abetting in the disruption of the body of Christ are doing so because their leaders and the papers they read refuse to put squarely before them the issues that are causing the divisions, nor will they allow others to do so. They do not intend to be disloyal to the Saviour and do not realize that they have drifted away from the simple and true form of worship.

Aside from the general interest you and I feel for the purity of the church, for unity and harmony, we have a special interest in many of those who are being led astray because they are our personal friends or relatives. I can easily imagine the reader of these lines calling to mind some one or more who they would be glad to see join the ranks of those who are endeavoring to bring back those who have been led astray for other reasons are not living lives in strict conformity to the law of the Lord. You have faith in their honesty and sincerity of purpose, and your sympathetic interest in them is a noble impulse, and if you realize your duty as a Christian, one who loves the cause of Christ and have a desire for the salvation of others you can show your faith by your works in a very simple, practical and effective manner. Will each subscriber to The Apostolic Way place before one or more of those who are so badly in need of the sound and simple truths of the Bible twice each month for twelve months, a copy of this paper? It will cost you one dollar and fifty cents, and few, very few will have to deprive themselves of any necessary comfort in order to do so. Even if it requires a sacrifice you will have the consciousness of having performed an important duty you owe to the cause of Christ, to yourself and your neighbor. I am sure that no one would hesitate a moment if asked to help for material necessities.

This appeal is made because of the need of the dissemination of true Bible teaching, and because the great mass of church members are in need of information obtainable through no other source known to me than through The Apostolic Way. The duty to furnish this information is yours and mine. This is true missionary work with an inviting field and flattering prospects of much good results. It may be possible that there are a few who cannot respond to this, but there are hundreds who can send two, three or more subscriptions.

Brethren, let us do this and double the subscription list for at least one year. I have no doubt but many would become permanent subscribers after reading the paper for twelve months. The preaching brethren and elders can do much by calling the attention of their congregations to this work. In order to save our own souls, we must try to save the souls of others even at a great sacrifice to ourselves.

J. T. MARTIN.

The foregoing by Brother Martin is greatly appreciated by the management of the paper, as such can be followed without material handicap by many of our readers. When you have read this, do not lay it aside, but realize that it is new subscribers that are needed just now. Thousands of brethren would turn from error back to the truth if they should read The Apostolic Way one year. And then these thousand would help to reach another thousand.

If you should send the paper to five new subscribers, you could expect as a rule four of them to become permanent readers. And these four would reach as many more in the next twelve months.

Be slow to turn this proposition down. The door of opportunity is before you. The proposition of sending one of our Cruden's Handy Reference Concordance for five new yearly subscriptions, is still open. We have sent out almost an entire shipment of these books, but when this shipment is gone we will order another. Every reader interested in the principles for which the paper is fighting should get us five new yearly subscriptions, or help some one else to. Preachers can assist in this matter by calling attention to it in every public meeting.

R. F. D.

"The Fruit of the Vine"

Brother Jernigan takes notice, and I am glad. He says, "One brother has classed those who use unfermented grape juice in the communion with Nadab and Abihu. Well, my brother, there is quite a difference. Nadab and Abihu were commanded to take fire from off the altar to burn incense, but they chose to get the fire from somewhere else, and doing so they disobeyed God. Had Jesus commanded us to use intoxicating wine, and we had substituted grape juice we would have been in the same class with those priests."

That is the situation exactly. It was wine, the cup used in the passover that Jesus used and commanded the apostles to use. He commanded them, "Drink ye all of it." Matt. 26:27. Since many have chosen to drink grape juice

instead of wine, the thing the Lord commanded them to drink, they are in a class with Nadab and Abihu. There is no use in quibbling over what is referred to as "Fruit of the vine," all writers on the subject, Jewish and Christian, say it was wine. Beginning with Noah and his wine, every thing mentioned in the Bible that is of the vine, that was used in a religious way was wine. Some ask, "What kind of wine is referred to?" Just read your Bible, and you will find that it speaks continually of vineyards, grapes and wine, and among other things you will find that Moses told the Jews, "Thou didst drink the pure blood of the grape." Deut. 32:14. Grape, vineyard and wine is what you read about in the Bible. I suppose that is why all learned writers say it was wine the Lord used, and commanded us to use, in commemorating His death.

Will you listen to the apostle to the Gentiles? He said: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me." 1 Cor. 11:23-25. And then adds: "For as often as ye eat this bread, and drink this cup, (not some other cup), ye do shew the Lord's death till he come." You will observe that Paul, in talking about the communion said: "This bread," "this cup," "that bread," and "that cup." They who choose any other bread or any other cup place themselves in the Nadab and Abihu class: For Nadab and Abihu were no more commanded to get fire from off of the altar than we are commanded to use the "cup" (wine) in the communion. Every one that knows anything about it, knows that it was wine the Lord referred to as "Fruit of the vine," and that is what He commanded them to drink. The fact that the Corinthians got drunk on what Paul delivered to them, is positive proof that "the cup" was wine. Why halt ye between two opinions? If the Bible be true accept what it says, and get out of the Nadab and Abihu class.

W. G. TUCKER.

Shreveport, La.

Will There Be a Chance After Death?

A very vital issue in some localities is the question as to whether after death men will have an opportunity of accepting the gospel and thus of gaining eternal life. For this brief discussion men may be divided into three classes—the obedient, the disobedient, and the ignorant. The obedient will need no chance after death, since all agree that they will be saved upon their present obedience. The other two classes might be discussed separately; but as the wilfully disobedient would be the harder to defend in a claim for a second chance, the third class—the ignorant—now demands our attention. If we can show that the ignorant will not be given such a chance, surely no one will presume to assert that the disobedient will be favored with an opportunity not granted to those who are better than they.

By the ignorant I mean those who for any reason do not have a knowledge of God's word, including infants and idiots as well as those of mature mind who have not learned the truth. What does the Bible teach concerning the destiny of the ignorant? I propose to know God's word in this matter, and no more.

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." Matt. 19:14. From this scripture every reasonable and unbiased mind will conclude that the infant will not need another chance, or a chance after death; that is, if it dies in infancy. If the kingdom of heaven is made up of subjects like little chil-

dren, surely the children are not condemned. The resurrection will bring to them their happiness.

God nowhere addresses idiots. They have no more mind than have infants, and will be equally innocent. God will do right.

But of the ignorant of mature mind not so much can be said. Those who "willingly are ignorant" are referred to in II Peter 3 as "scoffers, walking after their own lusts." No one can read that chapter and fail to see that such men are condemned of God. Most of the people of this country have opportunities of hearing the gospel and of reading the Bible, but slight those opportunities. Why should they be regarded as innocent? Even in nature, one can see the "invisible things of Him," Rom. 1:20. In the same verse we learn "That they are without excuse." Again from Rom. 2:12 we read, "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." And in verse 14 "When the Gentiles which have not the law, do by nature the things contained in the law; these, having not the law, become a law unto themselves," and in verse 15 "Their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." So you see God will have all the evidence needed to save or condemn even those that have not heard God's law.

But it is contended that in the Millennium men will be given a chance and that after they have been raised from the dead. Let us see: Rev. 20. The Devil is to be bound a thousand years, v. 2; he will not deceive the nations during that period, v. 3. That should be a very good time indeed to do right. And, sure enough, in v. 4 John says that he saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, etc. Verse 5 says this is the first resurrection. Of course the wicked and ignorant will then learn the truth and most of them will accept it. Yes? No!! "But the rest of the dead lived not again until the thousand years were finished." verse 5. How can they who are fully dead, unconscious in all parts and portions, accept the gospel. Why, they will not be there.

So we conclude that the righteous will not need a chance after death, the wilfully ignorant will be condemned, those who by nature do wrong will be without excuse, the ignorant who do right by nature will be dealt with accordingly, the innocent will have nothing for which to account, leaving only the wilfully disobedient. Of them Jesus says they will be raised unto damnation, John 5:29.

In love of the souls of men,
JOHN R. FREEMAN.
Gunter, Texas.

In the case of him who received the five talents, Matt. 25, we see it is just for us to labor for the things of this life. He went and traded with the same and doubled his capital, and the King says: Well done thou good and faithful servant. Of course attention must be paid as to the use he makes of his great gain. It is clear that we can make our talents an eternal gain, or an eternal loss.

UNITY AMONG GOD'S PEOPLE

(The Cause of Division)

What is the cause of the division among the churches? Dissatisfaction is the wedge that drives us apart. But what causes the dissatisfaction? Since God has given us richly all things to enjoy, pardoned our sins, raised us up to sit together in heavenly places in Christ, and made us to be brethren, it seems that we should get along in perfect harmony. In as much as we are all lambs of the Master's fold, we should feed together in pleasant pastures. As citizens of Christ's Kingdom, we should be subject to His laws, and therefore get along in perfect agreement; as members of his body we ought to operate in unison, and in sympathy for one another. The laborers in the vineyard should work in perfect harmony. Why then this dissatisfaction?

The trouble is this, too many sheep are trying to shepherd the flock; the citizens of the kingdom are in the law-making business! Too many of the body are trying to be heads; each head takes a part of the body for its own body, hence the divisions. The overseers in the temple have forgotten that the temple is the Lord's, and have come to feel that it is their own, so they have built a partition-wall in it. The laborers in the vineyard have arisen to be "bosses" and have built a partition-fence through the Master's vineyard. The under officers in the spiritual army have, in unfaithfulness to their commander-in-chief, stolen away the hearts of the people, and each having become the highest officer to his men, leads them where he wills, or rather where they pay him to lead them! Such is the cause of division. Whatever the pretext, whatever the subject of dispute, the fact is somebody got out of his place; he went beyond his limits, like the sinful angels who left their own habitations.

If you ask why any one will presume to venture where he is not fully authorized, and where angels dare not tread, I answer I do not know. The departing of the angels from their habitation would be a fine theme for speculation, but the fact that such happened should be sufficient to warn us not to over step our limits, and sow the seed of discord.

As to the cause of the immediate division, it is a hidden issue to most of our brethren, but when once seen, it is easily tested out at..... some of the brethren refused to allow 1 Cor. 14:34 to be taught! A preacher was there and should have taught it had it been tolerated. At..... the faithful had to leave off 1 Tim. 2:11; 1 Pet. 4:11 and 1 Thess. 5:21 or the church would be divided. At..... a member of the congregation said, "come over to..... and preach for us." He was told to ask if they would permit a man to preach 1 Cor. 14:34. The answer returned was "They said if you preached that you could not preach for them."

These are but few examples out of many to which living witnesses will testify, but they are sufficient to show that we must sacrifice a part of the truth or not be together. Which shall we choose? If we cling to the truths

which are being rejected, we are not guilty of sin, though the church does divide; if we agree to leave off any command, as I Pet. 4:11; 1 Thess. 5:21, which are being attacked, we are guilty of disobeying God's law. It is to be observed that of these two evils the one, is the other fellows, the other is ours if we accept it; that is when one contends against the scripture, this contention is his sin, if he divides the church it is his sin, while if we accept his contention it becomes our sin.

While studying this subject of unity, we must not forget that we should be together and with God. Paul says, "we are laborers together with God" (1 Cor. 3:9). If we stand together and oppose one command, (1 Tim. 2:11 for instance) God is not with us, for we are not with Him. We want to be "together with God;" and whether together or not, above all we want to be "with God." The only way to be with God,—"Abide with God"—walk "with God." is to hearken diligently to his voice in all things. A failure to observe this has divided us, is dividing us, and will continue to divide us.

Does God tolerate us in disregarding divine authority? The general feeling among us is that He does tolerate things that He does not authorize. Says one, you have no authority for this and that and that, but I think that it is alright for you to have them; neither do I have any scripture for this but it is alright. Such is the general attitude among our brethren and yet it is wrong. We are told to do all that we do by His authority. If we do one thing that is not authorized, we have no assurance that God will tolerate it. To assume that He will, is presumption, and here we strike the keynote of our discord. Presumption is dividing us.

L. W. HAYHURST.

Weismar-Hayhurst Debate

On April 4, the writer engaged Mr. Weismar in debate at Buckhorn school house, near Moody, Texas. Mr. Weismar is a representative of the Bible Students, better known as Russelites, but he is surely a gentleman in debate. While contending with him over religious issues, I learned to think of him as a friend.

I affirmed that Christ's kingdom was established on Pentecost. Mr. Weismar affirmed that man is wholly mortal and unconscious between death and the resurrection. At a day session between the two main sessions, I affirmed that baptism to the repentant, is for the remission of sins. Since this debate was so well attended, and seemed to be enjoyed so well by the people, why might we not have another like it only discussing other differences?

We believe and will affirm that the scriptures teach that those who spend their lives in wilful wickedness, and die in their sins will receive eternal punishment. Will Mr. Weismar deny it? And will he affirm that some who die in their sins will have a chance after death to obey the gospel? Will he affirm that Mr. Russell's books which

he and his brethren circulate, study, and quote from as if inspired—will he affirm that their teaching coincides with Bible truth? If not, why not?

I suggest that about the first of June might be a good time for such discussion; if this time does not suit how about next fall? If he cannot find time for an oral discussion, how about having a written one? Can he get Judge Rutherford to sign propositions with Brother Cowan, and have the articles published in the Watch Tower, and in The Apostolic Way? I see no reason why such discussion might not be interesting and profitable to thousands of readers on both side of the questions.

L. W. HAYHURST.

Gunter, Texas.

P. J. Taylor Dodging

The following are propositions which I sent to P. J. Taylor, for he and I to discuss, at Nocona, Texas:

It is scriptural, therefore right to divide any assembly into classes for the purpose of teaching the word of God, using uninspired literature and women teachers, except when the church meets to break bread.

Negative D. J. Whitten.

It is scriptural, therefore right to teach any undivided assembly using only one speaker at a time and that always a man, using the Bible alone as a text.

Affirmative D. J. Whitten.

Brother Taylor refused these propositions without offering any reason for doing so, and sent me the following propositions:

1. Women in the Church of Christ may by word of mouth teach that Jesus is the Christ and make believers in Him with his approval; also Scriptural Gospel Literature may be used in disseminating the knowledge of the Lord and those being taught may be divided into classes, also the cup of communion may be divided.

Affirmative P. J. Taylor.

2. It is wrong for women in the Church of Christ to teach by word of mouth that Jesus is the Christ and make believers in Him; it is wrong to use Scriptural Gospel Literature in disseminating the knowledge of the Lord; it is wrong to divide those being taught into classes, also wrong to divide the cup of communion.

Negative P. J. Taylor.

Why did Brother Taylor refuse the propositions sent him, and send me propositions that only confuse the issues between us? These brethren are dodgers, why will they not meet the real issue?

D. J. WHITTEN.

The Spirit of Christ

In Rom. 8:9, Paul says, "Now if any man have not the Spirit of Christ, he is none of his." We should consider this very seriously. In the 14th verse we read, "For as many as are led by the Spirit of God, they are the sons of God." We should examine ourselves by the divine standard. We need to grow to grown men and women in the Lord Jesus Christ.

To appear at the judgment and then learn we do not possess the Spirit of

Christ would be sad indeed, too late then, and there be cast out as unprofitable. Oh! think of losing a home in that house not made with hands, and of being eternally separated from God, and being cast into the lake of fire, to be tormented day and night forever, where the worm dieth not and the fire is not quenched. To think of this should cause us to tremble. Do we possess the Spirit of Christ?

Have we taken up our cross, and are following him daily? His was a Spirit of sacrifice. He left all the riches and grandeur of heaven; came to this world so poor that he said, "Foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." He became very poor that we through him might become rich. Are we making any sacrifice for him?

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1). What are we doing for him while in the body? Except ye have the Spirit of Christ you are none of his.

JOHN J. SMITH.

Grapeland, Texas, Rt. 1.

IF

"If God be for us, who can be against us?" (Paul, Rom. 8:31). We should never fear but press the good fight of faith in the name of the Lord.

If men loved God as they do themselves they would serve Him regardless of friend or foe.

If people would be as careful about their appearance before the Lord as they are about their appearance before the world, there would be more spotless souls at the judgment.

"If any man speak, let him speak as the oracles of God;" (Peter, 1 Pet. 4:11). I am made to wonder if the Sunday school advocates really believe that Peter was guided by the spirit when he made the above statement. If they believe he was, then why do they not speak as the oracles of God? They cannot speak as the oracles of God and advocate Sunday school. But they are preaching another gospel. "If any man preach any other gospel unto you than that ye have received, let him be accursed." (Paul, Gal. 1:9).

If every one that thinks The Apostolic Way is doing a good work would send in a new subscription and a nice little donation to Brother Duckworth, eternity alone could tell the good you would do. Please do so at once.

If the Lord will, I can soon get away from home again for protracted meetings; as Sister Smith is much improved now, the weather getting warmer, she gets better until cold weather again. I have some time open for meetings, if you have not arranged for a preacher and want nothing but the pure gospel preached, I am now ready to do the preaching to please the Lord. I am a humble servant of the most high God. SIDNEY W. SMITH. Abilene, Texas, Rt. 3.

Are All These Right?

If they are the Bible is wrong, for whatsoever is not of faith is sin. The Church of Christ has one bread and one cup; the church at Gonzales has one bread and one cup; the church at Waelder has two cups; at Robstown three cups and K. K. K.'s; at Houston they have a wasp nest full of cups, the two and three turn thanks for the wine, then pour it in the other glasses. Is it not a fact that Christ blessed the cup, he gave to the apostles? Where in the Bible can I read where we are commanded to eat the Lord's supper before dinner? Whatsoever is not of faith is sin. Brethren, you preach the word alright, but you do not have the backbone to tell the brethren they are living after the world and not after Christ.

Brethren, why do you want more than one church in a town? Acts 2:44, and all that believed were together and had all things common.

On the first day of the week, not long ago, I was in Houston in search of the Church of Christ. I drove up to a house and the people told me that I was at the right place. I went in; by the looks of everything I did not know whether I was in a Methodist or a Baptist church. There was in every corner a bob-haired woman, teaching the commandments of men; when they came to the communion, they had four wasp nests full of cups and crackers a plenty.

Brothers and Sisters, the Bible only will make Christians. I would like to see an article on the communion, the time to meet, as is taught in the Bible. Brother Whitten, may God bless you.

W. M. HUNTER.

Angleton, Texas.

Teurman Fund

Previously reported \$505.80
Mrs. E. J. Stone, Celina, Tex. 25.00
J. W. Lampp, Scott, Georgia 10.00

Total \$540.80

JOHN R. FREEMAN.

Gunter, Texas.

The company holding the note against Sister Teurman's property agrees that if we will pay another \$100, (Brother Freeman has already sent them \$500) they will wait for the balance until fall. Brother Freeman lacks \$59.20 having the \$100 on hand. Brethren interested should take notice and send to him at once.

R. F. D.

MEETING AT SENTINEL, OKLA.

(Continued from page one.)

tion to restore the ancient order of things in their future work and worship at Sentinel.

I had word from several others who said they expected to live up with those whose worship and teaching was promoted by the New Testament. Later word from the brethren there informed

me that others have accepted the truth. Brother Bob Musgrave will assist these brethren in another meeting right soon.

There are hundreds of brethren throughout the country who are dissatisfied with the present departures from the Bible, and only need a little help in freeing themselves from the innovations that are tearing asunder our Lord's house.

Brethren, be kind and patient, but firm and the truth will save all who accept and remain in it.

R. H. HOWARD.

Holdenville, Okla.

COWAN-BARRET DISCUSSION

(Continued from page two.)

and harmless as doves" (Matt. 10:16). Brother Cowan explained that it meant to be on the alert, prudent, discreet, etc., and, in turn, asked Brother Barret to explain Paul's command to "be not conformed to this world." (Rom. 12:2). Brother Barret said it meant not to be immoral.

Brother Showalter, in his ridicule of Brother Cowan's logic in his "Not Quite Logical" editorial, said the order of the Lord for the disciples to "go" was no less imperative than His order to "teach." Well, now, Brother Showalter, let's try your logic and see how well you fare as a logician. The command was "go," "teach," "baptize." We find the going was done by the means opportunity afforded; consequently, various ways were employed. Next, in the teaching, were there not afforded by circumstances and conditions opportunities for teaching assemblies in equally as many ways? Yet, Brother Barret was unable to find more than one. Are the cases parallel? I think not. Likewise, we all know that the baptizing was always the same; where it was done, whether in rivers, creeks, pools or springs, was a matter of circumstance, and so, also, was the going. Until, therefore, Brother Showalter finds where a public assembly was divided into groups or was taught by more than one speaking at a time, he must remain "not quite logical." Thus, it follows that "the order of the Lord for the disciples to 'teach' was no less

Our Purpose

It is the purpose of the publisher of The Apostolic Way to make it an open forum. That does not mean we will print everything sent to us. But it does mean well and thoughtfully prepared articles on both sides of any question will have a chance of reaching our readers, so far as space may permit.

We will not agree to publish anyone's article in advance of their writing such article, but no article will be kept out of the paper simply because we oppose the ideas therein expressed. We are not trying to build up a sect or put up a theological wall around our readers. If we have concrete views on any question, we purpose to reserve the right to express or not express them just as we may determine. If someone writes an article with which we agree and we desire to allow someone who does not agree with it, to reply, we reserve the right to do so. If we receive an article with which we do not agree, we reserve the right to make any comment we see fit or have someone else to do so or publish the article without comment.

In other words we want it understood that while we reserve the right to a final say, we do not propose to close the columns of our paper to all matter except that which is in harmony with our views. Usually a religious journal is confined to the matter with which the managing editor is agreed.

We want it further understood, that we are not, in any way, responsible for the views of any articles published in the paper by its editors or contributors, unless we elect to state our indorsement.

In other words the columns of this paper are not bound by the pet views of the publisher or any of its editors or anyone of its supporters or contributors.

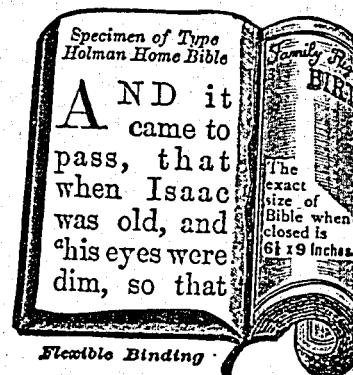
R. F. DUCKWORTH.

imperative than His order to 'baptize.' " Like others who have tried to defend their departures, they have called on us to ride the donkey and next we shall have to account for our having windows and electric lights in our meeting houses.

It is not strikingly strange that Brother Showalter and Brother McMillan did not see fit to give their readers at least some of those convincing arguments of Brother Barret that those who did not hear the discussion might be strengthened as were they?

May we now hope that at some future time a discussion may be permitted at Cleburne? We should have been glad to have had this one held here, but the Central church did not deem it advisable. Is it not, also, possible that Brother Showalter has been so stimulated that he now has the courage to meet Brother Trott, and publish a discussion in reality between them, instead of publishing communications concerning the issue to be discussed as if it were the discussion of the question itself?

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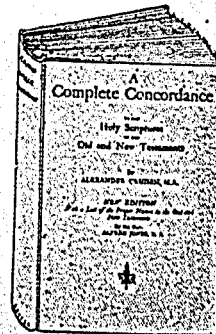
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Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year.

DALLAS, TEXAS, JUNE 1, 1925

Vol. 11. No. 20.

"Not Quite Logical"

Under the above caption appears an article in the editorial columns of the Firm Foundation of April 14, 1925. Brother Showalter reports having attended the first session of the debate at Old Caddo held by Brother A. B. Barret and the writer. Instead of giving the arguments made by Brother Barret in reply to my affirmation, he proceeds to argue the question from his own viewpoint. In reporting debates, this does not seem "quite customary." When Brother Showalter represents me as saying I would rest my case on the passage, Mat. 28:19, he is not "quite accurate." I said I would rest it on the argument made from that passage by showing that the Holy Spirit guided the Apostles in the best possible way of teaching, and thus carrying out that commission, and that they never elected to divide any audience into classes and appoint women teachers over them. I also argued that if we were safe in taking the example of the Apostles as to how to baptize, we were safe in following their example as to how to teach. That if we were not bound to the method employed by them in teaching, neither should we be bound to their manner of baptizing. I also stated that some would say the idea of immersion was inherent in the word "Baptizo," but that the person not familiar with the Greek does not know this, and I asked in debate if it would be a good argument to say the method used by the apostles was the only scriptural method of baptizing? If so, then why not say the same with reference to their teaching? I received no answer to this.

Brother Showalter's illustration of dividing an assembly of ten thousand because they could not all hear one speaker is not at all to the point. There is not a congregation in Texas that divides into classes for that reason, but very often congregations of not over thirty are divided into several groups to be taught. When asked why they thus divide them, they say because of the different ages and abilities. Never did any one argue that there were so many that all could not hear one teacher. When Brother Showalter makes the dividing of ten thousand in order to be able to hear, without respect to age and ability, a parallel case with dividing congregations because they cannot all receive the same teaching, he surely is "not quite logical." May I say, "a serious lack of logic?" Brother Showalter's last effort was

to try to get out of the word "go." He argues that if we are bound to their (the Apostles') method of teaching, we are also bound to their method of going. This is a clear admission that the class system is not apostolic, that we have a right to depart from their method of teaching. The reason the class method is employed is because we are not bound to apostolic example. The Apostles were commanded to "go" and "teach." They did go in various ways, and so far as I know they used every known method of travel. The Holy Spirit directed them to use these various ways of going. So, when we employ the various ways of going we are following their example. But it mattered not what the method of travel was with the Apostles, they invariably used the same method of teaching an assembly the word of God. The Holy Spirit never informed them that their audiences were of different ages and abilities, and therefore should be divided into classes to be taught. It looks like a matter of such importance would have been mentioned some where.

I appreciate the complimentary remarks made by Brother Showalter in regard to the manner in which we conducted the debate. I with him agree that it is the proper way to arrive at the truth.

Your Brother in Christ with the "peculiar position," maintained by the "peculiar people."

J. N. COWAN.

Wheat and Chaff

The last vehicle a person wants to hire, or have hired—the hearse.

It is better to do a stranger a favor, than to receive a gift from a friend.

If an opportunity be not offered today for doing good, make one.

It is better for children that we teach them how to help themselves than to be helped by others.

In the days of great prosperity we need humility, in the days of great affliction, faith.

I trust that I am in possession of that broad hearted charity which thinketh no evil, but rejoices in the truth, wielded by every honest and devout man of God.

Some people who are great talkers try to influence men by what they say,

but we always convince them by what we do.

Even decisions in church trials are not always perfectly in harmony with the decision of the divine law. Such trials should not be settled too soon—quick.

I think Thomas Campbell's maxim; settling church difficulties is the best rule I ever heard, "Where the Bible speaks we speak, and where the Bible is silent we are silent." Will not this rule settle all of them?

If the Lord is my helper I shall not want. Yes, "if," but suppose it turns out that we are not his sheep! What then?

In order for a man to become a man of prayer he must be a man of faith. What! Ask God for favors when we do not believe He will grant them!

The worst thing about death with many is that it does not come soon enough, and the worst thing about life is that a number of people spend this precious and only opportunity in sin.

Old men smoke, they smoke in the post office where people come for their mail. They sometimes try to conceal their pipe smoke in the presence of people who belong to the church, fact.

Young Citizen: "I have bought a tract of good land, on which I intend to build a permanent home."

Old Citizen: "Permanent! The grave is before us here and will soon sweep away all your belongings."

Young Citizen: "But I may live a long time and I want to plant an orchard right soon, and in two years I want to build a barn, and in five years build a good house."

Old Citizen: "Oh! Yes, I was once where you are now, and I made great calculations, and I have toiled for half a century and now I am on the verge of the grave. In a few more days I will have nothing to show for all this toil. At last life is a failure. Alas!"

Christian: "Let me kindly suggest to you, gentlemen, that as far as loss and gain go, every thing depends on how we invest. If we invest all our capital, and toil for earthly goods of course all is lost in death. But if we invest first in eternal riches and keep the interest paid, we may spend a part consistently in building a home here; however, not as a perpetual dwelling place, but as a tabernacle only."

Everything depends on how we invest. I once knew a man to buy six farms and his health failed him and he died, and behold he left it all. He was neglectful and laid up nothing on the other shore. Let us make vigorous and continuous efforts to lay up a great foundation that we will be prepared to lay hold on eternal life.

ALFRED ELLMORE.

Think of These Things

The following are some of my reasons for not taking part in Bible class or Sunday school. I submitted these short articles while in discussion with G. A. Wells, and will give them to the readers of our good paper:

1. The Sunday school or Bible class is wholly of man's device. Christ originated the church with all its work; but man originated the class system of teaching.

2. Any one who can teach the scriptures to a class can teach them to the congregation without the class.

3. Any truth in all the Bible that may be taught to the class, may be taught to the assembly without the class.

4. It is gotten up by man without divine precept or example, and is causing division among Christians. This is serious.

5. The Holy Spirit guided the apostles and early Christians "into all truth," and showed them "things to come," (John 16:13) but it did not lead them, into this Great Class Method of teaching, nor did it show them the Bible class or Sunday school. Therefore, the class system is not in the way of truth.

6. We are sure that Christ did not want us to have the Bible class or Sunday school, because He gave us nothing of the kind. He gave us the church, Matt. 16:18; the assembly, Heb. 10:25; the Lord's supper, Acts 20:7; laying by of our means, 1st Cor. 16:2; teaching, singing and praying, 1st Cor. 14:31; Eph. 5:19; 1st Cor. 14:15; in fact every thing we need. But He did not give us this wonderful Great Class System of teaching the Scriptures. Why did he not give it to us? Was it because He was not wise enough? Did He need some of these modern minds or saintly sisters to suggest such a thing to Him to awaken His dull intellect? Did He not have the right—the authority? Did He need some of these elders of the twentieth century type to delegate to Him such authority? We are forced to the con-

(Continued on page 4)

Saunders-Johnson Debate

By request of the brethren at Whitesboro, I am glad to say that they are pleased with the results following the A. F. Saunders-Alva Johnson debate.

This debate was well attended, and was interesting throughout. At times things took a humorous turn, but most of the time feelings ran high.

I shall not ask you to take my decision on this matter, but submit for your consideration statements from some who, at the beginning of the discussion, were for the Sunday school.

One man who has recently come over from the Methodists, says: "I have always been for the Sunday school, but unless there is more Scripture for it than Brother Saunders put out, there is not any."

This man only heard a part of the debate, but it seems that he heard enough to be lost to the other side.

"I thought when Saunders made his first speech he had himself established, but Johnson knocked his props from under him."

Brother Saunders is circulating it that Johnson is the weakest man that he has ever met. The more statements like this he makes the worse it is for Saunders.

In conclusion I want to say to the Sunday school advocates generally, and to Brothers Saunders, Arceneaux and Campbell in particular, that we believe it would be profitable to discuss our differences in every community where the church is being divided over the modern innovation called the Sunday school, or something just like it, but called by a different name.

In a private letter to me, Brother T. F. Stewart tells me that Sister Stewart is in a very serious condition. She is under treatment of the doctor twenty miles from where Brother Stewart is at work.

You would be doing a good part by writing Sister Stewart at 958 East D street, Ontario, California, and especially would she appreciate letters from the sisters with whom she is acquainted.

L. W. HAYHURST, Gunter, Texas, R. F. D.

We had a glorious time in our debate. Brother Johnson did the job well; all are perfectly satisfied with the work he did. He certainly defended the faith. Brother Johnson is a noble man.

We have heard of several that are convinced now. One brother was out last Lord's day and said he was satisfied as was also his wife. He is the only one I have talked to directly that has expressed himself, but I have heard of some ten or fifteen that are satisfied. Two at Gunter were convinced. It has done an immense lot of good.

Brother Johnson really debated against three, Saunders, Arceneaux and Campbell, but their light would not stand up under the truth. It rained us out the last night just after Brother Johnson got up to make his closing speech.

They showed defeat from every viewpoint. Some of the brethren are pressing Arceneaux for a debate. I wish he would sign up but I do not believe he will.

We certainly did enjoy having you, Brother Duckworth, and Brother Conner visit us and having you in our home. We selected Brother Hayhurst to report the debate.

S. E. WINFREY, Whitesboro, Texas, Rt 1.

I was well pleased with this discussion. It was fine from start to finish. I believe the Sunday school brethren attended this debate better than any we have ever had.

It was plain to be seen who failed to sustain their propositions. Brother Saunders did fine in his first speech, but it was quite different when Brother Johnson took the floor as his opponent.

It seems so strange that such able men as Brother Early Arceneaux and C. R. Nichol cannot be induced some way to defend what they teach and practice, as they are considered among the ablest debaters the Church of Christ has today.

HARDY BONEBRAKE, Pottsboro, Texas.

Things in Brief

On the first Lord's day in May, I preached at 11 a. m. and 3 p. m. for the church at Southern Springs, to a small but very attentive congregation.

There is a good little congregation at Sand Springs, Oklahoma. I spent two weeks with them in April; had a good meeting. I predict a good future for them, under the leadership of

A loyal congregation in Littlefield. Brethren coming to Littlefield meet with us at corner of 9th street and Park avenue, at eleven o'clock every Lord's day.

A. A. PATTERSON.

I would like to hold some meetings in Alabama or Georgia, in July and August. But if you want a preacher to help organize a Sunday school, to throw kisses at the sects, call them co-laborers, etc., or to receive into fellowship folks on their sect baptism, do not call me.

W. H. REYNOLDS, Kinston, Alabama.

We desire some non-Sunday school gospel preacher to come and hold us a two or three weeks' meeting. There are several families here who have been baptized, but are very weak in the faith, and we are unable to get them to meet on the first day of the week to commemorate the death and suffering of our dear Lord; and we are not financially able to support a preacher like he should be.

Brother J. C. Osterloh of Sulphur, Oklahoma, and Brother G. W. Thompson of Healdton, Oklahoma are personally acquainted with us. We have a good school house, a fine community of moral people and a good many brothers and sisters.

We are two miles south and two miles east of the Southeast corner of Duncan, Oklahoma. Please let us hear from you soon.

J. T. DAVIS, Duncan, Okla., Rt. 5.

Brother J. R. Stewart, formerly of Abilene, Texas, son of J. H. Stewart, preached for us May 17, morning and night; results: had one to quit the walks of unrighteousness and come back to the strait and narrow way.

Our young Brother Spencer will preach for us next Lord's day night. We are proud of these two brethren.

C. C. CLEARY, Wichita Falls, Texas.

On the first Lord's day in May, I preached at 11 a. m. and 3 p. m. for the church at Southern Springs, to a small but very attentive congregation.

The Church of Christ at Palacios is now meeting in their new house. Brother Vernon is to hold our meeting first two weeks in June.

DR. W. W. STONE, Palacios, Texas.

There is a good little congregation at Sand Springs, Oklahoma. I spent two weeks with them in April; had a good meeting. I predict a good future for them, under the leadership of

Brothers L. L. Smith, A. J. Humphries and H. A. Cutburth. Any sound gospel preacher passing that way will find a hearty welcome.

I am just in from Eola, Oklahoma; was rained out there. I go next to Airen Springs.

J. C. OSTERLOH, Sulphur, Oklahoma.

Brother Whitten of Gunter writes concerning Brother Gillispie's report, "He states that the brethren here gave him a suit that cost \$40. Either he made a mistake or some one else. The suit cost only \$12.50. The merchant let us have it a few dollars cheaper on the account of its being a gift to a sick man."

Brother John J. Smith of Grapeland, Texas, made us, the Church of Christ here, a visit and preached some for us. We had very good crowds and attention was good. The folks all liked him fine, and we have agreed to have Brother Smith come back and hold a meeting for us, beginning the second Lord's day in August, this year.

F. K. REEVES, Marion, La., Rt. 1.

I am to meet J. L. Davis, Baptist, in a four-days debate at Holt, San Saba County, Texas, beginning at 10 a. m. July 21, continuing four days. The Kingdom and Apostasy questions will be discussed.

J. N. COWAN.

I visited Lawrence, Okla., a destitute place, only two families of Christians there. Next to Fame and Stidham, Oklahoma. Thence to Friendship third Sunday, with one addition and good interest.

W. P. JONES, Holdenville, Okla.

Please find enclosed a list of members of the Church of Christ, who oppose Christians engaging in carnal warfare. We as a body of Christ do not think God would be with us in such practices.

I hope I can send you some new subscriptions soon. Yours for the one way without class work.

D. M. WRIGHT, Gouldbusk, Texas.

Dear Brother Duckworth and Conner: I am glad to state two things. First that I sure enjoy the thought of your work and courage in this great battle against carnal war and carnal life in general.

Will be at Batesville, Texas, May 30, to hold a ten days' meeting. On account of my health I have not booked any meetings for the summer. I now await calls. J. M. ANDERSON, Potect, Texas.

Let Us Learn War No More!

I consider the propaganda that has been started by Brothers Duckworth and Conner to establish, beyond all doubt, the true attitude of the Church of Christ in regard to its members engaging in carnal warfare, is the most vital in its importance of any issue that now confronts us.

G. A. TROTT.

SAMPLES OF LETTERS RECEIVED

Dear Brother Duckworth: Enclosed you will find check for \$10. Oh! how I wish I had one of the \$1000 you said you needed. But I am just a carpenter, and make a living for my family by day labor.

H. N. JOHNSON.

We sent out several thousand extra copies of May 1st issue of 'The Apostolic Way, and the letters we are getting concerning the interest that issue created simply shows to us what a great opportunity is open if we only had the means with which to

properly push the work. In all parts of the country there is an awakening. People are realizing that the way to secure world peace is by planting, in the minds of men and women, the principles of Jesus Christ; teach men to love their enemies.

Dear Brother Duckworth:

I have read Brother Conner's letter to Brother King, and also the articles in 'The Apostolic Way' concerning Christians going to war, and I too believe that it is time to join hands and press the fight.

My means are limited, and I need to do some improving in the way of a barn and sheds for my stock; there is more or less expense all the time in trying to farm as well as all other kinds of work, I suppose. But the work that you and Brother Conner are doing, I think, deserves attention by the brethren everywhere.

Brother Cowan's sermon in the Way is fine, and to the point. Those principles put into practice will yield a great influence for making peace.

Enclosed you will find check for \$20 for you to use in your work. If I live and am prospered in making a crop, I expect to try to do more the next twelve months than the past twelve in helping push the work.

SAM LEMLEY.

Wellington, Texas.

It means so much to the cause of Christ to have brethren thus contribute to this great work.

I believe that the work that we are now engaged in, from a standpoint of purity of worship, purity of the Christian life, and our campaign against war, is destined to shake the entire world. No, I am not excited. I have coolly and carefully gone over the work; its possibilities and impossibilities. I know that it is going to take hard work, lots of thinking and lots of money to arouse the Church of Christ, to a full appreciation of standing by the New Testament, the law of Christ, in practice as well as theory.

The war campaign has already attracted the attention of outsiders. We purpose presenting the matter to our Government in such a way as to attract the attention, not only of the people of America, but of the government of every nation on earth. We desire to arouse the church not only in the United States, but in every nation in the world where we have members, and I believe it is the only way to permanent peace.

The money sent will be used with scrupulous care; not a penny of it will be wasted so far as our judgment goes. We are now discussing getting out some tracts and leaflets, but we will have to wait for that until other contributions are made. For the present we have to take care of bills accumulating from activities already under way. Just as soon as we can we want to reach other thousands of the church whose addresses we have. May the Lord bless, strengthen and encourage us all to measure up to His expectations in the promulgation of the principles advocated by Him.

R. F. D.

The Apostolic Way

They have laid down the law and we are to follow it.

CHURCH OF CHRIST

2105 Second Avenue, Dallas, Texas.

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

James 5:14-15

At the request of a good sister, Brother Duckworth asked me to write on the meaning and application of this passage. I do so with pleasure but with no hope of satisfying all my readers that I am correct in my views. I have read or heard at least three or four different views on either the meaning or application of the passage. I have before me five standard translations, the Greek text, and Young's Analytical Concordance. I studied the passage several years ago until I became quite well satisfied that I understood it. I have just reviewed the ground it covers and reassured myself that my former position is both reasonable and scriptural. Without taking time to state other views, I shall discuss briefly first the meaning and afterwards the application of the passage.

I am told that the word "sick" here does not mean physical sickness, that it means spiritual sickness, sin. The Greek term translated sick in verse 14 is thus translated in the Authorized Version of the New Testament more than twenty times. Three other words so translated occur together sixteen times. This word (asthenes) is also rendered "weak" twenty-three times. This would suggest that it may mean "weak" in this passage. But we must also consider the context. Any meaning we may give the term must accord with the context, and that meaning that harmonizes most fully with all the requirements of the case is the one that I am ready to accept. The verse begins: "Is any sick among you?" The preceding verse used the word "afflicted," from kakopathein (to suffer evil). This probably refers to trouble, mental distress. The remedy here is prayer. But in verse 14 another remedy is given: "Send for the elders of the church." Why send for the elders? Moreover, "Let him (the sick man) send!" This suggests his inability to go to the elders. Next, "Let them (the elders) pray over him, anointing him with oil." This is very simple if we accept it as literal. "The prayer of faith shall save the sick and the Lord shall raise him up." Why raise him up? Because he was down. This is why he is to send for the elders. "But," says an objector, "what kind of oil is to be used?" James was writing to brethren who lived at that time, probably, in Asia Minor. He gave such specific directions as would comport

with their situation. He was not simply laying down general rules to be applicable to all times and places. Hence to get at his exact meaning, we must consider the situation of those primarily addressed—Olive oil was in common use in that country as a healing ointment. Hence he referred to it.

In addition to this healing, "If he have committed sins, they shall be forgiven him." This would be impossible if the healing just received was spiritual, unless there is a difference between "spiritual healing" and forgiveness, which I do not believe. This is enough on the meaning of the language.

We now raise the questions: To whom does this teaching apply? Was it confined to the age of miracles or is it applicable to us? If it applies to us, how shall we observe its requirements? In answering these questions, we observe. 1. That nothing in the context shows that it was of limited application. 2. That no proof exists in the New Testament to show that elders in the churches as a class had any miraculous powers. 3. That the passage does not necessarily teach that God will cure miraculously or instantaneously. 4. That there is no necessary connection between the application of this passage and that of Mark. 16:17-18, and others that clearly refer to miracles.

Having given my interpretation of the language of the passage and having just suggested that certain popular notions about its application are not in the passage or its context, I am ready to draw the following conclusions: 1. The passage is applicable to Christians anywhere. 2. It has no reference to miraculous cures, for there is no proof that the sick one is to be raised immediately. 3. That using the oil was simply using the physical remedy already at hand and in current use. 4. That we here have an injunction that faithful Christians should comply with far oftener than they do.

The passage in no sense forbids the use of physicians or medicines. The fact that the use of anointing oil is enjoined proves that we are not to depend entirely upon God through prayer but that we shall also use God's physical provisions. Nor does the writer imply that God will always raise the sick. If this were the case, such patient would never die. James is simply giving a method of dealing with physical disease by looking to God for the cure and leaving to God the results.

N. L. CLARK.

I STAND FOR A CLEAN PULPIT

In The Apostolic Way of May 1, Brother J. N. Cowan gives notice of the fact that a war is now on and will be vigorously waged against preachers with ungodly lives. I want to go on record as one who favors the campaign, not only for a clean pulpit, but a clean and scriptural eldership as well. Nothing is retarding the cause of Christ as much as the corruptions in the lives of many who pose as leaders in the church today. I will not recognize or associate with any preacher as such, who is living in adultery; and every one with two or three wives belong to that class. I pray God that the time will soon come when there will not be one loyal Church of Christ anywhere, that will permit one of the imps of Satan to disgrace its pulpit.

There is no way to escape the consequence of such ungodly men as long as we hold them in our fellowship. Brethren, when you call a preacher to assist you in a meeting, not only know he is true to God's word, but be sure his life is clean. If he should not be able to pass the test, do not use him.

Henrietta, Texas.

THEY CONDEMN THEIR OWN PRACTICE

Under the general heading "Scripture Studies," the first page editor of the Gospel Advocate is giving out some good and great general principles along the line of unity and peace, as a result of all taking the Bible alone on every subject pertaining to religious work and worship.

Among other good things, as basic principles, the editor says:

1. "Two men cannot disagree as long as both of them take the Bible."
2. "There could never be a dispute on any subject if all would preach and teach just what God says."
3. "The world can unite on what it reads in God's word."
4. "All else must be regarded as apples of discord and as roots of bitterness."
5. "The Bible is the Book for us all."
6. "We can never unite on anything else."
7. "All who accept it are brethren and stand fast in one spirit, with one soul striving for the faith of the gospel."
8. "Controversy and antagonism cease to be, the moment all agree to stand upon 'the Bible alone.'"
9. "All who preach or practice anything that they cannot read in the Bible are building on the sand." (See Gospel Advocate, April 30, 1925).

Now when all adhere strictly to these fundamental and basic principles, as so well stated by the editor, then there will no longer be divisions among God's people.

1. Instruments of music will no longer be used in worship.
2. Missionary societies will no longer be in operation.
3. There will never be another ecclesiastical convention to convene.
4. The one-man pastor system will be wholly set aside and the work of the elders restored to them.
5. All Sunday schools will at once cease to exist. The Sunday school class system with its plurality of teachers, including women, will be laid aside, and God's holy and divine law of order of speaking "one by one" in the assemblies, and that by men only, while the women "keep silence," will be obeyed just as God commands. (See 1 Cor. 14:31-37; 1 Tim. 2:11-12).

Just as soon as the editor reads to us in the words of the Bible, the Sunday school class system, with its plurality of teachers, including women, all

N. L. CLARK.

CHARLES F. REESE.

teaching at the same time in the assembly, either divided or undivided, we stand ready to agree with him and promise to unite with him in its practice.

Again, "the very moment" the editor reads to us in the words of the Bible the one-man pastor system in the local churches we are ready to unite with him in the propagation of the practice.

If the editor cannot read to us in the words of the Bible the one-man pastor system of feeding the flock, nor the Sunday school class system of teaching in the assemblies, then he should drop those unscriptural things, be consistent, and unite with us on the Bible alone. We are ready to unite with him and everybody else on the Bible alone. But we cannot unite with anybody on "anything else." And we all know that the Sunday school class system is something else; so is the one-man pastor system something else, for neither is found in the Bible. Hence they are "as apples of discord and as roots of bitterness."

Note statement 9. Since the editor "cannot read in the Bible," his Sunday school class system, nor his one-man pastor system, he is "building on the sand," according to his own decision in the case. And his decision is the true one. Thus the editor pronounces his own condemnation as did David. (See 2 Sam. 12:7).

Dear brethren, lay aside all those innovations and unite upon the Bible alone, lest you build on the sand, and at last fall into eternal ruin.

J. P. WATSON.

THINK OF THESE THINGS

(Continued from page 1)
clusion that He did not want us to have such a system.

7. Since "faith cometh by hearing, and hearing by the word of God," (Rom. 10:17) and since the word of God says not a word about this Great Sunday School or class system of teaching, we readily see that it is not of faith. But "whatsoever is not of faith is sin," therefore to establish and maintain this class system of teaching is a sin.

8. Any work that is not evil is good, and any work that is not good is evil. The Scriptures thoroughly furnish us unto all good works, but they furnish us nothing in regard to Bible class or Sunday school; therefore to establish the Bible class or Sunday school is not a good work. But any work that is not good is evil, therefore to organize and maintain this system is an evil work.

"A tree is known by its fruits." Strife and division are some of the fruits of the "class system," therefore it cannot be a good tree. I am forced to the conclusion that those who employ these unscriptural methods and thus cause the division, will not hear "well done, good and faithful servant; enter thou into the joys of thy Lord." Sad thought.

J. H. STEWART.

A Discussion of the Communion

(Brother Harper and White have agreed to discuss this question. We have some articles from others on both sides, but shall not print any other articles on this subject until Brothers Harper and White have closed their discussion.—R. F. D.)

Proposition: The wine is an emblem and represents, in the Lord's supper, the blood of Christ; and the loaf is an emblem and represents the body of Christ.

Emblem—that which brings to the mind something different from the thing itself, a type, a symbol.—Dict.

Represent—to bring to the mind.—Dict.

Communion—mental intercourse.—Dict.

Argument: The loaf is not the literal body; the wine is not the literal blood of Christ; but by the loaf and the wine is effected, in the Lord's supper, "a communion"—mental intercourse—with the body and the blood of Christ. (1 Cor. 10:16).

The loaf differs from the body, and the wine differs from the blood, of Christ, hence these are emblems of the body and the blood, of Christ. They bring to the mind something different from the thing itself. By them is effected "a communion"—mental intercourse—in the body and the blood, of Christ. Hence they (loaf and wine) represent—bring to mind—the body and the blood.

Therefore the loaf and the wine, in the Lord's supper, are emblems, and represent—the former the body; the latter the blood, of Christ.

H. C. HARPER.

REPLY

In the above proposition, loaf and wine that we use are nothing more than symbols or types of something else, which is true if they are an emblem. But they are nowhere called an emblem. In fact, the word emblem does not once occur in either the Old Testament or the New Testament. Brother Harper is forced to leave the Bible to find his proposition, therefore it could not be scriptural.

Again, he defines it as a type. Questions: 1. Do we use it in New Testament worship? 2. Do we worship in type? 3. Do types in the Bible point forward or backward?

Communion, mental intercourse (Dict.). Yes in some instances, as in Luk. 24:14-17. But was it so used in 1 Cor. 10:16? I deny. It here has direct reference to the partaking of the loaf and wine in the binding together of the body or church which is made up of many members.

A correct definition to bind together—Dict. and original Greek word so defined in 1 Cor. 10:16.

We are not discussing the literal body and blood of Christ, we are discussing the bread and wine in the cup, whether they are what the Lord said they were or not. Therefore because they are not the Lord's literal body and blood they do not become an emblem. They remain the loaf his body, the cup his blood of the New Covenant. (Not an emblem of the Covenant). 1 Cor.

11:25. The cup is the New Covenant in my blood, Paul.

JAMES T. WHITE.
Bend, Texas.

He Was There

The following is from Editor Showalter, Firm Foundation of April 14, 1925. The Sunday school debates are making him "sit up and think." We are truly glad he was there. And from his present effort at argument, we can safely conclude that he knows Barret did a poor job.

"NOT QUITE LOGICAL." I attended one session of a rather interesting discussion a few days ago at Old Caddo in Johnson County, Texas. Brothers A. B. Barret and J. N. Cowan discussed the question of the method of teaching the Bible. Brother Cowan was in the affirmative the evening I was present, and defended the proposition that the teaching of any public assembly by one male member at a time is the only Scriptural method of teaching such an assembly. Brother Cowan quoted the commission given by Matthew, "Go ye therefore and teach all nations," and stated that he was willing to restrict his case entirely on that passage of Scripture. He then stated that "teach" is a generic word, and that the method of teaching was not given in that passage. He stated that to learn how the apostles understood and applied his command was his defense of the position he occupied; that the method they employed is the only method we should now employ. He found where the apostles taught, one man addressing an assembly at a time, and he concluded that we should follow this method implicitly in doing what the apostles were ordered to do. Brother Cowan freely admitted that teaching might be done privately, by correspondence, by written document and other such methods, but that the only Scriptural method for teaching a public assembly, whether the assembly consisted altogether of alien sinners, part alien sinners and part Christians, or wholly Christians, was one male member speaking at a time.

"It might be observed that for one to speak at a time to any single group of individuals is not denied by those who believe in class teaching. The question at issue is not reached by such reading. The real question involved is whether a large group of persons might be taught more orderly by separation into smaller groups. If a group of ten thousand people were present, and one speaker could not be heard by all the crowd, what propriety would there be for the crowd to be separated and for two preachers to speak at the same time, but to different groups, in order that all might hear and be taught? I have seen this done, and have known of its being done a number of times where very large crowds were gathered together. This could not be done Scripturally if the position contended for by this debater were correct. The plain fact in the case is that the apostles executed their commission to go into all the world of people at the same time, different groups to be sure, and the only course of reasoning that could be anything near a Scriptural course would be to argue that two or more speakers should not address different groups so close to each other that it would be an interference and disorder.

"But the serious lack of logic in the brother's reasoning appears from a consideration of the words 'go' and 'teach.' These are both generic terms. One may go in a great variety of ways, he may also teach in a number of ways. The order of the Lord for the disciples to 'go' was no less imperative than his order to 'teach.' If we are restricted to the exact method employed by these apostles in 'teaching,' why are we not restricted to the exact method employed by them in going? If it is safe to reason that because they taught, using a certain method, it is unscriptural for us to teach, employing any other method, why not also conclude that because they went, traveled, using a certain method, it would be unscriptural for us to go, using any other method? It will not do to say that there is a difference in these commands. The command for them to 'go' was no less imperative than the command for them to 'teach.' It was just as important for them to 'go' as it was for them to 'teach.' They had to use some method in going, and they had to use some method in teaching. If we are restricted to their method in teaching, how does it occur that we are not restricted to their method in going? Why not argue that we should not travel except on ship or by riding a donkey or by walking? Surely, the legs of the lame are not equal. It would be as easy for Brother Cowan to prove that it is wrong to ride on a railroad train or an automobile as it would be for him to prove that it is wrong to divide a large group of people into smaller groups in order to teach them.

"Brother Cowan and Brother Barret conducted themselves in such a nice way while I was present that they merit complimentary notice on this account. It is a good indication when brethren can meet together and discuss matters of difference in a friendly way. We can the better hope to arrive at the truth, and to reach agreement on points of difference. It appears to me that Brother Barret answered in a way entirely satisfactory the points made by Brother Cowan in defense of his peculiar position, and I am always glad to know of discussions conducted in a way that will bring good results for the cause of Christ."

REMARKS

If it so "appears" to Showalter that such debates "bring good results for

the cause of Christ," maybe we can now prevail on him to open the Firm Foundation to them and let all the churches be benefited by them. Why not? Why keep such a good thing in a corner? Why not have a fair, open, manly discussion of the question in the Firm Foundation and The Apostolic Way? Is it because such a discussion will do no good to the Sunday school cause? I think so.

Truly, "the legs of the lame are not equal," but they are Showalter's legs, and not Cowan's.

Yes, "they had to use some method of teaching." But since organizing classes is not a "method of teaching," there is a "serious lack of logic" between your premises and conclusion. There is no authority here for "classes." Furthermore you admit Cowan's contention that it is scriptural "for one to speak at a time to any single group of individuals."

Here then all can dwell together and keep "the unity of the spirit" "that the world may believe." (Eph. 4; Jno. 17). If this pleases God, what more can we ask? Not division, surely!

But you say: "The real question involved is whether a larger group of persons might be taught more orderly by separation into smaller groups."

But if it pleases God, and is orderly "for one to speak at a time to any (Yes any, you say) single group of individuals," as you concede, and this, all can agree on, what does your more orderly—with division—amount to? It is a sin, evidently.

In fact, who shall decide the question of what is orderly—man, or God?

They used to tell us that it is orderly for classes and teachers to chatter away in the same room. Now they tell us they are building class rooms "to prevent so much confusion." And this plainly shows that man can not be taken as a standard of order—he contradicts himself. He is first here; then there, you see. And what will God now do with the poor Sunday school churches that have no class rooms? Just "grin and bear it?" Poor God, he must come to man's ways, must he? Not by a long way. Look at Israel. Be warned.

Now why in the name of reason should we break up "smaller groups" and combine them into a "single group of individuals," seeing that the "smaller groups" are more orderly, as preachers of the Sunday school type are constantly doing to get their money for preaching? And in reason's name why not get qualified teachers for the "smaller groups" where things are more orderly and pay them a salary—teachers of the D.D., Ph. D., and L.L. D. grade? Here is a suggestion for the more orderly advocates. Just dump the "pastor" and take the more orderly way.

If both ways are pleasing to God, we then have God pleased both with what is orderly and what is more orderly,—a thing too absurd for an idiot to put forth.

God has made provision in his word for the teaching of groups too large to hear one at a time, hence we find Churches of Christ. This is God's order, not man's.

Does Showalter form classes because

all cannot hear one speaking at a time? No. Hence this is no argument for classes. Showalter has here missed a cog, and has jumped to a conclusion—"a serious lack of logic," you see.

H. C. HARPER.

Several Things

To my mind, Brother Shelton is in error concerning the case of Nadab and Abihu. That Nadab and Abihu sinned and died before the Lord for offering strange fire, there can be no question, but what was the strange fire? Fire which the Lord commanded them not. (Lev. 10:1). Notice the expression, "commanded them not." The Lord had commanded them to offer fire, certainly, but they did not offer the fire commanded. They did not offer the holy fire which burned continually upon the altar of burnt offering. (Lev. 6:9-12; 16:12-13; Num. 16:4-6). Did Nadab and Abihu have the right to offer fire before the Lord? Yes, they were set apart to minister in the Priest's office, (Ex. 28:1; Num. 3:3). We learn from Num. 3:4 that Nadab and Abihu having no children, the two other sons of Aaron ministered in the Priest's office in the sight of their father. The fire then which was offered was not called strange fire just because Nadab and Abihu offered it, but the fire offered was strange because it was not the fire commanded, as the above scriptures abundantly show.

That the church is God's only fraternal institution I am persuaded to believe.

Recently, good brethren with their contributions, lifted a burden from us that was having effect and made it possible for me to stay in the work of preaching the Bible. May God bless and keep you all.

I am enjoying what is being said on the "Unity" of God's people. If as much had been said on "Unity" as "Division," we might be closer together.

J. A. BRADBURY.
Sweetwater, Texas, Box 155.

Our Purpose

It is the purpose of the publisher of The Apostolic Way to make it an open forum. That does not mean we will print everything sent to us. But it does mean well and thoughtfully prepared articles on both sides of any question will have a chance of reaching our readers, so far as space may permit.

We will not agree to publish anyone's article in advance of the writing such article, but no article will be kept out of the paper simply because we oppose the ideas therein expressed. We are not trying to build up a sect or put up a theological wall around our readers. If we have concrete views on any question, we purpose to reserve the right to express or not express them just as we may determine. If someone writes an article with which we agree and we desire to allow someone who does not agree with it, to reply, we reserve the right to do so. If we receive an article with which we do not agree, we reserve the right to make any comment we see fit or have someone else to do so or publish the article without comment. In other words we want it understood that while we reserve the right to a final say, we do not propose to close the columns of our paper to all matter except that which is in harmony with our views. Usually a religious journal is confined to the matter with which the managing editor is agreed.

We want it further understood, that we are not, in any way, responsible for the views of any articles published in the paper by its editors or contributors, unless we elect to state our endorsement.

In other words the columns of this paper are not bound by the pet views of the publisher or any of its editors or anyone of its supporters or contributors.

R. F. DUCKWORTH.

Why We Observe the First Day of the Week

The question, as to why we observe the first day of the week has been very perplexing to some. In a series of articles we will try to give the reasons why we observe the first day of the week, or Lord's day. We trust the readers will follow us closely, and carefully scrutinize what we have to say. What we have to say in these articles, we have offered in public debate, and it has not been successfully assailed.

The first day of the week, a memorial day.

I will say first that there was no reason for keeping the first day of the week before the death, burial and resurrection of Christ.

1. Why do people keep any day; the fourth day of July, Christmas, births, marriages, Sabbath or passover?

2. Is it not important to inquire if anything occurred on the first day of the week, to make it worthy of being observed?

3. Do some not keep the Sabbath in memory of God's rest?

4. Was the completion of redemption's work, more important than the redemption of the body? Even the salvation of our souls?

5. Before we conclude, we will show that the first day of the week has been observed in all centuries, since A. D. 33.

6. Suppose we would select as a Memorial day the betrayal of Christ, His trial, His death or the three days his body was interred in the tomb.

7. Do these not sink into insignificance when held in contrast with his resurrection? The promise God made unto the Fathers, was fulfilled on the first day of the week, Acts 13:32-34.

Special significance of the first day.
1. The disciples were begotten "anew to an ever-living hope through the resurrection of Jesus Christ from the dead." (M. S. N. T.) This occurred on the first day of the week.

2. It took the first day of the week to complete the work of Christ, in redeeming our bodies from the grave. (1 Cor. 15:16-18).

3. The death and resurrection of Christ completed the work which made Him the redeemer of the world. (Gal. 3:13).

4. On the first day of the week, Christ arose from the dead. (Mark. 16:9).

5. On the first day of the week, he first appeared to his disciples. (John 20:19).

6. On the first day of the week, he met with his disciples. (John 20:19; Luke 24:1-30).

7. On the first day of the week, Jesus blessed his disciples. (John 20:19).

8. On the first day of the week, he imparted to his disciples the gift of the Holy Spirit. (John 20:22).

9. On the first day of the week, Jesus commissioned His apostles to preach the gospel. (John 20:19-21).

10. On the first day of the week, the apostles, for the first time, preached the remission of sins, in the name of (by the authority of) Jesus Christ. (Luke 24:46; Acts 2:38).

11. On the first day of the week, Christ ascended to the Father. (John

20:17). And was set at God's right-hand, "Far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:19-23).

12. On the first day of the week, "Many bodies of the saints which slept, arose." (Matt. 27:52).

13. The first day of the week became a day of joy, and rejoicing to all his disciples. (Ps. 118:24; John 20:20).

14. "After eight days" means the first day of the week. "We keep the eighth day with joyfulness, the day also on which Jesus arose from the dead." A. D. 120. Barnabas. Chapter 17. (Canright. P. 190). Therefore, Jesus assembled the second time with His disciples on the first day of the week. (John 20:26).

15. Pentecost came on the first day of the week. (Lev. 23:15).

16. All that occurred on Pentecost, came on the first day of the week. (Acts 2).

17. "Repentance and remission of sins were first preached, i.e. in the name of Jesus Christ, on the first day of the week. (Luke 24:47; Acts 2:38).

18. Isa. 2:1-4 was fulfilled at Pentecost on the first day of the week.

19. To deny that there was a day on which the disciples were to meet, and did meet would be folly. (Heb. 10:25; 1 Cor. 11:20; Acts 20:6-7).

20. "Paul was there at Troas seven days, before he met with the disciples 'for the breaking of bread.' They waited for the first day of the week to come." (Bible Footlights, p. 181.) This quotation is taken from a Seventh Day Adventist work. Note the admission it makes, viz., "They waited for the first day of the week to come." (Acts 20:7). Luke says the disciples met on the first day of the week. Adventists say "this was a night meeting, and was held on our Saturday night." You can vividly see the discrepancy. Daniel speaks of such people as these for he says they will think to change time and laws. (Dan. 7:25).

God called the light, day. (Gen. 1:5). God called the darkness, night. (Gen. 1:5).

The day was between morning and evening. He does not say, "The day begins in the evening." But the Adventists do. If the light was called day, and the disciples met on the first day of the week, then the Adventists' claim of a night meeting is a sophisticated assumption.

1. Paul sailed five days. He abode seven days. Five days plus seven days plus one day equals thirteen days. He met with the disciples on the first day of the week. Counting back the same number of days that he abode, which was seven, from the first day of the week, we have the first day of the week again. Then count the number of days that he sailed, which was five, viz., Saturday, Friday, Thursday, Wednesday, Tuesday. Paul sailed on Tuesday, Wednesday, Thursday, Friday and Saturday, or the Sabbath. Thus it shows that Paul sailed on the Sabbath. Adventists try to teach that he sailed

on the first day of the week, which the count shows is not correct.

2. (1 Cor. 16:1-2). "With regard to the collection for the saints, you must carry out the same arrangements as I made for the churches of Galatia. On the first day of the week let each of you put aside a sum from his weekly gains, so that the money may not have to be collected when I come." (Moffatt N. T.) Notice. Paul said, "You must carry out the same arrangements as I made for the churches of Galatia."

3. The phrase, "you must carry out the same arrangement," is one form of a command. And Paul says in 1 Cor. 14:37, "If a man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." Therefore, the convening on the first day of the week, was a command of the Lord. Paul wrote it, and he said the things he wrote to the church at Corinth, were the "commandments of the Lord." Not the Pope.

Before we conclude this article, we wish to give a couple of quotations from the Sabbatarians. The first one is taken from Bible Footlights, p. 181. It is as follows, "Acts 20:17. By reading verses 4-6 it will be seen that Paul, with a company of eight ministers, including Luke, had been with the church at Troas seven days. Paul was on his way to Jerusalem at this time, and was paying the churches his last visit, knowing that they would never see his face again. This was a farewell meeting, and no doubt the last of a series which had been held during the week. Arrangements had been made for the celebration of the ordinances at this meeting, before Paul and his company took their departure." They admit that arrangements had been made for the Lord's supper, at this meeting. Luke, as he admits was in the company, and states that this meeting was on the first day of the week.

Now we will hear J. N. Andrews, the celebrated (?) Seventh-day Adventist historian, on Acts 20:7. He says, "This is the only instance of a religious meeting upon the first day of the week recorded in the New Testament." (History of The Sabbath, p. 203).

Suppose it is the only statement made relative to a meeting on the first day of the week. How many times does the Lord have to have a thing done to make it true?

Yes, it is true that most preachers exercise too much authority; but what about Russellism? It claims that its leader was the angel of the church in Laodicea. This claims more for Russell than most preachers dare assume.

The Russellites say that Protestant preachers are false prophets, and no doubt many of them are, but what about Mr. Russell? The Russellites say in their comments on Rev. 16:9, that God as referred to in this passage was Mr. Russell! And that he, Russell, had power over the plagues! Hear them:

"The name of God: 'The Greek theos (god) does not invariably refer to Jehovah, but signifies a mighty one'**** over these plagues: Misrepresented the name and character of the mighty one, Pastor Russell."

Yes, what about Russell? The angel of the church in Laodicea, the mighty one, the "theos" who had power over the plagues!

Russellites are great on condemning preachers for preaching to please the people; and this is right, but what about their preachers? Do they preach to please? Read a statement from one of their books: "There is hardly a family to be found that has not lost some loved one who died outside the *** plan of salvation ***." It continues that if Calvinism be true they are lost. Then implication is made not only of a chance after death, but a better chance! This is indeed a sugar-coated pill. It is a theory that was hatched to please the people and it does the work.

Again, Russellism tickles the ears of the people with the soothing assurance that "Millions now living will never die." But Mr. Russell died (this fact alone is sufficient testimony to overturn the theory) and so will Judge Rutherford, and his anxious multitudes whom he tickles with his message.

Mr. Russell condemns the religious world because of its unbelief; and well, he should because unbelief is ruinous. But Mr. Russell did not believe that the body of Christ arose from the tomb! This unbelief is as bad as any that I know of.

The Russellites are bitter in their attacks on the creeds of the various sects, but they have Russell's book and the Watch Tower's literature for their creed, and it is the largest creed that I know of; they accept no interpretation of Scripture unless it is found in their literature. They are not free to study and interpret the Scriptures for themselves; they must have Russell's keys; they are a creed-bound sect! May God have mercy on them, for their minds are clouded with the theories of Russell, Rutherford, and such men who teach for doctrines the commandments of men, and utter prophecies which shall never come true.

L. W. HAYHURST.
Gunter, Texas.

J. E. McVEY.
Ontario, Calif., 958 E. D. St.

What About Russellism?

Mr. Russell's literature is filled with condemnation of preachers' exercising too much authority. Yet more authority is claimed for Mr. Russell than for any other man that I know of outside the ranks of Catholicism! In a little book which was presented to me by one of Russell's students, I find a picture of the pastor associated with supposed pictures of Paul and John! The title of the book is "The Revelation," and it purports to be an exegesis of the last book in the New Testament. On page 62, commenting on Rev. 3:14,

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L. W. HAYHURST.
Gunter, Texas.

Questions Answered by the Word of God

1. When is God's love perfected in us? When we love one another, 1 John 4:12.

2. How may we know that God dwelleth in us? If we love one another, God dwelleth in us, 1 John 4:12.

3. How do we know that God loved us? "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life." John 3:16. Also, "Hereby perceive we the love of God, because he laid down his life for us," 1 John 3:16.

4. How do we prove that we love God? By keeping his commandments. "For this is the love of God, that we keep his commandments." 1 John 5:3. Also, "But whoso keepeth his word, in him verily is the love of God perfected." 1 John 2:5.

5. How do we know that we love the children of God? When we love God and keep his commandments, 1 John 5:2.

6. What is the love of God? "For this is the love of God, that we keep His Commandments." 1 John 5:3.

7. How may we know that we know God? We know that we know God by keeping his commandments, 1 John 2:3.

8. In whom is the love of God perfected? In him who keepeth his word, 1 John 2:5.

9. Who abides in the light? He that loveth his brother, 1 John 5:10.

10. May we love both God and the world? "If any man love the world, the love of the Father is not in him." 1 John 2:15.

11. How do we continue in (or abide in) the Son and in the Father? By letting God's word abide in us, 1 John 2:24; 1 John 3:24.

12. What message was heard from the beginning? That we should love one another, 1 John 3:11.

13. How do we know that we have passed from death unto life? Because we love the brethren, 1 John 3:14.

14. What is God's commandment? That we should believe on the name of the Son of God, and love one another, 1 John 3:23.

GROVER WHITE.
Long Bottom, Ohio.

A Private Letter From Brother Harper

Blanket, Texas, May 24, 1925.
Dear Brother Duckworth:

I came here last Tuesday, and may be here all this week. There are four or five congregations near here that are attending, so we have had good audiences. I received a phone from Austin yesterday that Oliver is "rearing" to debate the Sunday school question, and they wanted me to meet him. We got four from his congregation. So I now plan to meet him June 3, if he accepts that time. Then I go to Houston for a meeting. I will give you copy of announcement for next issue if we can agree by that time.

Brethren will hold their meeting at Loco, Oklahoma the last two weeks in

August. I may be able to hold another meeting the last two weeks in June.

H. C. HARPER.

The Church of Christ

In Matt. 16:18 Jesus says, "Upon this rock I will build my church; and the gates of Hades shall not prevail against it."

Jesus plainly said he would build His church. He did not say He would build the Methodist Church, the Presbyterian Church, the Baptist Church, nor any other church but His own. It is therefore the Church of Christ or the Church of God, for Jesus declares that He and His Father are one. It is called the Church of God in 1 Cor. 1:2.

Jesus said He would build His church (in the singular), and never intimated that He would build more than one. It is true that Paul said in Rom. 16:16, "The churches of Christ salute you." But Paul referred to the local congregations, as the Church of God at Rome, the Church of God at Corinth, the Church of God at Ephesus, etc. Anyone can readily see that Paul was speaking of one and the same institution when he wrote to the church at Rome, the church at Ephesus or the church at Corinth.

That Jesus established only one church is evident from the following: "There is one body, and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." (Eph. 4:4-6). Surely no one will contend that there is more than one God. It is not probable that anyone will say that there is more than one Lord and Saviour, Jesus Christ. We hardly think any one will contend for a plurality of the Holy Spirit. Well, the same passages that affirm that there is one God, also affirm that there is one body. It is affirmed that there is one body just as there is one Spirit, and one Lord and Saviour, Jesus Christ. Since these passages prove conclusively that there is only one body, it only remains to be shown that the body spoken of here is the church.

This is proven by the following: "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all." (Eph. 1:22-23). Here the Holy Spirit plainly affirms that the church is his body. Hence if there is only one body, there can be but one church. In Col. 1:24 Paul says, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." Here again the Holy Spirit says the body is the church. Hence there being only one body, there is therefore only one church.

But once more; "For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the

church, and gave himself for it. That he might sanctify and cleanse it with the washing of water by the word, That he might present it, to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. 5:23-27). We learn from these passages that Christ is the head of the church as the husband is head of the wife. Therefore, as the husband is head

of only one wife, so Christ is the head of only one church. The Holy Spirit says that Christ is the Saviour of the body, or church. If he is the Saviour of the body, the church, then in order to be saved we must be a member of the body or church of which he is the Saviour.

J. M. BRANDON.
6200 Southern Ave., Cedar Grove, Louisiana.

AN INTERESTING PRIVATE LETTER

"Dear Brother Cowan:

"Well, one first day of the week has passed since you were here, and some things transpired that I had never before witnessed. I had never seen a preacher come in and disregard the eldership before but that is what Clark did. He, Clark, made two or three trips to Bradshaw through the week, and went to see Brother Alexander. He told Brother Alexander that he had let Stark and Cowan tear up the congregation. Brother Alexander replied, 'Stark has never mentioned the subject of our differences to me, and Brother Cowan only talked on the subject when questioned by my wife.' But Brother Alexander said, 'The difference in the spirit manifested by Stark and Cowan, and that manifested by Clark and his followers is what put me to studying, and then I saw where I was and what I was doing.' Brother Alexander also drew two squares on the ground. 'In square number one,' he said, 'here is a congregation that has four things, (the congregation number one, the Bible number two, the cup number three and the bread number four). Then he asked Clark if they had anything that they could leave off and please God. Clark answered no. Then Brother Alexander said, 'In congregation number two they have, in addition to what congregation number one has, individual communion set, uninspired literature, divided assembly, and women teachers. Now is there any thing they have that they could leave off and please God?' Brother Clark said yes. Then Brother Alexander said, 'I belong in congregation number one, where they have no non-essentials.' Clark replied, 'If that is the stand you are going to take, I am done.' Brother Alexander replied, 'That will be alright, we do not need you.'

"Then on Saturday Brother Clark was here again, and talked to Brother Smith, and he also told him that they did not want him to come back. Both Brothers Smith and Alexander told him that they would not have the Sunday school any more. But Sunday morning Clark was here before time to begin and started the Sunday school. And although Brother Alexander had told him if he preached to stay off the subject, he took it up and never did quote one passage of scripture. When he had finished he made a proposition for compromise. He said they would leave off the individual set and have their Sunday school from 9:45 to 10:45 and all that did not believe in the Sunday school could stay at home until it was over, then come and all worship together. He asked Brother Alexander if he would agree to that. Brother Alexander replied he did not know that he would object to it. Then he asked Brother Davis if he would object. Brother Davis said yes, that it would be a separate institution and that he would have nothing to do with it. Then he asked Brother McGuire. He said he would have nothing to do with it. Then he asked me, and I made the same reply. Clark then said, 'These brethren have just moved in here and the church is under no obligation to them, Brother Alexander is the elder, and as he will not object, we can arrange it that way.' Then Brother Alexander spoke up and said, 'I spoke before I had considered the proposition, but now I see what it is and will agree, but it all must go out.' Clark then changed his mind about the elder, and said, 'I will not consent,' and started to wait on the table, when Brother Alexander arose and announced that we would meet at 3:30 in the afternoon to break bread.

"We met at 3:30; had a good service. Brother Alexander announced that we would meet at 3:30 p. m. next Lord's day, and Fred McCasland arose and said that Brother Clark would preach next Sunday at 3:30 p. m. Brother Alexander started to reply, but I told him to let it go and announced a song and dismissed. "Brother Alexander then wrote Clark a note notifying him that we would use the tabernacle Sunday evening and would not stand for his preaching. Brothers Davis and McGuire took the note to him Monday, at which time they had a lengthy talk with him, and he scored you and me, in their conversation. The question of a discussion arose and Clark said, 'No, I will not meet Cowan, I cannot, and will not try. P. J. Taylor cannot meet him; A. R. Lawrence cannot meet him either; while I had rather you would not tell Lawrence that I said so, but he cannot. Cowan can twist the scriptures and you cannot keep him from it. I could make a scriptural argument, and when he would get through with it, it would look like nothing.'

"Brother Cowan, last Sunday was trying, but if Clark comes on the scene next Sunday it is going to be more trying. They have asked me to take the lead next Sunday. I think I can crucify the flesh and manifest the spirit of Christ. At least I shall try. Pray for us.

Yours in the faith,
FRANK STARK."

We asked Brother Stark's permission to publish this letter. He granted the permission, though it was not written for publication. We understand that the work is going along there in spite of the opposition to New Testament Christianity.

R. F. D.

He Needs Teaching

The Apostolic Way

Dear sirs since you have abliged me with a cample copy of your paper I will oblige you with the following. I am a firm believer in the truth fairness and squareness in all thing I do not believe in ridicule but i wish to ask the following questions If you believe so strong in using the bible as the means of teeching The way of life why do you send out the papor you call the apostolic way Looks as tho it would better called the apostolic redicule Better be studicing the bible than to be studing some way to ridicule those who do studie the bible on lords days

I notis an article in your paper involving some imagination in regard to brother J. T. Hinds i wonder if the imaginator ever reads the bible if so i wish he would turn to Gen. 6:5; and read And god saw that the wickedness of man was great in the earth and that every imagination of the thoughts of his heart was only evil continually

Also Gen 8:21; and the lord smelled a sweet savour and the lord said in his heart i will not again curse the ground aney more for mans for the imagination of mans heart is evil from his youth; From this you see that imagination cannot be relied on and so i or aney other reasonable man cannot reli on Mr. R. M. Mickle.s imaginations about John T. Hinds, For i dont believe there is suchie man in existanc as mr sect and I donot believe that suchie conversesion as the one mr mickle records was ever caried on between John t hinds and the so-called mr sect so you see where imagination leads to better quit imagining things and learn the truth

Erven young Bruner Mo.

I would like to see this in print in the apostolic way,
P. S.

Now a few words about bible schools you can see from this stationary that i am a student of county line bible school i believe if i understand you aright you belive in giving the church the praise for teeching the word of god let us see what is a church a body of baptised believers since this is true let us see again when in school this winter there was from eleven to fourteen of us in school each day all baptized believers we were in a church building had a gospel preacher as teacher had prayer servic each morning before studie began met for no other purpos but to studie the bible gods word had the comunion each lords day if there is aney thing wrong about this where is it

all the reason i can see for you fellows knocking on bible schools is that you are looking for a bread and butter job of teeching in the churches and draw a big salrey for it bosh with such tomyrot as you fellows teech

ERVEN YOUNG BRUNER MO.

Reply.

The above is a monumental inscription to County Line Bible School of Bruner, Mo.

He says that "he believes in truth, fairness and squareness in all things." Does he mean by this that he has no confidence in Erven Young? He says:

"I don't believe in ridicule." Then why did you write the above, Erven? He would like to know why it is, if we believe so strong in "teeching" the Bible, that we send out the "papor" called The Apostolic Way. Erven, this is to "teech" you young "goslins" the great danger in building and "teeching" the Bible through human organizations instead of the blood purchased Church of Christ. He thinks it would better be called The Apostolic "redicule." I do not know the meaning of this word, but I am confident that the editor will do what is right about it.

His next trouble is an article in this paper involving some imaginations in regard to Brother John T. Hinds and he would also like to know if the imaginator ever reads the Bible, if so, he would like for him to read Gen. 6:5. Why, "sonny," what's the use of my reading the Bible, when I have not got a Bible college "teetcher" to tell me what it says, when I read it? And, Erven, don't you lose any more sleep worrying over Brother John T. Hinds, for he has been here a few minutes longer than you have, I expect, and besides, I feel certain that when it gets to where he cannot take care of himself, in these matters, that you will be the very first "goslin" that he will call to his rescue. Those imaginations were all thrown in for good measure, Erven, and for fear that they might be misleading to some of the young Bible school students, who do not know what anything says when they read it, I stated that I imagined those things. Furthermore, I never try to force my imagination on the brotherhood at the expense of the peace and unity of the church, you Bible school people to the contrary notwithstanding. I, like you, Erven, believe that imaginations cannot always be relied on. For this reason I am opposed to human organizations, such as Bible schools and colleges, to "teech" the Bible through. There is no authority in the Bible for such things, therefore they are purely the imaginations of the heart and therefore sinful, Gen. 6:5. The difference between the church and Bible schools and colleges is the difference between righteousness and sin and truth and imagination.

Now, Erven, you say that you do not believe that there is "suchie" man living as Mr. Sect. That's so, Erven, your grandfather Brigham is dead, and besides if he were living, there is not a statutory law in the United States or command in the Bible to force you to believe that he was "suchie" man. But because you do not believe there is "suchie" man does not necessarily make it untrue, does it, Erven? Evidently there was a time when Brother John T. Hinds did not believe there was "suchie" man. If you should ever be fortunate enough to rid your mind of the imagination that human organizations, such as Bible schools and colleges, are Scriptural, and become a loyal, faithful gospel minister, I am most certain that "suchie" man as Mr. Sect will meet you, as he is always in search for new customers.

You say, Erven, that you do not believe that "suchie" conversation as the one Mr. Mickle records was ever carried on between John T. Hinds and

the so-called Mr. Sect. To this I will just say, Erven, that if you are sufficiently interested in this matter, I will just respectfully refer you to Brother John T. Hinds for further particulars in regard to the above conversation.

You say that I can tell from your stationery that you are a student of County Line Bible School. No, I cannot tell from your stationery that you are a student, cook or janitor. But I can tell from the very make-up of your letter that you are likely a student of "Higher (?) Christian (?) Education." You say that we believe in giving the church the praise for "teeching" the word of God. No, we believe in praising God by "teeching" through the church. (See Eph. 3:10;21). Now in conclusion, Erven, I will say that your Bible school is wrong for various reasons, viz: (1) Lack of authority; (2) it's a human organization; (3) it's a competitor of the church; (4) it detracts from the work of the church; (5) it's an unclean institution; (6) it is causing strife and division in the church, the body for which Christ suffered and died; (7) it is a non-essential to the edifying of the church or in the carrying out of the commission to the world. I say, in your own language, bosh with such tomyrot as you fellows "teech."

Now, Erven, I want to make one more statement to you. If you ever want to see another article of yours printed in The Apostolic Way, as per your above request, I would advise you to lay off your sarcasm and "redicule" and write with the respect and gentility that becometh a man professing Godliness.

R. M. MICKLE.

R. R. No. 2, Waco, Texas.

We Are Getting Them

Some time ago we announced that we must have two thousand new subscribers, and we appreciate the work that is being done by the friends of the paper in securing these new subscriptions.

The Concordances are being appreciated, and we have just ordered the third shipment from the publishers.

If you have not already interested yourself in helping to secure the two thousand new subscribers, do so at once. Five new yearly subscribers will entitle you to one of our Cruden's Handy Reference Concordance. Not a big job for you to get five new yearly subscribers. Send the paper yourself, or have some one else send it to some friend who will read it. The paper gets results where it goes, and the two thousand new subscribers will give us at least eight thousand new readers, possibly many more, and these new readers will become workers in behalf of primitive Christianity.

We give below a few of the letters expressing appreciation for the book, which they received as a premium. We would like to send you one of these books, and will as soon as you get us the five new yearly subscriptions.

I have owned a number of such books, but I must say this one is far ahead of any "Concordance" I ever owned. Every Christian family should

own one of these books to help them in the study of the Bible. By it you can locate any passage desired in a very few seconds. I have studied the Bible for many years, but I would not like to do without this book.—Joseph M. Walton, Browning, Ill.

I received the Cruden's Handy Reference Concordance, given for the five new yearly subscriptions to The Apostolic Way. It is a fine reference book of the Old and New Testament, and should be in every home.—J. D. Perkins, Box 243, Lometa, Texas.

I certainly like the Concordance fine. I believe it will be a great help in the study of the Bible.—J. P. Watson, Rt. 9, Cookeville, Tenn.

In regard to the Concordance, will say I am well pleased. I have shown it to several of my brethren and friends.—M. Estep, Lebanon, Okla.

We are well pleased with the Concordance. We think it a great help in studying the Bible, and a book that would be a help in every home.—A. E. Ridgley, 408 Oak street, Lamar, Colo.

I received your Handy Reference Concordance, and I will state that it is one of the greatest helps for studying the Bible I ever saw. I would not be without it for any price. I do not think anyone should have cause to regret the efforts it requires to get one.

In reality, I do not feel like taking it as a premium for securing subscribers to our paper. I believe it is every member's duty to make every effort to put The Apostolic Way in the hands of new readers. I consider it one of the best ways of letting the people know what we stand for, therefore, seeing on the book cover the price \$1.50, I am enclosing a check for that amount. You can use it for the best interest of the paper.—S. E. Winfrey, Rt. 1, Whitesboro, Texas.

We accept the \$1.50 as a donation to the paper from Brother Winfrey. We are not selling these books, simply giving them as premiums; but as he had secured the necessary number of new yearly subscribers, we sent the Concordance.

We appreciate his stating he did not want to receive a premium for working for the paper. A number of others have expressed themselves in the same way. It certainly is fine to be working with brethren who show such a spirit of co-operation, and by the help of God we will not allow them to be disappointed with our efforts.

R. F. DUCKWORTH.

Thayer's Greek Lexicon

We have had many calls recently for Thayer's Greek Lexicon. We have made arrangements to get these books and can now fill orders. Price per copy \$6.00. The Apostolic Way, 2105 Second Ave., Dallas, Texas.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year.

DALLAS, TEXAS, JUNE 15, 1925

Vol. 11. No. 20.



R. F. DUCKWORTH

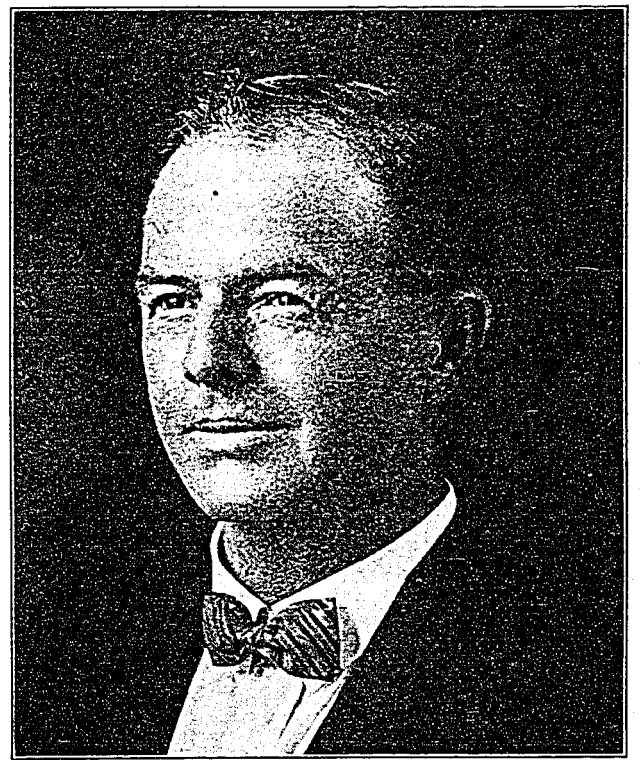
We have agreed to be at Hastings, Okla., the nights of June 20 and 21, and at Whitesboro, Texas, the night of June 22, to discuss the principles of pure Christianity as they relate to the work now engaged in by us. The war question is to have special attention.

Bring your neighbors with you to hear these discussions. Every brother and sister living in forty miles of these places who are interested in this work are expected to be present. Persons living at a greater distance who attend will be glad they made the trip.

We can hardly spare the time for these visits, but the Lord willing, we are going to make them anyway, and we are expecting you to be there, even if you have to make a sacrifice equal to that we are making.

We would like to visit every community, but this is not possible now, hence, the need of several communities coming to one place.

As soon as you read this, tell all with whom you are in telephone connection. Get in your car and go see others, telling them about the meeting, and if you know of some good brethren at a distance that you are anxious to have present, drop them a card, act quickly.



R. O. CONNER.

We Want the Truth

The brethren who have identified themselves by the stand they have taken against what they consider to be an unscriptural practice, the dividing of an assembly into classes, having women teachers over such classes for the purpose of teaching the Bible, are in their contentions seeking for the truth.

We have sought in vain since the paper has been under its present management, nearly two years, to get the editors of some of the papers of the Church of Christ to select a man to discuss the Sunday school question with a man that might be selected by the management of The Apostolic Way. Just why these editors are not willing to have their readers hear both sides of the question can hardly be understood, unless they fear the position they occupy on the question could not be satisfactorily sustained in an investigation before the eyes of their readers.

We have proposed all the time to

furnish space for the publishing of a written discussion of the question when either the Firm Foundation, the Gospel Advocate, the Christian Leader or The Apostolic Review would agree to do the same thing. If these papers do not undertake to defend their position in a written discussion, putting forward a man they are willing to risk, we are going to take steps at no distant date to put both sides of the question before the brotherhood. We realize that we cannot reach all of them at once; we also realize that it would be a more expensive effort on our part; but our brethren are showing their willingness to put up the necessary funds to defend the principles of the truths for which The Apostolic Way is contending.

We wish we could have one hundred oral debates during the year 1925, and we are going to insist on having at least that many oral debates, if it takes ten years to get them. So far we have had the following discussions on the Sunday school question this year. The

first named brother defending it, the second named brother opposing it:

1. Lawrence-Cowan,
2. Whitt-Cowan,
3. Saunders-Cowan,
4. Wells-Stewart,
5. Taylor-Reese,
6. Barrett-Cowan,
7. Saunders-Johnson,
8. Saunders-Whitten,
9. Oliver-Harper,
10. Barnett-Smith.

Brethren should report all discussions of this question whenever such discussions take the form of selected disputants and where the discussion was by a division of time, whether it be one session or more. I want to see this list grow and suggest that every person who is in favor of our affirmation that it is right to teach any assembly the Bible by one speaking at a time and that always a man, assist by urging that a debate on the question be held in their community.

R. F. DUCKWORTH.

A Good Work

Dear brethren:

I began a mission meeting at Miami, Arizona, May 15, and continued until the 24th. Visible results were seven baptized and several who were members of the Church of Christ, but who had grown cold or indifferent promised to go to work and keep house for the Lord. In all we succeeded in getting together about twenty members of the "one body." I go next to Avery, New Mexico, for a mission meeting.

Here are four more subscriptions to The Apostolic Way. Brethren, let us work for subscribers to The Apostolic Way wherever we go. They need the paper and the paper needs their support.

Many thanks Brother Duckworth, for the Concordance. It is a splendid book, and every Bible reader should have one.

Denning, N. M., 309 S. Platinum Ave.
HOMER L. KING.

WAR TIME PERSECUTIONS

Upon refusing service of a military nature of any kind, several members of the Church of Christ were confined to quarters and all privileges taken away from them. This was about February 10, 1918. Some time after this these men were put into tents beyond the edge of the camp where they were still not permitted to have any privileges, and could not leave quarters only to carry wood, water and food, which had to be carried by hand quite a distance.

It was during this detention that army officials used every scheme or brought every pressure to bear to cause these men to give up their convictions and take military service instead. A scheme was tried on one of them, and if it had worked they intended to try it on the rest. E. N. Lamb was taken up to the main camp, put into a company and given orders to take service or starve. He chose starving, which continued until he was so weak he could hardly walk. They even kept the water away from him all they possibly could. I suppose his starving would have been continued if his father had not come and got in touch with the proper authorities who put a stop to it. While this brother was starving they would force him to watch the other men in the company eat their meals, and they also set him on a stool nearly reaching the ceiling and would compel him to sit there for many long hours. And worse than that they would get men that claimed to be Christians to come and talk to him and tell him that they were in the service and try to persuade him while he was in this weakened condition. This continued until orders were given which caused the courtmartial of these men June 7, 1918.

After the courtmartial we were returned to our quarters where in the afternoon we were suddenly surrounded by guards with clubs and shot guns and ordered to get our clothes and bedding together in three minutes; then we were marched in a dead run to the division stockade, a mile or more away, while being closely guarded on every side. When we reached the stockade we were put on the south side of a building where we were in the hot scorching sun, and here we had to stay three or four days.

The preparation to go to prison consisted of dressing the men in old dirty overalls and jumpers, handcuffing us together like the worst of criminals and under heavy guard we were marched to the train through a hard rain. We were put on the train of two coaches where we were compelled to ride in wet clothes. When we reached Denison, we were taken out and marched around, I suppose so people could see us, and some sight we were, as the sun had tanned us and we were not permitted to shave as were the other prisoners who were sent with us.

After arriving at the United States Disciplinary Barracks, the treatment was much better, except on one occasion a number of these men were handcuffed to posts for refusing to do work on Sunday that would prevent their commemorating the Lord's suffering and death by partaking of the Lord's supper.

Brethren, you can see from the above statements, that the military system does not have the spirit of Christ and while such treatment is very unpleasant, but what is more so is when released from prison brethren will turn their backs on you and give you a cold shoulder. In fact, avoid you in every way they can. That is what makes me feel badly. I appreciate very much the work that is being done by Brothers Duckworth, Conner and others. May God bless them. Rom. 8:9 says, "Now if any man have not the Spirit of Christ, he is none of his." What is the spirit of Christ? Read the following scriptures: Luke 22:36-38. Why were two swords enough? Because they were enough to teach the lesson that the two following scriptures teach: Luke 22:49-51; Matt. 26:51-52; John 18:36; Rom. 12:17-21; 12:14 and Matt. 5:44.

There are many other scriptures I could give, but these will suffice to show how Christ meant for us to act as Christians to manifest his spirit.

Abilene, Texas, Rt. 1.

A. N. DAVIS.

SOME QUOTATIONS FROM BROTHER DAVIS' LETTER

"Appreciating the efforts you, Brother Conner and others are putting forth and the sacrifices you are making along this line, I shall do the best I can.

"I believe there are few that realize more than I the necessity of putting our stand on the war question before the proper authorities, and also teaching Christians along the line of non-resistance. For I was drafted into the army in spite of all religious claims to both the local and district boards and to the president. And what was worse, I went without the proper knowledge of the word of God along that line. But thanks be to God, by a careful, prayerful study of the Bible, I soon learned my duty as a Christian, though doing this duty cost me imprisonment, yet by the help of God I soon was turned loose.

"I am enclosing the statement you asked for, also a check for \$5.00, to be used as you see fit. I would be glad to send more than this, but it seems that I am not able at present. However, I intend if possible, to help more later."

MY EXPERIENCE DURING WAR

Seven years ago when a war mad world, led by war mad preachers, who were hounding those who believed and obeyed Matt. 10:16; 10:28; Rom. 12:19-21 and other such scriptures, I might have attempted to defend God's word and those who humbly obeyed it; but today while labor unions, various religious denominations, colleges, and all welfare boards are denouncing war as hellish and un-Christian, I deem it is only necessary to state the events as I recall them from memory and carefully kept data.

In beginning I wish to state that with malice toward none and with love for all, I send in the following:

I was entrained for Camp Travis, Texas, September 9, 1918. The following morning began nine months of many trials which terminated with a general courtmartial trial.

During these months I had all the possible torture of body and mind heaped upon me. Day after day the army officials endeavored to crush my mental powers by constant grilling. Failing in this they resorted to physical punishment.

On or about March 25, 1919, they took my Bible away from me, and told me that I could not have any food or water until I quit my tomfoolery and went to drilling. I replied that I could only submit and refrain from eating or drinking. For seventy-eight hours I was carefully guarded or was locked up without food or water. About the fiftieth hour my tongue began to swell and a scorching fever set in. During most of this time I was made to walk on a bed of loose rock or roughly handled, amounting to blows at times. Every meal I was carried into the mess hall where I stood and watched the other men eat.

My parents heard of my plight and reached camp the fourth day of my forced fast. The commanding officer of the third group told mother that they intended to finish me by clubbing me around the camp. After telling her this she was permitted to see me. She pleaded with me to submit. It may be easy to deny all else, but it is no easy task to say, "no" to a terrified mother. But, thank God, he was not permitted to club me to death. That same morning an order arrived from Washington demanding that they not go so far.

I was placed in confinement, and was tried a few weeks later by a general courtmartial, and was sentenced to life imprisonment at hard labor.

I shall send in an account of my experience while in prison at Fort Leavenworth, Kansas.

Remember reader, that this trial and imprisonment came as a direct result of obeying God's eternal truth. You too, may some day have to choose between life and death. I urge, if you believe the word of God divine, that you carefully and prayerfully read Romans 12:19-21 and Matt. 10:16.

"Hold fast that which is good," 1 Thess. 5:21.

Granbury, Texas.

EARNEST N. LAMB.

The foregoing letters from Brother Davis and Brother Lamb, we give to our readers for two reasons. First, we think they should know some of the hardships that may come to the man who conscientiously is opposed to war, unless he is fortified by the action of the church in advance.

Second, because we appreciate the fact that these brethren have not become bitter against the government. They are not abusing the government for its course. They seem to realize that the lack of teaching by the church on this question was responsible for their suffering, rather than the government. Had the work we are now engaged in been done twenty years ago, these brethren with many others would not have had to suffer as they did.

I here urge that you turn back to May 1 issue and read Brother Cowan's sermon, then read Dr. Trott's plea in June 1 issue, then read again Brother Clark's article in this issue. Many other good statements have been made, but we especially ask you to re-read the above mentioned articles, and then have a talk with the Lord, concerning your duty, and determine your course of action by what you believe will please him.

Please do not send any money to this office unless you can do so freely, believing that the cause for which we are spending every cent of it, is one that will please the Lord. Your money is not enough to satisfy the Lord. We want your hearty cooperation, your prayers, your counsel and your advice. While it takes money to put this campaign forward, we realize that it will take something more than money. It will take work, work, work; thinking, hard thinking and consecration that will bring us as one man to the throne of God in prayer, pleading for his guiding hand in this battle for the principles of primitive Christianity.

Put your heart into the work, and if you cannot give us of your means, do not forget to pray, do not forget to talk and do not forget to let us know that you are with us. We need your encouragement.

R. F. DUCKWORTH.

Information Wanted

I am preparing a series of articles for publication, exposing this modern man-made Sunday school class business, that is disturbing and dividing the Church of Christ, and leading thousands of its members away from the simplicity of the New Testament. It is planned that these articles when finished will be published in tract form, to be distributed broadcast throughout our brotherhood to call many of them back to the Bible.

I would like for every reader of The Apostolic Way to send me the name

and address of every church where you positively know that this Sunday school class business has caused the church to divide. I already know of some such places, and I feel sure that the readers of The Apostolic Way know of many such places. We want to put this information on record to show what these Sunday schoolites have done and are doing to divide the church of the living God.

Please send these names at once with any other information you have to help complete this work. Send to Joseph M. Walton, Browning, Ill.

OUR CAMPAIGN AGAINST WAR

The Apostolic Way is now waging a war against Christians taking part in carnal warfare. We have only begun this fight, for we expect to keep it up until we rally to our help the rank and file of the Lord's army, the church. Yea, more than this, we hope to arouse such an interest in this matter among other religious people that our political leaders will feel strongly the influence of these efforts and know, at least, that the Church of Christ in this country believes that its great Captain is unwilling for His soldiers to take part in the destruction of human lives.

In making this fight we expect to have opposition, to be misunderstood and misrepresented, even by brethren. We expect to be called "slackers," "cowards," "traitors," etc. Some of us are so weak in spirituality that we are ready upon very slight provocation to join the rabble in the cry to crucify our Lord. One of the saddest experiences of my life, one of the greatest disappointments I ever had in men, was to see so many of the recognized leaders of the church lined up with the powers of destruction and death when our country entered the World War. How any intelligent, God-fearing man, who professes to be guided by the New Testament, could speak or write in favor of such wholesale destruction of all that savors of Christianity is something I cannot understand.

We have never sought to dictate in such matter to the world. We try to teach the world that is wrong to make war, that the Prince of Peace, whom we follow, has shown a better way to settle men's differences with each other, but we do not propose in any way to bind the nations to our ideas. Nations imbued with carnal ideals and actuated by carnal motives have always fought. Their ideals of military glory, of power by physical might, of conquests gained at expense of human happiness are in keeping with the demands of man's carnal nature, which has ever been under the control of Satan. Hence the Bible teaches in Rev. 20 that when Satan is bound by the power of God, the nations will cease to make war for a thousand years. It is not too much to say that all carnal warfare in the world's history resulted from the activities and deceptions of Satan. I deem it unnecessary now to argue these points at greater length, since my present purpose is rather to stir up my brethren on this subject than to convince any reader of the correctness of my views.

Denominational bodies around us take an entirely different view of the whole situation. Many of their leaders assume the doctrine of a kind of union between the church and State. They will not avow the doctrine, to be sure, but deny they teach it. Yet, in their general assemblies, they take action upon political issues, pass upon the merits or demerits of men and measures before the voters of the land, and assert it to be their duty as churches to make themselves felt in the national affairs of this country. These bodies are, therefore, found either offering their services as such to the country in the prosecution of carnal warfare, or, on the other hand, dictating to the Government what it shall do in opposing war. We consider such actions very erroneous because based upon the wrong premises.

Christianity is a religion of the soul. It is to be sure an aggressive, yea a militant doctrine; but its weapons are ideas, not swords, its conquests are of men's minds, or spirits. Its control of any man's body is to be attained through his spirit. Christ asks me to mortify the fleshly man, yea, if need be, to die physically for His cause, but He asks me to do this only after His gospel has brought my spirit into loving submission to His will. It follows that all efforts, and they are many, made by religious bodies to control the conduct of men by civil authority or by any other human agency are essentially erroneous. First the mind, afterwards the body in subjection to the law, is God's order. The world says: First the mind if it will listen, otherwise, subject the body anyway. Later, if possible and convenient, bring the mind to accept what has been forced upon the body.

The fundamental difference between the ideals of Christ and those of men is well illustrated by the contrast between Jesus and Peter in Gethsemane. Peter used a sword. Under the circumstances, he showed great physical courage. The world calls such action heroism. On the other hand, Jesus submitted to be bound and mistreated, although He had power at His command to destroy all His enemies. The world usually calls such action cowardly and unworthy. Jesus exemplified the principles of conquest by spiritual weapons, ideas. He also showed in this case that spirit may sometimes conquer only by destruction of the flesh. Peter's conduct exemplified the human notion that physical might should assert itself in opposing the advances of an enemy, even to the point of taking human life.

Finally, we would sow the seeds of brotherly love and compassion in the hearts of all men. Thus we would seek to bring the souls of men into subjection to the will of Christ, assured that such results will destroy the desire to kill or rob other men. We would go into all the world armed with the gospel of our Captain instead of the weapons of carnal warfare. We would leaven the world of mankind with the notions of the Fatherhood of God and the Brotherhood of man. We would banish the monster War from earth not by political conferences and fallible treaties, but by the power of faith in the word of Jehovah, deep-planted in the sentiments and motives of humankind.

N. L. CLARK.

The Apostolic Way CHURCH OF CHRIST

2105 Second Avenue, Dallas, Texas.

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

The Teurman Fund

Previously reported \$540.80 Box 633, Coleman, Texas, 1.00 C. W. Smith, Mickey, Texas, 5.00 Church of Christ at Vineland, near McKinney, Texas, 5.00

Total \$551.80 JOHN R. FREEMAN, Gunter, Texas.

Brother Freeman has paid \$500 on the indebtedness against the Teurman property at Union City, Georgia. The creditors have agreed that upon the payment of another \$100 they will wait for the balance until this fall.

We appreciate the response that has been made to the calls for funds. Many have been relieved and assisted by the faithful. And especially do we thank our readers for the help given Sister Teurman and Ashley.

"I wish I could express to you the gratitude I feel in my heart for your efforts to clear my property of indebtedness."

"Some months ago when you wrote me not to worry about this matter, that you would take care of it for me, I felt a great burden lifted. I have left it wholly in your hands and feel that it has been well managed."

"How I wish I could personally thank each of my brethren and sisters for their liberal donations to this fund, together with their help for our personal needs. I have tried to write each one, but for lack of time I have failed to get to a few."

"After death entered and wrecked our home, if I had been walking by sight, I could have seen no way forward; but Clarence's strong childlike

faith had taught me that the Lord would never leave nor forsake me and that I must trust Him to do for me the things I could not do for myself. I have tried to do this and have been blessed in so many unexpected ways. I could never have endured had it not been for the continued love and encouragement of brethren and sisters who loved Clarence and his unselfish sacrificing life.

"Brother Duckworth, my heart turns sick at the thought of having to bring up my children without him, but the Lord being my helper I shall not make a failure."

"The tie of love that has so closely bound your family and ours together for so many years has caused us to rejoice together and suffer together. We have drunk deeply of the bitter cup, but not without hope. Just here I want to quote from a letter I received a few days ago from a dear old brother in Oklahoma. Knowing Clarence's worth as you do I know you will appreciate it."

"Sister Teurman, this week I was looking at my pictures and there came before my eyes The Apostolic Way for July 15, 1923, with the picture of Clarence, you and the children. Tears began running down my face and I had to press his picture to my lips and remember that Jesus said: 'He that doeth the will of my Father is my mother, sister and brother.' Clarence is ever dear to my memory because he did the will of God. Besides being such a dear, faithful servant of the church, in Clarence I lost one of my very best personal friends. My very soul yearns to have you and him and the children in my home as I once had you and him. I am still praying for you and the children."

"I thank the Lord and His children for all they have done for me. They can never know how much they have helped to bear my cross. I feel my unworthiness, but Clarence was worthy of it all and much more."

"I send love to you, Sister Duckworth and the baby." I am sure that no man knew Clarence Teurman better than I. It was through my efforts that he first came to Georgia, and upon my insistence that he returned with his family. To me he was like a younger brother in the flesh with the additional tie of being a brother in the church. We did not hesitate to disagree when our judgments diverged, but we never ceased to work together. Clarence was big enough to disagree with one even sharply, and then on matters in which there was an agreement work shoulder to shoulder. I wish more men would cultivate this characteristic.

My close association with Brother Teurman brought his family and mine in almost daily association for years. I have assisted Sister Teurman and shall continue to assist her as I would one of my own sisters under like circumstances. Their children are exceptionally dear to me. I am anxious that they be educated, and I feel that the sacrifice made by Brother Teur-

man, not for selfish ends or selfish purposes, but for the cause of Christ, demands that those of us who were the beneficiaries of his labors should see to it that his children are reasonably well cared for. Of course, I know we could not do for them what he would have done had he lived, but at least we can provide them with some of the necessities of life even though we should deprive ourselves of things we really need.

R. F. DUCKWORTH.

Wheat and Chaff

A farmer hired two men to work on his farm, and in order that harmony prevail, he was very careful to explain every point in the whole catalogue of work.

Now how can they be assured that unity shall continue? That all persons upon the farm shall abide strictly—what is written in their agreement, just this, neither more, nor less. But how easily and quickly could a disturbance arise which might throw the whole federation into confusion. Even one man, by enforcing into the work an implement not once named in the farmer's stock of implements—much more quickly might a heated trouble arise where one half of the hands join with the unlawful band.

The following requisites will cause almost all men to pray, great faith, great need and great trouble.

A Christian cannot be all his time praying, but he can be always prayerful.

Earthly treasures, obtained in great abundance will usually cause great trouble. But spiritual blessings are given to us, and they will be a great favor while in this life, and will last forever in heaven.

Great men do what they can; Christians do what they must.

If we take heed to ourselves and to the teachings of the New Testament, the Lord will do the rest.

Brother Doolittle: The Christian has a very hard life.

Brother Upright: How did you learn that? Surely not by experience.

Christians should learn that they are only pilgrims, not settlers in this world. Our home is beyond.

The greatest hindrance in the way of teaching people what they must do to be saved, is a large majority do not want to know; another thing is, what not to do.

It proved that Lazarus had fared better in rags than the rich man had in robes. The same results are being reached by persons being so clothed today.

This class of people whom we name "Pleasure Seekers" are a numerous people, but not a spiritual people, but

many of this class are upright citizens, but they have no religious creed—while they live, but in the solemn hour of death they may think of a great "revival which they attended," and they "joined the church," but the life which for forty years they have lived in wantonness and pleasure has drowned out what little spirituality they had. Most of these may be put down as "revival people," and they may be safely classed as "society people." These hardly belong to the church while they live, but when at the solemn hour of death, they weep over lost opportunity. Alas! Third, those seeking only to gratify their carnal desires are a very numerous people but they are so far from God and the church and also from home, they have lost all interest in the church and heaven, and about the only chance for them is for the Saviour to carry them.

A. ELLMORE.

Push the Work Now

Do we realize the great responsibility that is on us in regard to the advancement of the cause of Christ; what are we doing as a band of loyal brethren in the way of supporting the gospel? The fight is on and few to make the fight. We can do great things if we will, and we must. There is a hell to shun and a heaven to gain. Do we believe this with all of our hearts? We should not let the cause suffer in our hands. It is in our power to save the world through Christ or let it be lost, and we will be condemned for not doing our duty.

Brother Duckworth must live; The Apostolic Way must live too. We know that it is the only paper that stands for the whole truth. That is saying a whole lot, but it is true. If Brother Conner can give \$400 at one time and \$150 at another, we surely can do a little. Are there one thousand friends to the cause of Christ that will give \$5.00 each to The Apostolic Way? We can do that, and more too. Some brethren can give much more. Let us do this and Brother Duckworth will not have to work under embarrassing circumstances. Do not let him have to worry about the financial part of the business. I am a poor renter with five children to support, all girls but the baby four years old, and I am fifty-eight years old. If I can give \$5.00, surely one thousand can give \$5.00. Now let us every one say, "I am going to give that much, if no one else does," and we will soon have the five thousand. The money will not be wasted, no one made rich. The managers of the paper are Christians and know how to use it.

Now brethren, please help with your means. The Lord will hold us responsible for the way we spend what he has intrusted to our hands. Some brethren spend more for tobacco in twelve months than they do for the cause of Christ. Let us think on these things and act wisely. A check for my five. Ralls, Texas, Box 245.

J. H. CLARK.

The Modern Sunday School

You will see from the following article which appeared in The Way of Truth for April that the Sunday school brethren are now out in favor of the "Modern Sunday School." Read it.

"BIBLE STUDY AND SCHOOLS OF THE FIRST CENTURY"

By S. A. Ribble. "The only glimpse given us by the Bible of Jesus while a child is that given in Luke 2:41-52, as he tells of 'the boy Jesus' tarrying behind in Jerusalem and being found 'in the temple sitting in the midst of the teachers, both hearing them and asking them questions; and all that heard him were amazed at his understanding and his answers.' (Revised version). This is a description of a school incident that may have happened to other boys who were less wise as they learned at the feet of, or in the midst of their teachers. It is possible that the Gamaliel who was later Saul's great teacher was one of these teachers. In such common schools of the Jews, boys of that nation obtained their knowledge of their law and literature. Conybeare & Howson's Life of Paul thus speaks of such: 'His religious knowledge was obtained from hearing the law read in the synagogue, from listening to the arguments and discussions of learned doctors (teachers, S. A. R.) and from the habit of questioning and answering which was permitted even to children among their parents.' The educational maxim of the Jews, at a later period, was as follows: 'At five years of age let the children begin the Scriptures; at ten the Mishna, at thirteen let them be subjects of the law.' There is no reason to suppose that the general practice was very different before the floating maxims of the great doctors were brought together in the Mishna. Of these schools' aid 'the manner of communicating instruction' they further say, 'the instruction in the divinity schools seems to have been chiefly oral. There was a prejudice against the use of any book except the Sacred Writings. At these discussions the younger students were present to listen or to inquire—or, in the sacred words of St. Luke, 'both hearing them and asking them questions.' The emphasis of the Jewish schools that the pupil was encouraged to catechise the teacher. Contrary opinions were expressed with the utmost freedom."

"Speaking of the synagogues and schools, they further say: 'It seems that the synagogues often consisted of two apartments, one for prayer, preaching and the offices of public worship; the other for the meetings of learned men, for discussions concerning questions of religion and discipline, and for EDUCATION. (Emphasis mine, R.) Thus the synagogues and the schools cannot be considered as two separate subjects. No doubt a distinction must be drawn between the smaller school of the country villages and the great divinity schools of Jerusalem.' In a footnote they say, 'It seems that half-yearly examinations were held on four Sabbaths of the months Adar and Elul (February and August) when the scholars made recitations of what were promoted, etc.' These passages are all from Chapter 2 and from pages 47 to 57 of Conybeare and Howson's Life and Epistles of Paul. For further information along similar lines, reference is referred to the Yale Lectures on The Sunday School, chapter 1, published in 1888. The origin and adoption of Bible schools by the early Christians is discussed at length in a very full body of authorities quoted. I cannot give much except the conclusion of chapter 1 on this subject. 'From the days of Abraham, systematic instruction had its place in the education of the chosen people of God. From the days of Moses, the Jewish church had a measure of responsibility for the religious training of their young. From the days of Ezra the Bible school was a recognized agency, among the Jews, for the study and teaching of God's word. In the days of Jesus of Nazareth, there was, in the land of his birth and sojourn, a system of Bible schools, corresponding quite closely in their general features with our modern Sunday schools. The elementary or primary schools of this system gave chief prominence to the study of the Bible text. The advanced or senior schools in this system were a department of the synagogue; and in them Bible commentaries, in addition to the Bible text were a subject of familiar study. The elementary schools were for children only. The senior schools had a place for children as well as for adults. In all the schools the arrangement was that of scholars grouped under a special teacher. The process of teaching was by form of question and answer. Our Lord seems to have been a scholar in schools of this character; and again he was a teacher in such schools. In founding his church, he made Bible-school work the basis of the Christian Church; and it was by means of Bible-school methods that the Christian church was first extended and multiplied. Yale Lectures on the Sunday School, chapter 1, pages 43-44. In Luke 4:16-30 we are told that Jesus 'as his custom was, went into the synagogue.' In defending his work before the Jewish priests, Jesus says, 'I have spoken openly to the world; I ever taught in synagogues and in the temple, where all the Jews come together; and in secret spoke I nothing.' (Matt. 23:34-35.) The fact that Jesus took part in a systematic school of Bible instruction that was unauthorized by specific name and command of the law, shows us that God intended his people to expect for their time. If it was wrong, Jesus would have condemned it. Their sessions were held on Sabbath days, on Mondays, Thursdays and on all feast days. They are as near like our Sunday schools of today as it is possible to expect for their time and circumstances. Every early Jewish Christian was acquainted with such work and no wonder when Saul went out to find disciples to punish, he went to the synagogues to find them. They were found there by him. He also taught

much in the synagogues. The passages Acts 13:14; 17:2; 18:4 show these facts. Some early meetings of the disciples were so much like schools, that James calls such assemblies 'synagogues.' Jas. 2:2 (r. v.) 'For if there come into your SYNAGOGUE, etc.' Much instruction given by the early disciples was of the catechetical sort, and is so shown by the use of the Greek verb for such 'question and answer' teaching. Quite different from the lecture method employed in preaching.

"In addition to the above scriptures and historical references I wish to give the following to show that the early church used each Sunday Bible school methods of teaching during the first century. Mosheim says, 'The Christians took all possible care to accustom their children to the study of the scriptures, and to instruct them in the doctrine of their holy religion, and schools were everywhere erected for this purpose, even in the very commencement of the Christian church.' Vol. I, Chap. 3, Sec. 6, 7. Again, hear what Dr. Camden M. Coburn has to say in Archeological Discoveries, page 40: 'There is very early proof that the primitive church possessed a female diaconate for administering charity, caring for the sick, and instructing the young.' Again on page 680, 'At the very beginning of the Christian era the young were instructed systematically in the schools of Jerusalem. And this was extended to all parts of Palestine shortly after the life time of Jesus.' (All emphasis mine, R.)

"Instead of systematic Bible instruction in Sunday schools being 'innovations,' as they are sometimes falsely called, they are of the primitive times, and we are merely trying to get back to the wise work done by primitive Jew and Christian in order to bring up our children in the nurture and admonition of the Lord in the most effective and divinely approved way. Let us have more such school work done, wherever and whenever it is possible for a church or individual disciples to do it. There is no reasonable or scriptural objection to such work under the proper supervision. These quotations show that the early churches used women helpers in such work. In a similar way, I shall show the rights of our women teachers in such work. Pray God to help us love and obey the truth."

Reply

1. If you let a man take history and tradition as his standard of proof, he can prove almost anything. But why should a man who claims to speak where the Bible speaks and be silent where it is silent, resort to such a source of proof? Evidently, because he has nothing else; for as A. McGary says, "The Bible gives us neither direct precept nor example for a Sunday school."

2. If they do not have the "modern Sunday school," why do they introduce that kind of testimony which proves the modern Sunday school? Are they now ready for the modern Sunday school? It seems so.

3. He tells us, "There is not a reasonable or scriptural objection to such work under the proper supervision." But what is this supervision? Where does he find the proper supervision for a Modern Sunday School stated? Is it the eldership of the church? Just tell us, please.

4. He says, "Instead of systematic Bible instruction in Sunday schools being 'innovations,' as they are sometimes falsely called, they are of primitive times."

If they are not innovations, let him take the book of proof, the New Testament, and point out the Sunday schools. This is all we ask.

5. But the brother has let the cat out of the bag already. He says, "The fact that Jesus took part in a systematic school of Bible instruction that was unauthorized by specific name and command of the law, shows us that God intended his people to do such work."

So his authority for the Sunday schools seems to be what is unauthorized of God. Why, Jesus even took part in what was authorized of God—the passover,—and yet we can not take part in it. Why? Simply because the New Testament does not authorize us to do so. (Matt. 28:20). Much less, then, dare we take part in a thing unauthorized of God, because Christ took

part in it. We dare not go beyond that which is written. (1 Cor. 4:6, 7).

6. But Jesus uses the word 'synagogue.' Yes, and this word means "assembly," as does the Greek word we translate church. The brother could as logically argue that we are under the law of Moses as he does for the Sunday school, from this expression. He is grabbing at straws.

7. "The Bible-school was the starting point of the Christian church." This he gets from "Yale Lectures on the Sunday School." Hence "Bible-school" here is "the modern Sunday school," which is proved by these lectures. Hence the "modern Sunday school" was the starting point of the church. Fools may believe this; I do not.

I am well aware that the Christian church, which went off from the Church of Christ, put in the Sunday school; and then put the organ into the church through the Sunday school.

And if those who are hankering for these innovations and are trying with tongue and pen to put them into the Church of Christ would just go to the Christian church where these innovations are, and leave the Church of Christ to her head and Lord, it would be a blessing to the cause. Why do they want to drag us off into humanisms? Why not get up and go—follow A. W. Young, J. W. Chism, etc.? Yes, go where they are. Go where the "broad-minded."

I shall be glad to notice what the brother has to offer on the woman question when he gets to it.

H. C. HARPER.

Shall We See Things As They Actually Exist?

In the Firm Foundation of November 20, 1924, our dear aged Brother A. Ellmore said some things in his "Wheat and Chaff," that to my mind expresses some real conditions that are too plain not to be seen by even the casual observer. I here repeat some of the things he said for the benefit of our readers. "It is now too late to hope for another Restoration. The world will not receive the truth. The best and all we can hope for now is the humble little congregations, and the faithful individual Christians."

I talked freely with Brother Ellmore when he lived at Gunter, Texas, about these conditions that were so rapidly destroying the cause of Christ and the fellowship of God's people. He and I together with hundreds of other faithful followers of Christ have seen these conditions coming for several years. Our hearts are made to bleed, and our souls are sad on account of these things. But what must we do? As Brother Ellmore suggests, "The best and all we can hope for now, is the humble little congregations and the faithful individual Christians." And he further truthfully says, "We may form and control small congregations of the poor, but the large congregations of the rich are beyond our power." The truest and most faithful worship of God has always been found in the country and among the poorer class. This was true in the days of the Master

and His apostles, and will continue to be true until "He comes again." The innovations that divided the church thirty to forty years ago began in the cities among the rich, and like Demas of old, they loved the things of the world more than the things of God. Thus the true and humble disciples of Christ were driven from their places of worship and took refuge in the school house, in private homes, or wherever they might find a place to meet and worship as the Bible directs.

The innovations that are dividing the house of God today never originated in the country churches, and are seldom to be found there. They are products of the city churches, and they will repeat the same sad story of forty years ago, "Accept the golden calf or get out" is their slogan. To all that want to serve the Lord "as it is written" are forced to make it a matter of life or death. When we come to know that God requires an individual service—a personal sacrifice, we will be better prepared to face the stern conditions that prevail in the church today. Those who will take the Bible as their guide in all their work and worship in the house of God, are today called upon to make the greatest effort and sacrifice of all their life. My brother, my sister in Christ, be faithful and true to your duty. The day looks dark, but behind the clouds the sun of God's righteousness is shining and His promises are to those who remain faithful to the end. You are the Lord's agents in the world and by you He expects His cause and His righteousness to be maintained. Shall we be true to our trust?

Be kindly disposed to those brethren who may not have seen their mistake in dividing the people of God with their innovations. Many of them are honest and want to follow the truth, and will do so as soon as they see the light. Your faithfulness to God and His word is the best and surest way to teach them. Through The Apostolic Way you have a good way to reach many with the truth, you otherwise would never be able to teach the truth. Push the circulation of the paper into every home you can. It will help the cause you love so well.

R. H. HOWARD. Holdenville, Okla.

An Invitation to All

Brother H. C. Harper of Sneads, Fla., will begin a meeting at Gallatin, Texas, Cherokee County, July 1, continuing until July 18. All who wish to hear Brother Harper are invited to come. We very seldom get to hear one of his ability. We are looking forward to a good meeting, hoping that many may see the light and turn before it is too late. So let us all remember this date and come. ELBERT E. JENKINS. Rusk, Texas, Rt. 2.

National Defense

Just now the editors of newspapers, military experts and statesmen are greatly disturbed over the prospects of the horrors of the "next war."

They seem to be convinced that the "next war" is to be one in which aircrafts are to play the principal part.

The air fighting machinery is so developed that there seems to be but little chance of defense. Quoting a Manchester daily, "Sir Hugh Trenchard believes that more bombs could now be dropped on London in one day than were dropped on it in the four years of the Great War. They would, too, be bombs of a far more lethal and generally destructive character. And he does not conceal his belief that, however strong we may be in the air, we could not prevent this visitation."

"Colonel Marsh's conclusion is that 'there is no effective defense against well organized air attack properly pushed home by determined raiders.' For Sir Hugh Trenchard a position of great responsibility perhaps renders it difficult to speak as sweepingly. But there can be no doubt that is in his mind. 'While the airplane,' he said, 'is the most offensive weapon that has ever been invented, it is a shockingly bad weapon of defense against the airplane.'" "The only hope of victory would lie in superior powers of inflicting national attrition by bomb-fire, poison, and incendiary; and capital cities would be left at the mercy of countless enemy bombers because every plane capable of leaving the ground would be employed to the greatest military advantage in killing every soul in some open enemy town. It has been noticed for a long time that we moderns have immensely increased the physical appliances at our command, and especially our means of hurting one another, without any corresponding improvement in our characters. And now an ironical fate would seem to have put a climax to this kind of evolution by giving nations an unthought-of freedom to murder other nations and taking away from them most of their former power to keep murders at a distance from themselves."

The effort to establish peace by legislation can only have a temporary effect, can only be of a temporary nature. There can be but one permanent peace, the peace of the Lord Jesus Christ. None other will last; none other can be effective, and its effectiveness will be measured to the extent and to the degree the principle is accepted.

There can be but one successful national defense; teaching the world against war. A propaganda, throughout the civilized world, teaching the horrors, the miseries and the financial burdens of war, showing how much more could have been gained at less cost by reasoning and consultation, is the greatest possible national defense.

It is not the purpose of this periodical to tell the nations what they should do, but it is our purpose to arouse the brotherhood to a comprehension of the great responsibilities and opportunities that are before us, relating to the teachings of Jesus Christ concerning this great question. Have we the courage? Have we the love for humanity that

will cause us to put forward the great principle of Christ in such a way as to enable men throughout the world to see and understand the beauty of, "love your enemies?" Reader, the degree of our success in the advocacy of this principle can be advanced by you. If you help a little, this proposition will be advanced a little. If you help in a big way, the proposition will be advanced in a big way. It is "up to" the readers of The Apostolic Way to put forward the great principles of Jesus Christ as a means not only of relieving the members of the Church of Christ from war responsibilities, but also of planting this principle in the hearts of men and women in such a way as to cause them to appreciate the peace of Jesus of Nazareth. We are expecting you to help, and do not believe we will be disappointed.

R. F. DUCKWORTH.

"Sect Baptism"

By I. C. Williams

My first argument is based on the Saviour's language found in Mark 16:16, "He that believeth and is baptized shall be saved." Believe what? Surely He meant the thing preached—the gospel. Is it part of the gospel to teach that there is "one body," and that "one body" is the church? Is it part of the gospel to teach that Christ has a kingdom now? Is it any part of the gospel to teach that man has a spirit in him and that it is this spirit that is born of spirit? It is any part of the gospel, our teaching that baptism is for the remission of sins? Can a man be saved in unbelief? Jesus said, "He that believeth not shall be damned." Paul said, as recorded by Luke in Acts 20:25, that he had gone among the brethren preaching the kingdom of the Lord. But said "Woe be me if I preach not the gospel." Jesus said the word of God was the seed of the kingdom. To disbelieve that Christ has a kingdom now, is to disbelieve the gospel! But I hear my erring brother say, "It is not necessary to understand anything about the gospel of Christ." "I was baptized and did not know what it was for; and did not have to know what it was for." The brother who said this in his sermon, also stated he was a graduate of high school at the time he was baptized and his father was one of the pioneer preachers in the Restoration movement!

But what saith the Divine Word? Hear David in Psalms 111:10. The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments." Hear the Saviour in John 6:45. "And they shall all be taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." Again, "But he that receiveth seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty."

My second argument is made on the confession. It will be well to settle once for all the question, "is confession a part of the plan of salvation?" If it

is not, let us quit teaching it and practicing it. Whatsoever is not of (the) faith is sin. If the faith does not teach it, it is as much sin to practice it as to "set" a mourner's bench, or pray for the Holy Spirit to come down. If confession is at all in the plan of salvation, it must of necessity be on an equality with faith, repentance and baptism.

The confession must be made with the mouth. This is plainly taught by Paul in Rom. 10:10; also its essentiality. But the only question that can arise is, what is it? The eunuch made the "good confession," and left an example for others, when he said, "I believe that Jesus Christ is the Son of God." In 1 Tim. 6:12. Paul said, "Fight the good fight of faith, lay hold on eternal life, whereunto thou wast also called, and didst confess the good confession in the sight of many witnesses." (R. V.) In the 13th verse, Paul says that Christ witnessed, (bore witness to) the good confession. The definite article is used, "The good confession." Christ testified that the confession he wished to be made was: "Jesus is the Christ the Son of God."

Sectarian preachers never ask their candidates to make this good confession, but make them confess to a lie. Two weeks ago I stood on the banks of Coal river and witnessed a preacher of the Missionary Baptist Church baptize a number of people; and in his ceremony said, "Upon a confession of your faith, (he did not say in Christ), I baptize, etc." The only confession they had made was, "I believe that God for Christ's sake has pardoned my sins." If confession is a part of the new birth, how can one be born who leaves it out?

The Campbells, Stone and others of the Restoration, all taught that confession was on a par with baptism. It is only recently that its place in the plan of salvation has been called in question. It shows that men are hard pressed when they have to remove one of the steps in the plan of salvation to be able to justify sect baptism. Paul said, "Whatsoever a man soweth that shall he also reap." If you sow Baptist seed (Baptist teaching and doctrine) you will reap Baptists, etc. Peter said, we were born again, not of corruptible seed, but of incorruptible, by the Word of God. All "sect seed" are corrupted seed. Hence will not produce the new birth.

Can a sect preacher baptize a man into a sect church and into the Church of Christ (into Christ) at one and the same time? Seeing that baptism is the only door that many of the sects have of entering their institution, do they have to baptize them twice to get them into both Christ and their church? I am aware that most sectarians are satisfied with their baptism, just as they were with their church and its teaching; but you made them very much dissatisfied with their church, and so you must with their baptism. This can be done by the plain gospel teaching on the subject. Does it not show a man's faith to be wrong when he goes to a sect preacher to have him baptize him? And more especially when he is casting slurs at the ministers of Christ, and calling them "water dogs," "Campbellites," etc.

Smith-Barnett Debate

I preached at Lubbock last Lord's day, with a large crowd present; found the church there getting along as well as could be expected where they are fighting the human inventions as they should, and that is what these brethren are doing.

There will be a discussion held at Crowell, Texas, beginning June 23, to continue four nights. We extend an invitation to all on both sides of the question who can come and be with us in this investigation of the scriptures, as it involves our service to our God. The propositions read as follows:

Proposition No. 1: The method used by me and my brethren in teaching the word of God in all public assemblies of the church, being to teach the assembly undivided, using the Bible without lesson helps in such teaching, with only one teaching at a time, and that always a man, is the only scriptural method for such teaching.

Affirmative: E. J. Smith.

Negative: D. N. Barnett.

Proposition No. 2: It is scriptural, therefore right, to divide the public assembly of the church into classes for the purpose of teaching the word of God, using lesson helps as put out by the Firm Foundation and Gospel Advocate, and women teachers in such teaching.

Affirmative: D. N. Barnett.

Negative: E. J. Smith.

This debate is not the product of any unkind feeling, but an anxious desire to get the full teaching of the scriptures on the subject; for Brother Barnett and myself are the very best of friends and will hold this discussion with the love of God in our hearts for each other and for the truth, that we may do all things for the edifying of the body in love, and the God of peace will be with us.

E. J. SMITH.

Crowell, Texas, Box 384.

To the Faithful In Christ

At present we are all up, but my physical condition is very little improved. I hope I am improving some, though slowly. I am so run down and weak, it will take time to build up.

Brethren, we need your prayers and some financial assistance, as we are almost dependent all the time until conditions change for the better. We are still hopeful.

Funds Received For May

Church at Ottumwa, Iowa.....	\$20.00
F. M. Coons, Elmdale, Texas.....	5.00
Church at Brazil, Ind.....	5.00
W. E. Kelly and wife, Stanton Texas.....	5.00
M. T. Beaman, Texhoma, Okla.....	5.00
A brother, Uvalde, Texas.....	2.00

Total.....\$42.00

Please accept our thanks for your continued brotherly love and Christian kindness. May the grace of God be with all His faithful.

E. GILLISPIE.

Why We Observe the First Day of the Week

The Voice of Historians.

We will show that the Lord's day was celebrated before the days of the Popes. If these histories and historians may be relied on in other matters, why not in this?

A. D. 306. "Peter, Bishop of Alexandria in Egypt: 'But the Lord's day we celebrate as a day of joy, because on it He rose again.' Canon 15." (Canright, p. 189.) This was nineteen years before the first Pope.

A. D. 300. "On the Lord's day we go forth to our bread with giving of thanks. And let the paraceve become a rigorous fast lest we should appear to observe any Sabbath with the Jews, which Christ Himself, the Lord of the Sabbath, says by His prophets that His soul hateth, which Sabbath He in His body abolished." (Creation of the World, Sec. 4. H. M. Riggle, p. 247.) This was twenty-five years before the first Pope.

A. D. 270. "Anatolius, Bishop of Laodicea, in Asia Minor: 'Our regard for the Lord's resurrection which took place on the Lord's day will lead us to celebrate it.'" (Chapter X. Canright, p. 189.) This was fifty-five years before the first Pope.

Before I give the next date, and quotation, I might say that Mr. Canright quotes from the Ante-Nicene Christian Library.

A. D. 250. "The Apostolic Constitution: 'On the day of our Lord's resurrection, which is the Lord's day, meet more diligently.'" (Book 2, Sec. 7. Canright, p. 189.) This was seventy-five years before the first Pope.

A. D. 250. "Cyprian, Bishop of Carthage in Africa: 'The eighth day, that is, the first day after the Sabbath and the Lord's day.'" (Epistle 58, Sec. 4. Canright, p. 189.)

A. D. 200. "Tertullian in Africa: 'We solemnize the day after Saturday in contradiction to those who call this their Sabbath.'" (Apology Chapter XVI. Canright, p. 189.) This was one hundred and twenty-five years before the first Pope.

A. D. 194. "Clement of Alexandria, Egypt: 'He in fulfillment of the precept, according to the gospel, keeps the Lord's day, when he abandons an evil disposition, and assumes that of the Gnostic, glorifying the Lord's resurrection in Himself.'" Book 7, Chapter XII. Canright, p. 189.) This was one hundred and thirty-one years before the first Pope.

A. D. 96. John on Patmos: "I was Asia: 'On the day, the first day of the week, we assemble ourselves together.'" (Book of the Laws of Countries. Canright, p. 189.) This was one hundred and seventy-five years before the first Pope.

A. D. 140. "Justin Martyr: 'But Sunday is the day on which we all hold our common assembly, because Jesus Christ, our Saviour, on the same day rose from the dead.'" (Apology, Chapter LXVII. Canright, p. 190.) This was one hundred and eighty-five years before the first Pope.

A. D. 120. "Barnabas: 'We keep the eighth day with joyfulness, the day also on which Jesus rose again from

the dead.'" (Chapter XVII. Canright, p. 190.) This was two hundred and five years before the first Pope.

A. D. 96. John on Patmos: "I was in the spirit on the Lord's day." (Rev. 1-10.)

We have quoted from eleven different men. Seven of them call the day of worship the "Lord's day." The rest call it "Sunday," "the first day," or the "eighth day."

Approximately all of the early writers in speaking of the resurrection of Christ, say it was on the first day of the week, and they call it the first day of the week, the Lord's day.

A. D. 60. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." (Acts 20:7.)

We now quote from the Moffatt translation of the N. T. "On the first day of the week we met for the breaking of bread." (Acts 20:7.)

"On the same first day of the week, (the day on which he was raised from the dead) when it was evening and for fear of the Jews the doors of the house where the disciples were, were locked, Jesus came and stood in their midst, and said to them, Peace be to you." (Modern Speech N. T. Jno. 20:19.)

"A week later His disciples were again in the house," (after eight days His disciples were gathered together again, . . .) Moffatt (Jno. 20:26.)

"After eight days again His disciples were within, and Thomas with them, then came Jesus, the doors being shut, and stood in the midst and said, peace be unto you." King James N. T. (Jno. 20:26.)

Hence it is shown that, not only did the disciples meet on the first day of the week, but Jesus met with them at two different times.

J. E. McVEY.

958 E. D. St., Ontario, Calif.

Things in Brief

I got struck with an automobile five weeks ago. I am hurt in my back and hips; have suffered awful. I need help, and I know the brethren in Christ will respond when they hear this.

W. T. ARTERBERRY.

Meeker, Oklahoma, Rt. 2.

I am still living and able to preach the unsearchable riches of our Saviour, and rejoice in the same. Wife and I met with the true brethren at Dodsonville, Texas, Lord's day, May 24. I preached for them; had a good attendance, and all enjoyed ourselves. We just happened to be there. Wife and I are on the road selling an accessory for cars; on learning there was a loyal church at that place we stayed over. True it is, and a good one too. Loyal brethren passing that way should not fail to stop in, for you will be received with a hearty welcome.

It is our desire to put in more time preaching, but finances are such that it seems almost impossible. But by the help of God we are going to do all we can. So brethren, if you do not see anything in The Apostolic Way from me, just remember I am a soldier;

wielding the old sword, and aim it to hit hard and cut deep.

J. W. McElray.

Duke, Okla., Box 65.

The meeting at Mingbend goes on with increasing interest; fine crowds. The people seem to be willing to listen to the word of the Lord. We will close here this week; have just closed a meeting at California Creek; had fine crowds, and aroused a good interest.

I will be busy until the middle of September, if the Lord wills. I think I will be kept busy for I have some work arranged for 1926. May the gospel be preached and people saved; God honored, the banner upheld until the battle cry is over, then the faithful will rejoice together forever more.

J. S. HALL.

I have July and August open for meetings. I stand for a "thus saith the Lord." Anyone wanting me, address me at Alba, Texas, Route 3, Box 14.

I. A. MULLINS.

The question under consideration is "In what way did Nadab and Abihu offer 'strange fire' before the Lord?" Brother Bradbury thinks they offered "strange fire" by getting fire from a source other than the altar, and by so doing offered fire "which he commanded them not." He says, "The Lord had commanded them to offer fire, certainly, (please give us chapter and verse where the Lord commanded the common priest to burn incense) but they did not offer the fire commanded. * * * Did Nadab and Abihu have the right to offer fire before the Lord? Yes, they were set apart to minister in the priest's office, Ex. 28:1; Num. 3:3."

It is true that Nadab and Abihu were set apart to minister in the priest's office, but they were not set apart to minister in the office of the high priest. Therefore, they sinned when they burned incense, because the burning of incense was a service which was to be performed by the high priest, 1 Sam. 2:28; 1 Chr. 23:13; Lev. 16:12. Brother Bradbury has not given any scripture which proves that a common priest had the authority to burn incense, to sustain his argument.

DOTHAN L. SHELTON.

Munday, Texas.

In June 1 issue of The Apostolic Way, is a statement from Dr. W. W. Stone of Palacios, Texas, stating that the church at Southern Springs, Texas, and at Stockdale, Texas are satisfied with the written word.

The church at Stockdale has several Bible classes on the first day of the week, and also the congregation where Brother Stone worships at Palacios has several Bible classes.

A. D. WHITTEN.

Palacios, Texas.

I wish to make a correction. In the last issue of The Apostolic Way, Dr. W. W. Stone of Palacios, Texas, states that T. H. Vernon is a wide awake loyal preacher, and has no respect for the innovations. This is a mistake. Brother Vernon is a Sunday school man. I know whereof I speak. If any

I am moving to Lometa, Texas, today. I have all the month of August open for meetings.

Am sending one new subscription to The Apostolic Way. Wish I could send a hundred. I think the last issue the best that has come off the press since I have been reading the paper. I will be found on the job working for it in and out of season.

JAMES T. WHITE.

Dear Brother Duckworth: Glad to hear from you. Wife is at the stage of a turning point, therefore I cannot say she is any better. I had to move from San Bernardino to be close to her. Her sister is nursing her. She is very weak. Please change our address to 215 N. Laurel Ave., Ontario, Calif. We have an apartment now where she is by herself, and we hope she will improve.

Will write sometime concerning our tilt with Sommer. I do not have time now only for work, caring for wife and what church work I can do.

T. F. STEWART.

The Work at Hamilton

On my return from north Texas we decided to have a little meeting with home forces. We have a good interest, good crowds and the best preaching I can do. Many who read this know the preacher's ability is limited to the standard of a little man; one baptized and we look for others. May the Lord be praised for every good thing that happens.

I am going to Littlefield to begin the night of June 12, if the Lord wills. Brethren, let us keep the banner unfurled and let the battle cry be heard from hill top to hill top, then when such a time shall come that our barks will be landed, the war cry heard no more, then what? "Come ye blessed."

J. S. HALL.

Preaching in the New England States

Brother J. Madison Wright, 1754 East 14th Place, Cleveland, Ohio, spent two Lord's days with us and held services during the week. Brother Wright is worthy the fellowship of all who wish to do only what is written.

He went from here to Mount Holly, New Jersey, to preach in a place where there is not a member of the body of Christ. Some members at a distance of sixteen miles secured the court house and sent for Brother Wright. From Mount Holly he goes to Vermont and Maine. He wishes to spend an entire year in the New England States.

All who wish to help him, may address him at his above home address. This is the time to see the cause of Christ established on the Atlantic borders. Brethren in Christ, let us see that this brother is supported and kept in this open field.

Richmond, Va., 3113 Cliff Ave.

R. L. LUDLAM, JR.

Slurring, Abusing, Misrepresenting, Their Only Proof

"Take the anti-Sunday school element for an example. Some churches have called, and are still calling these cranks to hold meetings. These preachers are so filled up with the idea that it is unscriptural to have classes and women teachers, at these Bible studies, that they can not keep their mouths shut when they hold a meeting for a church where they have classes. They cause division before they get away. They are so ignorant of the plan of the New Testament that they think it is a book of 'thou shalt and thou shalt not,' like the Old Testament. Therefore, they think that since it does not say, 'Thou shalt have a Bible school, with two or more classes, with one or more women teachers,' or that it does not say, 'Thou shalt have but one class upon every first day of the week, and thou shalt have no women teachers,' that therefore it is unscriptural and digressive. The New Testament is a book of principles, and not one time does it say, 'Thou shalt or shalt not,' unless it is quoted from the law of Moses."

"My attention has been called to some of the writings of those that have cut themselves loose from the church on account of the alleged Sunday school craze. They claim that their program is the only safe course to pursue. That is as false as the devil could manufacture. It is just as safe with the classes as without them. I prefer to take my chances with the classes where the children are taught the truth, instead of going out rabbit hunting or fishing, or spending the time on the streets on Lord's day, as some of the anti-Sunday school folk's children are permitted to do. I have heard some say that they would rather their children would go rabbit hunting or fishing on the Lord's day than to go to the Bible class.

"There is one church in Texas, that I know of where the question of women teachers had been pressed so hard, and made to look so sinful, that a young sister who was teaching in the school, (and she was the support of her mother) decided that it was a sin for a woman to teach in the church, that it was a sin for her to teach school. Therefore she gave up her school. This is the logical conclusion of such folly. It is the gist of the religious high-jackers that rob the young people of their reward."

We clipped the foregoing from a statement made by Brother Lemmons in Firm Foundation of May 19, 1925. This is a sample of how the advocates of the Sunday school are proving its scripturalness. Our readers who do not read the papers published by our Sunday school brethren do not know how much abuse, misrepresentation and false accusations are being hurled at those who advocate taking the Bible as our guide.

These advocates no longer have any respect for, "Where the Bible speaks we speak, and where the Bible is silent, we are silent."

We rejoice to see that so many of these common sense apologists are feeling the force of the campaign that is being made against women teachers, division into classes, etc.

When Brother Lemmons said, "I prefer to take my chances with the classes where the children are taught the truth, instead of going out rabbit hunting or fishing, or spending the time on the streets on Lord's day, as some of the anti-Sunday school folk's children are permitted to do," he knew he was not representing what we advocate. There are plenty of children whose parents favor the Sunday school system that do not attend the Sunday school; often times spend their time playing baseball, going rabbit hunting or fishing; and Brother Lemmons must have known this. But for my part, will not take any chances with either the class system or those who go hunting, fishing, standing on the streets or playing baseball. I have, and will continue to teach my children that it is wrong to do any of these things on Lord's day. I will take them with me to church and let them see the divine institution in operation, instead of a human institution substituted for the church which Christ bought with his own blood.

R. F. DUCKWORTH.

Who Is Inconsistent?

Under the heading "Consistency," the Gospel Advocate quotes approvingly from the Herald of Truth, in which the writer says: "A certain brother condemned a sister for teaching a class of children, but he wants her to have her special part in teaching and admonishing in the song service." —Gospel Advocate, May 28, 1925, p. 508.

Now since the Gospel Advocate accepts this as an inconsistency, heralding it on to its readers as such, I will kindly ask that journal to explain wherein the inconsistency lies.

1. Did not the inspired apostle Paul give the specific command that the women should "keep silence in the churches" during the special service of teaching in the assemblies? (See 1st Cor. 14:31-35, inclusive, 1st Tim. 2:11-12.)

2. Did not the same apostle by the same divine authority give the general command to sing in the assemblies? (Eph. 5:19; Col. 3:16.)

3. But does the Advocate believe and contend that the same restriction placed upon the women, forbidding them to speak in the assemblies in the special service of TEACHING, is placed upon them in the song service?

4. Now, since God gave the special command that the women "keep silence in the assemblies" during the special service of TEACHING; and since He also gave the general command to sing, but did not forbid the women to sing, then the Advocate should not charge the inconsistency to that brother, for contending for the divine order, specially given by the Lord Himself, but take His imaginary inconsistency here up to the Lord, and show Him His great inconsistency in permitting women to sing in the assemblies, but specifically refusing to let them speak or teach in the assemblies in the special service of teaching.

The fact that the words in our songs have meaning, and hence some teaching and admonishing come of the song service, which is evidently incidental or secondary to the leading or special design of the song service, does not necessarily force the conclusion that the sister is permitted to teach a class during the teaching service in the assembly, just because she is permitted to sing in the assembly; for the incidental teaching and speaking and admonishing, is not the special design or purpose of the song service. The song service is specially designed for praising God (Heb. 2:12), and in this service all, both men and women, are permitted to participate. But in the special teaching service the women are not permitted to speak. Therefore that brother is not inconsistent in this matter; but if there be an inconsistency in this arrangement, charge it to God through the apostle Paul and not to that brother. But God is not inconsistent, therefore the inconsistency here reflects upon the Gospel Advocate and the Herald of Truth; for they are the ones guilty of breaking consistency.

J. P. WATSON.

The Bible College

The "Bible College," or "Bible School" can not be by the twisting of any scriptural statement secure even a semblance of divine sanction.

The Lord established the church through which organization all public religious activities were to be performed.

The home he established as an organization through which to meet the family cares and responsibilities.

The civil powers he ordained through which all material activities pertaining to this life beyond that of the home circle might be conducted.

When the civil powers, organizations or forces undertake to function for the home, they interfere with the divine plan and bring sadness and sorrow to the victims. Likewise when civil or man-made forces attempt to add to, substitute for or supplant the divine organization in public religious activity it can but bring sadness and sorrow to the victims; and this the "Bible College" does as we see it. For this reason we declined the offer of a brother to send us to a "Bible School" at a time when we had a great desire to continue our literary studies.

During the past several years we have taken an active part with others in an effort to make of the Gunter College a literary institution. This having been accomplished, we agreed to deliver the address on the occasion of their graduation exercises at the close of the last term, May 30. I rejoice to be able to say to our readers whose convictions are that there is no good to come from the "Bible College," that we now have a literary school controlled by individual Christians who are sound in their convictions relative to all innovations that have been brought forward as a means "to assist" in the teaching of the Bible. The faculty are all members of the church and are in sympathy with the school's present policy.

We hope to have at an early date some statements from the faculty and others setting forth the plans and scope of the school.

R. F. DUCKWORTH.

Think on These Things

A silver dollar with the stamps of the United States on it is worth one hundred cents in any country. "Uncle Sam" is behind that silver dollar, and he sees to it, that it brings its face value—one hundred cents. If some one should put a handle on that dollar, the United States is no longer behind it and no country on earth would accept it at its original value—one hundred cents. But suppose we leave off the handle and divide the dollar into four equal parts. Are these parts worth one hundred cents? Is Uncle Sam still behind that divided piece of money? There is just the same amount of silver in the four parts as there was in the original dollar before it was cut into four parts. But the fact is, that the United States disowns these four parts, as the original dollar, and there is no government under the sun that stands behind it for its original value.

Now, for the lesson, so plain that the most simple can get it. Let the silver dollar represent the Church of Christ—the one body—and let the United States represent the Christ who is the head, and author of the church—His body. Uncle Sam made the silver dollar just like he wanted it; Christ made His church just like He wanted it. Without authority man has tried to put handles on the church, calling it the Baptist church, the Christian church, etc. Will the Lord accept such names for His church? All lovers of the truth say, no. Let us try again. When Christ established His church He said it should remain in one body. In the last prayer He prayed on this earth for His church, He said for it to continue in one body; and when it came together in one place to teach His word, or to remember His death, to remain in one body.

But many who claim to be His body when they come together to teach His word, refuse to remain as one body, but divide the God appointed assembly into groups and classes, and in this divided condition attempt to do the work of that one body for which the dear Lord shed His blood.

When we have cut the silver dollar into four parts, we know that Uncle Sam lays no further claims to it. It is no longer a legal tender of this country though the several parts as a whole contain all the silver there was in the original dollar, but, alas! it has been divided. So with the groups and classes, created by the division of the one body. They might contain every member that was in the original one body, but the several groups or classes can no more represent the one body that Jesus established, than could the divided dollar represent the original coin authorized by the United States government. Brethren, think on these things before you go so far that a return to your first love will be impossible.

R. H. HOWARD.

Holdenville, Texas.

This verse has been explained many, many times, in many ways, by many folks. There is one explanation that has always appealed to me more than any other, and I know that the principle is true whether it be what the Lord intended to convey in His expression to Nicodemus, "Thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Every one born of the Spirit was just like Nicodemus so far as telling where the wind came from or whither it went. The birth of the Spirit was not for the purpose of giving men a comprehension of material things, or for the purpose of giving them an understanding of anything. As a consequence of it, they were not to receive miraculous information from the God of heaven. The new birth was to be a change of relationship.

R. F. D.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year.

DALLAS, TEXAS, JULY 1, 1925

Vol. 11. No. 21.

A Query

Please explain 1 Cor. 14:22. Who are they that believe not? Is this to the world? If so, why did the Lord say teach all nations? Answer through the Apostolic Way.—A Reader.

While the greater part of the chapter above referred to is for the instruction of Christians, Paul recognizes the fact that aliens would probably be present in nearly all public gatherings of the church and naturally speaks of the effect produced on them as well as on the brethren; a thing we should always bear in mind in addressing a mixed audience. The context very clearly shows that the unbelievers mentioned were sinners, who had not yet accepted the gospel. The preceding quotation, in the twenty-first verse, establishes this beyond all controversy, as it directly asserts that the ones spoken to refused to hear (believe).

A little care in reading and keeping the connection, of the twelfth, thirteenth and fourteenth chapters will convince any reasonable mind that the fourteenth is the "more excellent way" which the apostle promised to reveal, and instead of this chapter being devoted to the instruction of inspired men in the exercise of miraculous powers, as so often contended, it is just the contrary and shows how much more effective is plain, understandable teaching to those who are seeking instruction, whether in the church or aliens. The miraculous gifts were a sign to unbelievers to convince them that the speakers were what they claimed to be—ambassadors of Christ—and were merely preparatory to the presentation of the gospel. The twelfth chapter is the one really devoted to the spiritual gifts and Paul closes what he says about them by the following statement in the last verse; "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." It is erroneous and illogical to think that the thirteenth chapter is the more excellent way; love is not a way, but a principle essential to one who pursues that way. Love is the motivating power of that more excellent way and the thirteenth chapter is a parenthetical dissertation on love, given as a preparation for the revelation of the "more excellent way" which is revealed in the fourteenth chapter.

You will note that Paul begins the 14th chapter with practically the same exhortation with which he closes the 13th, showing that he is resuming the subject, right where he left off to eulogize love, the animating principle of

the way. He says: "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. The apostle's definition of prophesying, in the 3rd verse as speaking "unto men to edification, and exhortation, and comfort "taken with the context, shows conclusively that such teaching is more excellent than the display of those miraculous gifts, whose purpose was merely to attract the attention of the people and convince them of the divine origin of the gospel preached by the apostles.

All through the 14th chapter Paul keeps up the contrast between the teaching for edification, exhortation and comfort and the exercise of spiritual gifts to the exaltation of the former as the "more excellent way."

G. A. TROTT.

The Church's "Poor House"

It appears to me that at least some of us have neglected to give the question of the church's "poorhouse" the study that we should.

The civil government, under which we live, realizing the helplessness of some of our commercial system's victims, planned and prepared a place in almost every county, to care for those who have no means of support, whether they be old or young. This place has been named or called "The Poorhouse."

In the principles of the teaching of Jesus Christ, each member of the church is directed to give of his or her means until the needs of members of the church or their dependents are supplied; not their wants, but their needs. But the church failing to function as it was divinely planned has neglected many of its poor. As a consequence, orphan homes and places for caring for the poor have been established. No, they are not called the church's "poorhouse," but that is what they are, and established contrary to the principles laid down by Christ for caring for the poor. Any procedure, by the church, that establishes a unit larger than the local congregation for doing any work, is wrong.

If the money spent in building homes, dormitories, etc., for orphan institutions had been spent teaching the principles of Christ on this subject, the church would have been caring for more children and caring for them more effectively than have been cared for in these homes.

The child needs the personal contact of its parents, real or foster; and when this personal contact is eliminated by grouping them and dealing with them in groups, the very foundation of the plan of God has been interfered with, and they who are responsible for the plan may expect to have the wrath of God visited upon them.

R. F. D.

Wheat and Chaff

We sometimes hear people say: "I would not want to spend my last day on earth in wantonness and pleasure." But will our last day be more sacred than any other day?

But suppose the world set apart a certain day for a great feast, and upon that day it happens that the Lord sails down with his multitudes of glorified beings. Will this disappoint them? Surely not, they are ready and glad of the opportunity to go.

But we read in the Bible of an "arch enemy," and can it be possible that this is the personage who betrayed our Saviour, and might it not happen on the last day that He will be present and witness how things go then? Oh! the millions thus deceived.

Friendly reader, we all have many friends on the other side of a dark stream, whom we would like to meet, and our only hope of seeing them is for us to cross this dark, and by most people, dreaded river. For our friends over there put in one life here, and were called to the other state, and if when here they lived right and died right, there is not the least hope that one of them would wish to leave the fair and beautiful city of eternal happiness, and return here for a life of anxiety and sorrow for even seventy years. But what evidence have we that there is such a blessed home as you describe?—The Bible is our only evidence of such a city, and in this blessed book we have the unlimited word "Gehenna" thirteen times which applies to the happiness of the righteous, and to the punishment of the wicked.

When a preacher runs out of sermons, let him try preaching the gospel.

Every talent loaned to man will eventually prove to him a blessing or a curse, and the receiver has the power to decide which the result will be.

If we draw a thread between two posts and tell a strong man he cannot break the thread, he will show us that it is not more than a spider's web. But should we draw a parallel every hour for a half day and start a twisting machine at one end, in a few hours we would have a rope which would challenge the strength of the strongest horse. Shall I say to the youth, beware of evil habits?

For the good of the cause, some have died too soon. For the welfare of their families, some have lived too long, and obviously for the good of mankind in general, some ought never to have lived at all.

A. ELLMORE.

The meeting at Baby Head, Texas, moves on with increasing interest. Fine crowds and good attention; one baptized yesterday and one to be baptized today. The people seem to be satisfied with the Bible, especially the brethren and sisters in Christ. As ever your brother in hope of eternal life beyond the grave.—J. S. Hall.

Question-Answer

Question: Has the church a scriptural name?

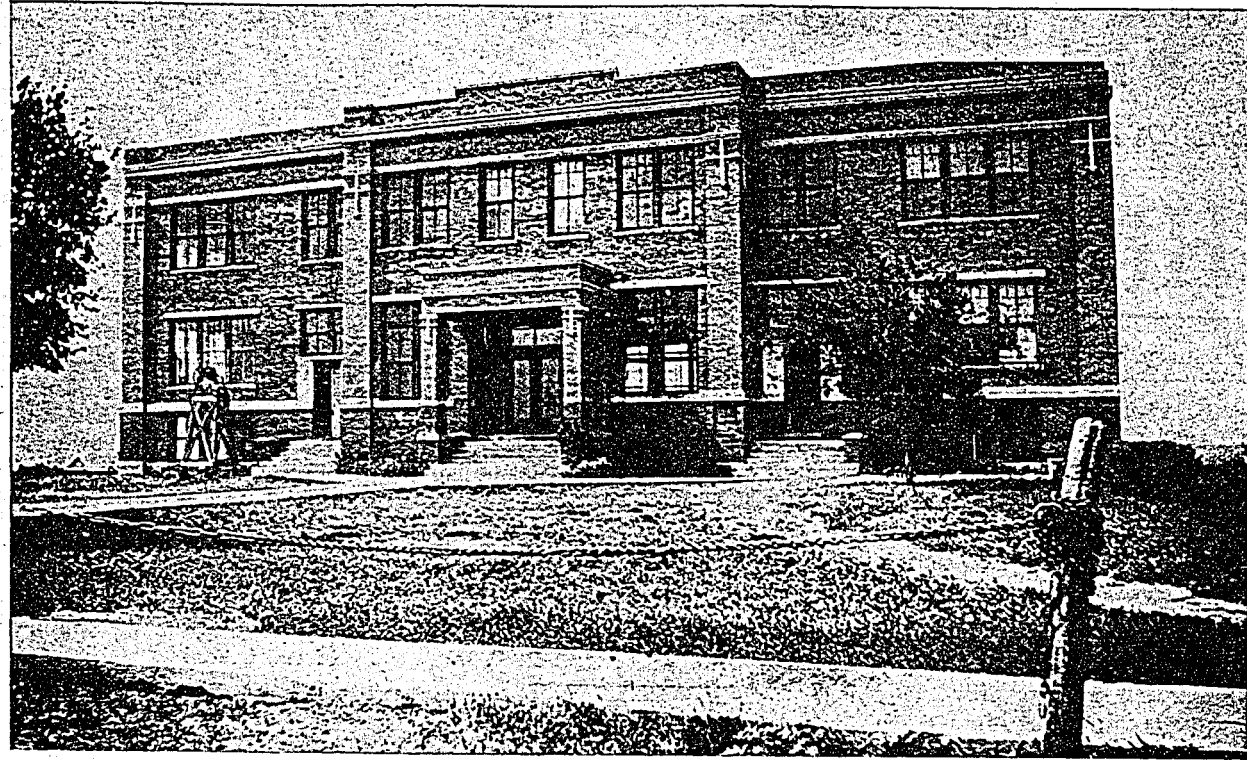
Answer: Yes. A name is that by which a thing is called, and since "the church" so often spoken of in the New Testament is called by the Apostle Paul "churches of Christ," the institution certainly had and does have a scriptural name. If the expression "churches of Christ" is scriptural, it then follows that the name is scriptural.

I am free to admit that the Church of Christ is most generally spoken of in the New Testament as simply "the church," but we must remember that the church was called "the church of the first born" and Christ being the first born, it certainly would be in harmony with the scriptures, therefore scriptural, to call such a church "the Church of Christ." The name, "the Church of Christ" is bound therefore to be a scriptural name because such a name is a matter of scripture itself, and better still, the name is scripture.

J. A. BRADBURY.

Sweetwater, Texas, Box 155.

CREDITS FOR GUNTER COLLEGE



ADMINISTRATION BUILDING, GUNTER COLLEGE.

We are in receipt of a letter from the State Department of Education relative to our prospects for college credits. The department approves our faculty, which includes along with others three M. A. and two B. A. teachers. Our high school department is already affiliated and our college course of study is not called in question. In fact, we expect no trouble in getting full credit for all work done during the next session, which will begin September 16.

There are only two points that the department called in question—the lack

of a senior class and a deficiency of library. Just a slight canvass among our students and a few others assures us of a senior class of six or more next fall, which number is more than the department requires. So our chief concern now is books. We need a few hundred more books of college grade, and for the securing of these we have till about January 15, 1926. We feel that we run no risk in assuring our students and patrons that our work will be fully accredited; so that we need not fear any loss of time or labor. Gunter College is a junior college,

all of whose teachers (from the first grade up) are devoted Christians. The church at Gunter is active and is striving to see that the young people of the community are taught and trained in the Lord's work. Our students are fortunate in being thus situated. To the Lord be all the praise for His work in His church, and not in the name of a school or college.

If in anyway you are interested in school or may know of any who might be interested, let me hear from you.

JOHN R. FREEMAN,
Gunter, Texas. President.

Those on the outside have talked about the fights and killings that have taken place during the week, how much of their crops are clean and how many acres they had to plant over; they can call every boll weevil by its given name. After a while the conversation begins to lag and finally it dawns on some brother what they met for and he says, "Guess we had better go in." They manage to drag to death about three songs and some brother is called on to pray, he prays the same prayer he has been praying every Lord's day for ten years; another gets up and misreads a chapter then calls on Brother A. to say something. Brother A. misreads the same chapter, then says he has not studied any and calls on Brother B. to wait on the table, who in turn says, "It isn't necessary to say anything, for we all know what this is for." Thanks are given for the bread and wine after which Brother B. says, "We read where they sang a song and went out." Incidentally while this song is being sung the contribution is offered, which is \$1.65. The benediction is said, in which thanks are offered for the opportunity of attending such a glorious meeting; the church sleeps until 10:45 the next Lord's day.

Brethren, in the name of Him who died for us let us awake from our lethargy, put on the whole armour of God, take the sword of the spirit and go to work. May I suggest to you that this can be done by education and development. Let us change our system. Instead of sending our boys to school to make preachers, let us send them to make laborers in the church.

With this great need in mind, Brother Duckworth, Dr. Trott, myself and others have had several conferences with the school board at Gunter College, believing this school able to help in bringing about this much-needed reform.

The plan briefly is this: Get every community to send one or more boys to Gunter College that they may acquire a literary education and incidentally the church at Gunter, which is one of the strongest churches in the South, is going to be busy. The elders there are going to take advantage of the great opportunity that they will have as a natural consequence of having so many young folks in their midst. They are planning to have night meetings to teach the holy scriptures, hence, the student will be surrounded with the purest atmosphere and Christian environments. After his work at school is over he can go home and put into practice, in his home congregation, the things he has learned at school. His education, secured in the school, will have equipped him for fighting the battles of life; his knowledge of the Bible, taught him by the church, will enable him to help develop the young brethren at home, to drill them in the things that will make them real workers in the church.

This will do away with the hired pastor idea. In a church like this no place could be found for such a pastor, he simply will not fit in.

Results: In a few years live, working churches would spring up all over this land and country and the power of the Church of Christ would be felt.

(Continued on page seven.)

Bible Taught by the Church

Owing to the added responsibility of the church here during the most of the year, due to the fact that there are so many young people in our midst from other communities during the school months who desire to have, and whose parents desire that they should have, special attention in religious teaching and training, we expect to make an extra effort during the school months to provide frequent meetings of the church, open to all of the community, believing that all such work should be done to the glory of God in the church, and not in a school.

In these meetings and by personal work, we hope to afford such instruction as will build up strong, earnest Christian character, and prepare those who come under the influence of the church here as much as is possible, for useful Christian lives. Pointing the young men especially to the importance of desiring and preparing to become public workers in the church, and to grow into such characters as by a knowledge of the scriptures, ability to teach them and in manner of life they may be strong factors in the progress and success of the church wherever they may be, and in time may be

scriptural deacons and elders or bishops.

We wish to extend to Christians everywhere, and especially to those in communities from which young men and women come here for school, an invitation to co-operate with us in this great work in every way possible to the end that much good may be accomplished for the Master.

Elders of Church of Christ, Gunter, Texas:

D. S. FREEMAN,
L. K. DONOHO,
R. W. JONES.

Something Wrong

For several years there has been a growing complaint from preachers and leaders of the Church of Christ of the weak spiritual life and inactivity on the part of the members. Much has been said on the subject by the scribes, and various reasons have been given as to the causes, and some cures and reform plans offered. Some place the trouble with an inefficient eldership; some with the fact that the members have quit reading their Bibles, and still others lay the charge to the ungodly lives of some of the members.

Surely any of the above reasons are enough to put to sleep any congregation and kill its influence for good in

the community. I have visited some places and after beholding their spiritual weakness and incapability to carry on the work of the Lord, I leave wondering, how long, in the language of the apostle John, until their candlestick will be removed "out of his place." Especially is this true of those congregations that have been laboring under the class system and pastorship where they have had no chance for development.

Surely the great need of the church today is not more preachers; but more church workers. There is plenty of material in every local church that, if properly developed, would grow into strong leaders, deacons, bishops or elders, and through their efforts strong churches could be built and bring to activity the vision the Saviour had of His church when He likened it to "a city that is set upon a hill."

In the past we have been sending young men to school to make preachers of them and have neglected the body, the church, and the results are about thus:

The church has an hour appointed to assemble, say 10:30 o'clock. About 10:45 those who want to be on time, those who want to be very prompt, arrive. The sisters go into the house, the brethren squat down in the shade. They continue to come until 11:45.

What Others Think of War

There are many that seem to be hesitant in taking part in the campaign against Christians going to war, because they think the number opposing war is so small that we do not stand a chance of accomplishing our purpose. To encourage such and to show what many others think of war I am giving the following, taken from an article by Sherwood Eddy, which appeared in the June "Forum."

"If war in its actuality and by its definition is the organized destruction of life and property, is it right or wrong? Is it effective or suicidal?"

"But war is not only destructive of life and property; it is yet more destructive of moral standards. The first casualty of war is truth; then follow liberty, love, and justice. As Premier Nitti well says, 'The losses in human life and property, great as they are, are small evils compared with the undermining of morals and the lowering of standards of culture and civilization.' We might not begrudge the awful sacrifices of the war had they been adequate means to a worthy end,—if they had made the world safe, protected womanhood, or ended war,—but it was a ghastly result when men who had fought through for four years of the war returned by the millions to their homes, disillusioned and cynical, believing no longer in the great ideals for which they had been urged to fight. No one can deny the crime wave of violence and lawlessness that has followed the last war, as it inevitably follows all other great wars. War demands a moratorium of customary moral standards. Truth must be exchanged for a propaganda of exaggeration or falsehood. A chauvinistic patriotism demands that love be exorcised by hate. Liberty must be superseded by an autocratic military control of moral conduct, including the compulsory killing of men, the bombing of defenseless cities, destruction by poison gas, and sometimes the killing of defenseless prisoners. Justice gives place to injustice in dealing with an enemy, and righteousness all to frequently to immorality. With what result? We are left not only with forty millions dead and many millions wounded, but with a world that is morally crippled and disabled. We may wash our hands like Pilate, we may protest our innocence, but we cannot thus lightly cleanse the strains of this bloody business, the world's 'damned spot' of war.

"We are constrained to ask, then, is war right or wrong in its results, in the destruction of property, of life, and of moral standards?"

"In the light of the facts, is it not true that modern war is both futile and suicidal? Nothing in our judgment could work worse than war, for it carries with it all other evils in its train,—hatred, vengeance, murder, atrocity, falsehood, deceit, sexual passion; the defense of evil, the searing of conscience, the loss of moral standards; disease, famine, poverty, despair; violence, revolution, lawlessness, crime, and death. What evil is wanting that war does not multiply and intensify? What good does it accomplish that could not be better won by peace?"

"Of those who make profession of Christianity it may be asked whether war is Christian or unchristian. Is it the utmost negation of Jesus' way of life? The Federal Council of Churches says war is 'the world's chief collective sin. We are convinced that the whole war system of the nations is unnecessary and unchristian.'

"In conclusion, is it too much to maintain that war is unchristian? It is the antithesis of everything for which Jesus stood. The essence of Jesus' message was love; the dominant motive of war is hate. Jesus teaches the infinite worth of personality. Nothing cheapens or destroys personality so much as war, making men targets, 'gun-fodder,' enemies, anything but what they are in His view, sons of God.

"Jesus taught the Fatherhood of a God of love; war enthrones a tribal God of exclusive nationalism. (We might add 'and of hate'). Jesus taught brotherhood; war is the uttermost denial of brotherhood in its mass murder and destruction. The heart of Jesus' philosophy of life is self-sacrifice,—'He that saveth his life shall lose it'; the inevitable nature of war is the destruction and sacrifice of others. Jesus taught the overcoming of evil with good, without the retaliation of vengeance or hatred or vindictive reprisal. In a word, Christ teaches the way of the cross; war is the way of the sword.' He comes that men may have life; war is organized for death.

"I have come slowly and unwillingly to the conclusion that modern war is always wrong. I believe it is wrong in its methods, as giving free rein to an irresponsible national sovereignty under a military necessity that knows no law, where might makes right and the moral law is abrogated; in employing untruth and deceptive half truth as

the essential methods of a distorted propaganda; and in the creation of hatred, leading inevitably to retaliation, reprisals, and atrocities. It seems to me wrong in its results as intrinsically and inevitably destructive,—of material wealth, of human life, and of moral standards. It is, moreover, futile and suicidal."

In view of the above facts how can one refrain from plunging whole heartedly into the work of pushing the campaign against Christians going to war? How can one who wears the name of Christ, the Prince of Peace, be content to see his brethren take part in this soul-destroying work?

As this question is being discussed on every hand and many are beginning to doubt the practicability of trying to settle international or civil disputes by armed military force, and as many are coming slowly to the conclusion that modern war is morally wrong, I believe that now is the opportune time for the church to declare itself against war.

I hope that everyone who reads this will come to a fuller realization of his duty and will be urged to a greater activity in our campaign against this terrible evil.

DOTHAN L. SHELTON.

* * * *

Dear Brother Duckworth:

In reply to your letter of recent date, I am glad to give you what information I can, and hope it will be of interest to the readers of The Apostolic Way.

On October 5, 1917, I entrained for Camp Travis, Texas, and was assigned to a company of infantry but was soon transferred to the conscientious objectors' detachment. Here I met several other brethren; namely, Randolph, Lamb, Clay, Wilmeth, Davis, Wolfe and Proctor. We were then assigned to the so-called non-combatant service. This included three branches of the army service, the hospital, engineering and quartermaster departments. But after serving here a short time I came to the conclusion that the army could not have a branch which was not for combative purposes, and consequently I quit work along with the other brethren and a number of other men representing several different sects.

We were then moved out of the camp and placed in tents off to ourselves and held there without any of the regular furlough privileges granted to the soldiers and were finally restricted to the immediate vicinity of our quarters.

Here we were tried by every means, it seemed to me, to be induced to enter the service. Brother Lamb in particular was treated with brutality. He was not permitted to eat or drink for four days, but I am sure he bore it all in a very Christian-like manner and the officers could hardly conceal their admiration for him.

After staying in Camp Travis about eight months, we were ordered to appear in, and wear, military uniform of an infantry man. This we refused to do, and were accordingly given a general court-martial for disobedience to orders. We were found guilty and sentenced to life imprisonment in the Federal Disciplinary Barracks, Fort Leavenworth, Kansas, but the reviewing board cut our sentence to twenty-five years.

We were then held in the ninetieth division stockade a few days and sent to Leavenworth. Here we met Brothers Epperson, Greaney and Jackson. Brother Epperson is a gospel preacher, and so is Brother Randolph.

After reaching prison we were assigned to work on the prison farm and soon gained the confidence of the officials, we were then given what is called the barrack's parole; that is, we were allowed the freedom of the prison farm without a guard. But some men sent from other camps were not so fortunate; they refused to do any work of any kind and were severely punished.

We were finally reviewed by a commission of inquiry consisting of Judge Mack, Dean Stone and Major Stoddard, and all who were found to be sincere were released accordingly. After serving ten months we were released and allowed to go our several ways.

After returning to my old home I was met by some old acquaintances and given a coat of yellow paint; also orders to be out of the county by six o'clock in the morning. I was out by twelve.

I appreciate the effort you are making to eliminate war and I hope the account of my experiences during the war will be of interest, though given in a very feeble way.

W. O. MYERS.

Rivera, Calif.

The Apostolic Way

CHURCH OF CHRIST

2105 Second Avenue, Dallas, Texas.

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

A Great Feast Expected

By Church of Christ, worshipping at Velva street, Shreveport, La.

On July 4, 1925, we are to begin a protracted meeting continuing two weeks and possibly longer. Brother N. L. Clark of Fort Worth, Texas, will do the preaching. We would be glad to have every preacher within a radius of one hundred miles attend this meeting, and all the members who possibly can within a radius of fifty miles. This is to be an open air meeting, about one block from the church on Penick street, near Hearne avenue, on Fair Grounds car line.

We all know Brother Clark and love him for the interest he takes in the Master's cause. We promise a treat for all those who attend this meeting. Brothers R. O. Conner and R. F. Duckworth will be with us and deliver the first discourse, the night of July 4.

A. D. KING.

Much Enthusiasm Manifest

Dear ones in Christ Jesus, greeting: As per announcement in The Apostolic Way, Brothers R. O. Conner and R. F. Duckworth spoke here the night of June 22, on the subject, "Can a Christian Engage in Carnal Warfare and Follow Our Pattern and Waymark, Jesus Christ?"

It was certainly a treat to all present to hear the discourse. They handled it without gloves, or in other words, they spoke where the Bible speaks; they gave it to us from the book. I wish that everyone in the brotherhood could have heard them. There were brethren who came thirty and forty miles. Seven congregations were represented that I know of: Gunter, Denison, Sadler, Callisburg, Sanger, Locust and Whitesboro; perhaps others of which I did not learn. Everyone that I heard express themselves, said that they enjoyed it very much.

They have entered a campaign which is one of the greatest undertakings ever launched for the cause of Christ. He is the author of peace.

The members of the body of Christ need educating along this line, and I do not believe that we could find men who could fill the place any better than Brothers Duckworth and Conner.

HOW TO SECURE AND MAINTAIN WORLD PEACE

We have decided to meet with the brethren at Shreveport, La., on Saturday night, July 4, to discuss the war question. Bring your neighbors with you and hear this subject discussed. If you are not more than forty miles away, make it convenient to be there. If you are more than forty miles away, come if you can.

We can be away from the office for a short time only and that not very frequent; hence, the necessity of bringing several communities together at one place. If every congregation in Louisiana could be present it would be a great stimulant to our work.

The majority of the persons interested can come if they will, and they will if they can, therefore we are expecting you.

Do not fail to read the announcement of Brother Clark's meeting at Shreveport found in this issue.

R. F. DUCKWORTH.
R. O. CONNER,

I wish to say that no congregation would make a mistake, or have cause to regret having them come to their place and deliver addresses like the ones delivered here, or going a distance of fifty miles or more to hear them.

One thing that I wish to bear on your minds is that they are limited in making their campaign because of lack of funds, and they will have to rely on the brotherhood for support. Oh, brethren, if we could all wake up to our sense of duty and rally to the support of these brethren; "Thy people shall be willing in the day of thy power" (Psa. 110:3.) "The earth is the Lord's, and the fullness thereof" (Psa. 24:1; 1st Cor. 10:26).

Now, it is high time that we who have taken on the name of Christ and claim Him as our example should be willing to part with some of our means for the support of this cause, since it was through His goodness that we are permitted to make what we do, for "the earth and the fullness are His." Brethren, let us not be slack concerning this work in our giving. We must put it over the top! It is not the aim to buy Congress or to bribe any statesman whatsoever, but to educate the people along these lines that we may be heard and our petition granted in order that we might establish peace and learn war no more!

In unity there is strength. If all the brethren could see the necessity and each and everyone contribute the small sum of five dollars it would go over without a doubt and our aims be accomplished. I am and ever will be for the one who brought "peace on earth, good will toward men."

S. E. WINFREY.

Whitesboro, Texas.

A Welcome Visit

Brothers R. F. Duckworth and R. O. Conner were with us last Lord's day, June 21. They brought to our minds some grand messages from God's divine truth, for which we are very thankful, and we are sure it will be very encouraging and edifying for the church at this place. Saturday night they spoke on "The Christian's Relation to Carnal War," and how

beautiful did the message couple with the divine truth.

We were truly glad to see a number of congregations represented here, some fourteen in all. Brethren from different places in Texas and Oklahoma were present. Some came from a distance of forty, fifty and sixty miles. This shows a great interest in the brotherhood. And let me say to my brethren in Christ, if you have an opportunity, do not fail to hear these brethren, even if you have to go a great distance.

It was a pleasure to keep these brethren in my home and talk with them while they were at Hastings. I learned more and more to love them, for I see that their whole hearts are in the Master's cause. Brethren, let us join hands with them in this great fight, and hold higher and higher the blood-stained banner of truth.

C. J. CLEVENGER.
Hastings, Okla.

Keep This For Reference

We have received statement from a number of churches in the large cities giving location of their place of worship, and how to reach it. From time to time we will publish the location of such churches as we have listed in this file.

Churches located in cities large enough to make it difficult for their place of worship to be found, should have their place of meeting announced in their local papers regularly and furnish us with statement that we may occasionally publish it in these columns.

Baton Rouge, La.—Winddatt street; take Dixie street car, get off at Winddatt street, then inquire for H. D. Parker.

Indianapolis, Ind.—1725 North Western avenue. Take North Western street car, get off at Seventeenth street, walk west on Seventeenth street to North Western avenue, northeast corner.

Montebello, Calif.—138 South Fourth street. Take "R" street car east on Seventh street, Los Angeles city, get off at end of line, take Montebello 5c bus line to Fourth street. The only faithful congregation located in or around Los Angeles, Calif.

Ottumwa, Iowa—317 West Finley avenue. Take Ward street car, get off at Finley avenue. Chapel three blocks west of Ward street car line.

Corpus Christi, Texas—1109 Eleventh street. Take Union Depot street

car, get off at Eleventh and Buford, go south half block.

Booneville, Ark.—Corner of North Bennet and West Fourth streets. North of depot, 4 blocks, brick building.

Little Rock, Ark.—Blas Hall, Eighth and Main streets. Temporary meeting place.

Sulphur, Okla.—Tishomingo avenue. In block court house is in.

Temple, Texas—South Fifteenth street and Avenue I (Tabernacle). Take car at Main street, Avenue A, get off at Fifteenth street, go one block south.

Corsicana, Texas—Corner of Third avenue and Beaton street. All cars; get off at Third avenue and Beaton street. Meet in hall over Sowell Bros. Grocery Store.

Waco, Texas—South Fifteenth and Park streets. Take South Twelfth street car, get off at Twelfth and Speight streets, go three blocks west and one-half block north.

Shreveport, La.—Velva, one block south Greenwood road. Take Fair Ground street car, get off at mattress factory, go one block south on Velva street.

Denison, Texas—1215 Myrick avenue. Take Sherman street car, get off at church, Hull street car three blocks south.

Abilene, Texas—Sixth and Locust streets. Gainesville, Texas—522 North Taylor street. Meeting in Seventh Day Adventist's house.

Amarillo, Texas—Small Woodman's Hall on Taylor street, between Fourth and Fifth streets.

Lockney, Texas—Two blocks west of post office.

Henrietta, Texas—Presbyterian Church, three blocks south from southwest corner of court house square.

Atlanta, Ga.—Take River street car, get off at Eugenia Place, one block to the right.

Austin, Texas—Waller and Taylor. Take South Main street car, get off at Waller at the Tenth Ward fire hall, go south three blocks.

Fort Worth, Texas—Twenty-seventh and Broadway. Take Rosen Heights street car, get off at Broadway, go one block east to church house. Don't knock; just walk in.

Fort Smith, Ark.—Dodson avenue and South Seventeenth streets. Take Park Hill street car, get off at South Seventeenth street, walk three blocks south. Services: Lord's day, 10 a. m. and 7:30 p. m.

Houston, Texas—Sixty-seventh street and Harrisburgh boulevard. Take Harrisburgh street car, get off at Sixty-seventh street, where the turning basin shuttle car leaves the Harrisburgh boulevard and find us in the Woodman Hall, over the drug store on the corner.

Chicago, Ill.—109-19 Vincennes avenue. Take 111 Sacramento street car, get off at 109 place.

Cleburne, Texas—306 South Walnut street, opposite Junior high school.

Winston-Salem, N. C.—Take a South Main street car, get off at South Peach Tree street, inquire for Tucker Street Church of Christ.

Wichita Falls, Texas—Our place of worship is on the north side of Sixth a short distance from, and east of the North Side car line.

Dear Brother Duckworth:

Your letter with Sister Bosworth's reached me the 15th. On account of an engagement I could not go before the first of August, but Brother J. H. Howard being present gladly accepted the work and started this forenoon for the place. Unfortunately I do not know Sister Bosworth.

I would be glad to commend Brother Howard of Bakersfield, Mo., through The Apostolic Way as a loyal, conscientious minister of the gospel.—T. J. Thomas, Robstown, Texas.

A Discussion of the Communion

Proposition: The wine is an emblem and represents, in the Lord's supper, the blood of Christ; and the loaf is an emblem and represents the body of Christ.

Second affirmative:

The dictionary does not define communion, which is a noun, as a verb, thus: "to bind together," as the brother has it.

He says: "Therefore because they are not the Lord's literal body and blood they do not become an emblem."

Nonsense. A thing can not be an emblem of itself. This is clear from the definition of emblem, namely; "that which brings to the mind something different from the thing itself." Hence the fact that the loaf and the wine are different from the body and blood, of Christ, and bring to the mind in communion, or "mental intercourse," the body and blood of Christ, they (the loaf and the wine) are emblems, by definition.

The brother says, "He (Harper) defines it (emblem) as type."

No; the lexicographer does this; and this is the sense in which I here use the word type—as a synonym for emblem.

He asks: 1. Do we use it in the New Testament worship? Yes. 2. Do we worship in type? Yes. 3. Do types in the Bible point forward or backward? Both, depending on the definition. (See Thayer).

Type and emblem, as here used, are synonymous terms, so authorized by the lexicographer. And type (tipos) is so given in the lexicon. (See Thayer pp. 632-3). Something different from the thing itself, but "represents it to the mind." So here is the very meaning of the word of my proposition, as emblem, or type.

We must discern in this institution "the Lord's body." (1 Cor. 11:29). This makes it "New Testament worship." And this communion, or "mental intercourse," is effected through the loaf and the wine, which "represent to the mind" the "Lord's body," making them the tipos, typo, or emblem, by definition. And since these emblems point to our Lord's death, and by partaking of them "worthily" we "show the Lord's death" (1 Cor. 11:26), they point "backward." So here "it" is used in the New Testament worship, and you can not have the New Testament worship without "it."

Questions: Is the language in the following quotations figurative, or literal, namely; "This is my body" . . . "This is my blood" (Matt. 26:26-27)? 2. If figurative, what is the figure? 3. Can you "discern the Lord's body" (1 Cor. 11:29) when you eat of the loaf and drink of the wine, without "mental intercourse?"

H. C. HARPER.

Second negative: No, brother, Webster's dictionary does not define, but a Bible dictionary by James P. Boyd, A. M., published by A. J. Holman, defines it, bound together.

Now read the seventeenth verse and see if you do not think it a correct

definition as used here. Here it is, read it: "Because we the many are one loaf, one body; for we partake of the one loaf," 1 Cor. 10:17 (quoted from Le't. Trans.). Would that not be binding them together?

"Nonsense," you say. Do not be so fast just yet. I did not say that the loaf and wine were emblems of themselves, you just jumped to that conclusion because I said the loaf and wine that we use are nothing more than symbols or types of something else, which is true if they are emblems.

But you see I am denying that the loaf and wine are emblems, therefore are not types nor symbols. Do you get the point? You are trying to prove that; go on and prove it if you can.

I do not deny that there are such things as emblems, types and symbols; neither do I deny mental intercourse or any other definition of these words that you quote. I did not mean to accuse you of making the definition as you indicated by him, Harper.

Brother Harper says that we use types in New Testament worship. Brother Harper, will you please tell us when we will worship in spirit and in truth (Jno. 4:27), and not in type? Now come on and if you can not do it give up your contention for a type in the New Testament worship.

As to question 3. Do types in the Bible point backward or forward? He answers both and says, "Type and emblem, as here used, are synonymous terms," and cites the lexicon and type (tipos). Yes, "see Thayer, pp. 632-3." Then he says, "So here is the very meaning of the word." My brother, try your hand on it again. Thayer says no such thing on pages 632-3.

Yes, we must discern in this institution the Lord's body (1 Cor. 11:26). Sure but you can not do it in your mental imagination, without a word of scripture for it. But I can show the loaf his body (not an emblem) broken, his blood poured out; and it is easy to see if you will take him at his word, call it what he did (Matt. 26:28). No pointing backward here. You show it at the time, his broken body and his blood right in the act itself. Brother Harper, if you want a type or an emblem blood use that mentioned in Heb. 9:19. You should know that this is the only blood type we have and it is in the Old Testament. The Lord did not set up another type worship of blood. He set up the true blood of the new covenant (1 Cor. 11:23). The cup is the blood. Do you believe it? If it is not it has no blood, but it has, Luke 22:20. The bread and cup were given to the apostles and for them and their followers. It was not given to the world; not given as an emblem but as his blood and his body to be kept by them in fellowship of life (1 Cor. 10:16). See Jno. 6:53-58.

Answer to question on Matt. 26:26-27: Literal, this is my body, the bread is his body; does not become his physical body nor an emblem of his physical body. It is in no sense a representation of his physical body. The physical bread is his body just like the church is his body (Eph. 1:23). To discern it I have only to look on his broken body, loaf, and the cup and believe what he called them. I actually see

it right before my eyes. I do not have to have mental imagination that it represents something more or less than inspiration named it.

JAS. T. WHITE.

Lometa, Texas.

My Position

I am opposed to the use of instrumental music in the worship because it was introduced by the Pope of Rome; has no scriptural authority; is an addition to God's perfect law; divides the church; takes the spirituality out of the worship; causes brethren to offend; is not of faith (Rom. 10:17); therefore it is a sinful practice (Rom. 14:23).

I am opposed to societies of all kinds because they are man-made institutions; without scriptural authority; rob God of the glory that should be given Him through the church; disregard Paul's teaching in regard to there being but one body; are exalted above the church; are not of faith (Rom. 10:17); therefore a sin (Rom. 14:23).

I oppose the Sunday school as a separate organization for the same reasons I oppose the societies. I oppose it as being identical with the church assembly because it has more than one teacher teaching at a time, thus violating every example of the New Testament where teaching was done; also violates the law given by Paul in 1st Cor. 14:31, "For ye may all prophesy one by one, that all may learn," etc. It also violates 1st Cor. 14:34-35 and 1st Tim. 2:11-12, "Let your women keep silence in the churches: (assembly) . . . for it is a shame for a woman to speak in the church." "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

I oppose the use of individual communion cups because such a practice violates the example given by the Saviour in Matt. 26. The brethren who have found a better (?) method than that given by inspiration, should have lived in the days of the Saviour and taught Him that their "sanctified (un) common sense" method was better than His plan. It also exalts one member above another; is usually brought in for style more than for any other reason; has neither precept nor example; divides the church and causes brethren to offend, therefore is a sinful practice (see Rom. 14; Matt. 25:45). I have other objections to these innovations, but these given are more serious.

The time has come when each preacher should state plainly his position on the issues that confront us today, so all may know exactly where he stands. We, as "watchmen on the walls of Zion," should "cry aloud and spare not." If we will all do this, much more will be accomplished. We can never accomplish very much so long as we "gum-shoe" around and be as the old saying is, "a straddle the fence."

JAS. DOUGLAS PHILLIPS.
Tucumcari, N. Mex.

The Fruit of the Vine

By H. C. Harper

Several have undertaken to instruct us as to this matter, but I am now writing by way of inquiry more than anything else.

A brother wrote me more than a year ago that he was not satisfied with the practice of many churches in using grape juice or unfermented wine. I told him that I had no criticism to offer from my viewpoint, but that if he had, to go ahead and let us have the best he could give us. I have understood that Brother N. L. Clark has been prevailed upon to give us his findings from history, the Hebrew, and the Greek. I hope he can find time to do so ere long. However, I wish now to make a few remarks on some things that have been said.

I fully believe that the churches are willing to follow a scriptural course in whatever they do. So the only question is, "What is Scriptural here?"

One brother says: "The fact that the Corinthians got drunk on what Paul delivered to them, is positive proof that 'the cup' was wine."

By "got drunk" I understand the brother to mean became intoxicated with liquor. But this is not a necessary inference. These people were perverting "what Paul delivered to them." Hence the brother's inference is not only not a necessary inference, but an illogical inference.

I do not understand the word "drunken" here to refer to a condition brought on by drinking. Notice the antithesis in "one is hungry, and another is drunken." (1 Cor. 11:21). Here "drunken" is contrasted with "hungry." In a general sense I understand the word to indicate "glutted." But take it as you may, these people were not following "what Paul delivered to them." Again it is said: "Everything mentioned in the Bible that is of the vine, that was used in a religious way was wine." And again: "Every one that knows anything about it, knows that it was wine the Lord referred to as 'the fruit of the vine.'"

Well, even granting this, there are ten Hebrew words and two Greek words that are translated "wine." Gleukos, "must, the sweet juice pressed from the grape . . . sweet wine: Acts ii. 13."—Thayer. Gleukos, "sweet or new wine, Ac. ii. 13."—Berry.

Oikos, "must, new wine; wine."—Thayer.

Must, "The unfermented juice of grapes, hence sweet wine."—Dict.

Now since the Jews were required to put away all leaven during the feast of the passover, and long before it, how could the wine of the passover be fermented wine, wine with a good percent of alcohol in it? Was it not rather "sweet wine, or new wine, must, the unfermented juice of grapes?" Such would surely be more in keeping with unleavened bread. If the bread is unleavened, why not the wine? There is no wine that will intoxicate which does not contain an amount of alcohol.

Why We Observe the First Day of the Week

If the first day of the week is the "Mark of the Beast," and if the "Beast" is the Roman Catholic church, then the "Mark" existed before the "Beast" existed. The first day of the week was observed two hundred and ninety-two years before the Roman Catholic church was established. The Roman Catholic church was established in 325 A. D. at the council of Nicaea.

Sabbatarians say that the first day of the week is a "heathen day." Jesus met with his disciples on this "heathen (?) day" and he was the object of worship (Heb. 1:6).

It was on the first day of the week, that light protruded from darkness, and gave us a vision of the present transitory things. (Gen. 1:1-5).

Speaking of the first day of the week, Justin Martyr says, "But Sunday is the day on which we all hold our common assembly, because it is the first day on which God, having wrought a change in the darkness and matter, made the world; and Jesus Christ our Saviour on the same day rose from the dead . . ." (Riggle, pp. 226-7. Eusebius's Ancient History, chapter 67). Justin Martyr lived in 140 A. D.

"On the day called Sunday, all who live in the cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read as long as time permits . . ." (Ibid).

"Justin, in Eusebius's Ancient History, chapter 24, says to Trypho, a learned Jew, 'Now sirs, I said, it is possible for us to show how the eighth day possessed a certain mysterious import which the seventh day did not possess, and which was promulgated by God through these rights . . .'" (Riggle, p. 239; History of The Sabbath, p. 331).

Justin Martyr says it is possible to show that the eighth (or first) day possessed a greater significance than the seventh. This was spoken about A. D. 140, one hundred and eighty-five years before the first Pope.

A. D. 200 Tertullian of Africa: "Let him who contends that the Sabbath is still to be observed . . . teach us for the past time righteous men kept the Sabbath. Gor originated Adam uncircumcised and inobservant of the Sabbath." (Answer to the Jews, chapter 2, H. M. Riggle).

"We solemnize the day after Saturday in contradistinction to those who call this their Sabbath." (Tertullian's Apology, chapter 16; Riggle, pp. 244-5).

Origen A. D. 225. "If it be objected to us on this subject that we ourselves are accustomed to observe certain days, as for example, the Lord's day." (Origen against Celsus, Book, VII, chapter 22). "Origen's home was in Egypt, and he traveled all over the east, and died in Tyre." (Riggle p. 245).

A. D. 250. "On the day of the resurrection of the Lord, that is, the Lord's day, assemble yourselves together, without fail, giving thanks to God. On which account we solemnly assemble to celebrate the feast of the resurrec-

tion on the Lord's day." (The Apostolic Constitutions; Book VII, section 2, par. 30).

A. D. 270. "Anatolius, Bishop of Laodicea, Asia. He was a Greek. Hear him: 'The solemn festival of the resurrection of the Lord can be celebrated only on the Lord's day.'" (Tenth Canon; Riggle, p. 246).

A. D. 324. "Eusebius, bears the title of the 'Father of church history,' says, in speaking of the patriarchs, 'They did not, therefore, regard circumcision, nor observe the Sabbath, neither do we . . . because such things as these do not belong to Christians.'" (Eccl. History, Book I, chapter 4, Riggle, p. 248).

Dr. Schaff. "The universal and uncontradicted Sunday observance in the second century can only be explained by the fact that it had its roots in Apostolic practice." (History of the Christian Church, Vol. 1, p. 478; Riggle, p. 249).

"The Lord's day existed during these two centuries as a part and parcel of apostolical and so of scriptural Christianity. It was never defended; for it was never impugned, or at least only impugned as were other things received from the apostles. It was never confounded with the Sabbath, but carefully distinguished from it . . ." (Riggle, p. 250; Smith's Dictionary of the Bible; Art. Lord's day).

"Elder Andrews, the Adventist historian, in speaking of Justin Martyr, who wrote in A. D. 140, concerning the Sabbath, and in favor of Sunday-keeping, says, it does not appear that Justin and those at Rome who held with him in doctrine, paid the slightest regard to the ancient Sabbath. He speaks of it as abolished, and treats it with contempt." (The complete testimony of the Fathers, p. 33; Riggle, pp. 252-3).

"I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord hath made; we will rejoice and be glad in it." (Psa. 118:21-24; Jno. 20:20).

What could be the "day which the Lord hath made," except the Lord's day? The day the Lord made memorable by his resurrection from the dead.

There was something about this day that made David rejoice and made him glad. (Acts 2:25-28). viz., the resurrection of Christ—the "Lord's day."

Again we quote from Smith's Dictionary of the Bible, Art. "Lord's day," p. 485: "It has been questioned, though not seriously until of late years, what is the meaning of the phrase, *E Kuriake Hmeria*, which occurs in one passage only of the Holy Scriptures (Rev. 1:10), and is in our English versions, translated 'The Lord's day.' The general consent both of Christian antiquity and of modern divines has referred it to the weekly festival of our Lord's resurrection, and identified it with 'the first day of the week,' or 'Sunday,' of every age of the church."

"The directions given in 1 Cor. 16:2 suggest the constitution of a celebration on the first day of the week. The meeting at Troas is on the same day." (Acts 20:7. Ibid., 489).

Lord's Day. "The Christian Sabbath, called so in Rev. 1:10, the earliest mention of the term. But the consecration of the day to worship, to alms giving (but not to earning), and to the Lord's supper, is implied in Acts 20:7; 1 Cor. 16:1-2. The Lord singled it out as the day of his repeated appearance after his resurrection (Jno. 20:19-26), and the evangelists' special mention of this day as the day of those reappearances implies their recognition of its sanctity. The designation corresponds to 'The Lord's Supper,' 1 Cor. 11:20 . . . and Justin Martyr, A. D. 140 (apol. II 98), writes: 'On Sunday we hold our joint meeting, for the first day is that on which God, having removed darkness, made the world, and Jesus Christ our Saviour rose from the dead. On the day before Saturday they crucified him; on the day after Saturday, Sunday, having appeared to his disciples He taught.' Pliny writes in his famous letter to Trajan (X 97), 'The Christians (in Bithyna) on a fixed day before dawn meet and sing a hymn to Christ as God.'" Tertullian (de Coron. III), "On the Lord's day we deem it wrong to fast." Milito, Bishop of Sardis (second century), wrote a book on the Lord's day (Euseb. IV 26).

The reference in Rom. 14:5-6, is to the days of Jewish observance. The words "He that regardeth not the day of the Lord he doth not regard it" and not in Sin., Alex., and Vat., MSS., and Vulg. "The day of the Lord." (viz., of his second advent: 1 Cor. 1:8; 5:5; 2 Cor. 1:14; 1 Thes. 5:2; 2 Pet. 3:10) is distinct from the "Lord's (an adjective, he kuriake) day," which in the ancient church designated Sunday . . . The seventh day sabbath was the gloomy, silent one of Jesus's resting in the grave; the first day sabbath is the joyful one of the once "rejected stone becoming the head of the corner." "This is the day which the Lord hath made, we will be glad to rejoice in it." (Psa. 118:22-24). If a seventh day sabbath marked Israel's emancipation from Egypt (Deut. 5:15), much more (comp. Jer. 16:14-15) should the first day sabbath mark ushering in of the world's redemption from Satan by Jesus. (Bible Encyclopedia. Fausset, p. 437).

J. E. McVEY.
958 E. D. Street, Ontario, Calif.

Forgiveness

Yes, I know that is what the Lord says. And He says if we do not forgive those who sin against us, that the heavenly Father will not forgive us. I know all that, and I know that forgiveness is always predicated or based on repentance; that there can be no forgiveness where there is no repentance. And he does not require us to do what He Himself will not do. Listen, "If thy brother sin, rebuke him; and if he repent, forgive him. And if he sin against thee seven times in the day, and seven times turn again to thee, saying, I repent, thou shalt forgive him." (Luke 17:3-4.)

God sent Jonah to the Ninevites to say, "Yet forty days and Nineveh shall be overthrown." They repented and

God pardoned. So He has required of us to forgive the penitent. But suppose a brother should injure you and did not repent, then as before stated, he cannot be forgiven, and God will not hear his prayers until he does repent. The Lord says, "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." He should not attempt to offer anything to God so long as an injured brother has anything against him. God will not hear and answer the prayer of one who has injured his brother, and will not make it right. Secure the injured brother's pardon, then come take up thy gift at the altar (your prayers) and offer them, and God will hear you and answer the prayer. You have been reconciled to your offended brother. But as long as the offender shall refuse or neglect to obey this law of reconciliation, God will not hear his prayers. And when he goes to the offended party saying, I repent, and trying to make it right; if the offended party will not forgive, his prayers can no longer be heard either.

God intends that we shall have a tender regard for our brother and his interest. If we are going to heaven, we must take our brother along too. A number of church members will be lost along this line. Old stubbornness will not let them do right. But will God not forgive and save us anyhow, for Christ's sake? No, no; how can He if we will not obey His law? We are rebels to Him, and God will not fill heaven with rebels.

J. J. DAY.

Floydada, Texas.

An Appeal

Dear Brethren:

Brother J. B. Daniel of Bardley, Missouri, is and has been for several months disabled to work on account of having what the doctors call a "malignant tumor." He is now bed-fast most of the time. For this cause, he and his family consisting of a wife and five little children at home, are destitute of the necessities of life. The few members of the church here are helping them all we can. Have about exhausted the church treasury; made some personal donations and divided what we have to eat. We are willing to spend and be spent to help our worthy brethren, but there are just a few of us, and all poor in this world's goods; we are nearly spent now.

The doctors here say they have done all they can, and advised him to go to the hospital at St. Louis for final decision. Brother Daniel is worthy of every kind act in his behalf at this time. Will those of you who can, help us to help Brother Daniel? If so, send contributions to C. A. Sutton or C. A. Roberts, Bardley, Missouri. Thanking you in advance for any amount you may send, small or great, we remain your brethren and co-workers.

Elders: C. A. Sutton, C. A. Roberts.
Deacons: Elmer L. Sutton, A. G. Roberts, W. O. Roberts.

Things in Brief

Our meeting is to begin on Saturday night before the third Lord's day in July. We hope to enjoy a glorious meeting, as we have not had a real meeting since the division last summer. We trust we shall make up for all lost time. Brother J. C. Hayes, of Gunter, Texas, will do the preaching.

I think the war campaign is the finest thing you could put forward. We have been unable to help financially, but we (the church) are against war and have sent you our names.—H. K. Tidwell, Chandler, Texas.

The meeting at Batesville was well attended, and interest good, but no additions. I want to say that the church there is just like a family. Brother C. M. Perkins is their leader, and I would like for some Sunday school shark to try to get by him with their sheepskin on.

I am on my way to Robstown where I will preach Saturday night, Lord's day and Lord's day night, and possibly all of the week.—J. M. Anderson, Pleasanton, Texas.

I have some time open for meetings during the summer and fall. Any congregation desiring my services may write me at Robstown, Texas, care T. J. Thomas.

I recently conducted a meeting at Grinnett school house, Mo., with three baptisms and two restored. Meeting closed with good interest and much more good expected. With reference to my loyalty to the truth, I give Brother J. N. Cowan, Robstown, Texas.—J. H. Howard.

Dear Brethren:

I began a mission meeting at Arrey, New Mexico, May 30, and continued until the night of June 7. Many of the people at this place had never heard the gospel before, but the interest was good throughout the meeting. Visible results were five baptized and two confessed faults. We succeeded in getting about eighteen together and they promised to meet every Lord's day to commemorate the death of Christ. I hope to be able to return in the near

Schedule of Meetings

The Lord willing I shall be at Whitesboro, Texas, including the first and third Sundays in July; at Wingate, Texas, from the fourth Sunday to the second Sunday in August, and shall go from Wingate to Center Point, four miles from Rising Star, Texas. I should be glad to have as many preachers, elders, deacons, and other public and private church workers as can to visit me at these places. And too, I am anxious to have visits from any of the brethren who are engaged in school-teaching. Address me at Gunter College, Gunter, Texas.

JOHN R. FREEMAN.

future for another effort.—Homer L. King, 309 South Platinum Ave., Deming, New Mexico.

I am asking you to help me find a preacher who is opposed to the use of literature, and who has some time in July. We would like to have a man who is able to defend the truth.—W. C. Bright, Rt. 2, Box 31, Waldo, Ark.

Our meeting closed Lord's day night, June 14. It was one of the greatest meetings I ever attended. Brother Whitten certainly preached the word. I believe if all the preachers would preach like he preached here, they would accomplish more good. There were eight baptized, two were my own children, and much good was done otherwise.

I will have some subscriptions to The Apostolic Way before long.—M. J. Miller, 814 South 15th St., Temple, Texas.

There is a loyal church at Amy, three miles north of Cooper, Texas. They have had trouble over the Sunday school, but are staying free of innovations. I fear if they continue to have Sunday school preachers, they will have more trouble in the future.—Albert Bledsoe.

Miss Eliza Jane Pryor, daughter of Mr. and Mrs. Joshua Pryor, died March 26, 1925. Age 48 years. Funeral services were at the Church of Christ, in charge of Elder Odes Young; burial at the Brock Cemetery.—Joshua Pryor, Unionville, Ind.

The writer visited and preached for the brethren at Victor Hill the second Lord's day in May. This is a strong active congregation, under the leadership of Brother Lawrence and Brother Batey. At Friendship the third Lord's day, we had an unusually large crowd; one restored. Met with the church at Ragtown fifth Lord's day. They had dinner on the ground and a number of visiting brethren.

My meetings are as follows: Devol last of June over first Lord's day in July; Ragtown second over third Lord's day in July; Victor Hill fourth Lord's day in July over second in August; Wapanucka third and fourth Lord's days in August; Friendship fifth Lord's day in August over first in September; Ninnekah second Lord's day over third in September. Hope all will be in readiness for these meetings.—W. P. Jones, Holdenville, Okla.

Brother H. G. Barnett recently closed a meeting at Queen City, Texas. Four were baptized, and much good done otherwise we think. Brother Barnett is against the Sunday school and all innovations. He is one of the best posted men on the Bible I ever heard.—D. A. Jones, Atlanta, Texas.

The meeting at Temple, Texas, closed Lord's day night, June 14, with eight baptisms and much good done otherwise. The outlook for the church there is much better.

I began at Troy, Texas, June 15. Crowds are good and interest the best. Will begin a meeting at Nocona, Texas,

July 4, the Lord willing that I live.—D. J. Whitten.

The meeting at Montebello, California, still continues. Two have taken membership. My throat is doing as well as I expected. Many good brethren here.—J. E. McVeay.

Brother J. D. Phillips will begin a meeting at Seventh Street Church of Christ, Fowler, Colo., July 19, 1925. Brethren at nearby places would be doing a good turn to attend this meeting as much as is convenient for them, lending their encouragement and support to the meeting. If brethren knew how much good they sometimes could do by visiting the neighboring congregations and encouraging them, there would be more of such visiting done.

We are told that Brother Phillips is a very able young preacher. Hear him.—R. F. Duckworth.

Brother J. A. O'Neal of Covington, Indiana, held a ten days meeting for the Church of Christ on Tucker street, South Winston Salem, N. C., beginning June 1. Much interest was manifest throughout the meeting; good crowds and the best of attention. Three obeyed their Lord in baptism. Brother O'Neal is a very able teacher and presented the gospel in a plain, forcible and uncompromising way which held the attention of his hearers.

The congregation at this place of worship is growing having more than doubled since we began meeting in our new house less than a year ago. We are the only congregation at Winston Salem, standing square against all innovations. Brethren passing through Winston Salem are invited to come and worship with us. Get on a South Main Street car, get off at South Peach Tree Street, inquire for Tucker Street Church of Christ.—R. M. Charles.

I preached for the brethren at Graham, Texas, the third Lord's day in June. Found a little band of faithful brethren there who are satisfied to do God's will and leave off innovations.—A. W. Fenter, Rt. A, Jacksboro, Texas.

L. H. Knight of Booneville, Ark.

Brother L. H. Knight of Booneville, Ark., is a young gospel preacher, of unusual ability, very aggressive and faithful to the Bible, and the "one body." He is a graduate from the Freed-Hardeman School of Tennessee. While he attended school he was constantly combatting the innovations, so common to most of our literary institutions, and when he left school he was careful to leave behind all and everything not taught in the Holy Scriptures.

He has had considerable experience in preaching, having worked in several States. He is absolutely safe and will be one of our foremost preachers as soon as the churches become acquainted with him. Call Brother Knight when you need a preacher. He will do you good.

R. H. HOWARD.

Holdenville, Okla.

SOMETHING WRONG.

(Continued from page two.)

In protracted meetings the preacher would be working with a live, working church from the start and would not have to spend half of his time trying to warm and bring to life the dead members so that he might hold a piece of a meeting, "baptize one and four reclaimed."

May the Lord hasten the day when we will awaken and take hold of our opportunities and try to be of some service to the Master. Brother, there is some young man, a member of your congregation, who has the making if he only had the chance. Now you interest some two or three and send that boy to school. He will be a living memorial to your efforts and long after you have quit the walks of men, the kingdom of our Lord will grow and its borders be extended by your having had a part in this great work.

Let us hear from others and have suggestions.

Written in the hope of an awakening,
R. O. CONNER.

SOUND SPEECH

One of the greatest hindrances to the advancement of Christianity is the negligence on the part of its advocates to practice sound speech. We all know how a person is judged by his language, and there can scarcely be a worse stigma cast upon the cause of Christ than for a professed Christian to engage in corrupt conversation. Jesus says, "out of the abundance of the heart the mouth speaketh." Hence, we find the absence of a pure heart where impure speech is used.

The divine proclamation is, "Let no corrupt communication proceed out of your mouth." Again, "our conversation is in heaven." (Phil. 3:20). Brethren, refrain from the use of immoral conversation lest by it you pollute heaven. A fountain does not send forth sweet and bitter water at the same time, neither can we be good and speak evil.

We often meet brethren that pretend to abhor the idea of telling contaminating jokes, but who rejoice in repeating a smutty anecdote that was told by another. Free, they think, from the stain but Paul says, that charity rejoiceth not in iniquity. (1 Cor. 13:6).

Another prominent evil of the tongue is the noted gossip—speaking of your brother—that stretches like a volume of smoke. It seldom ends to be truthful, and can only be prevented by not being repeated. Our tongues are frequently detrimental to the maintenance of peace. Before speaking against our brother, let us consider what we are going to say from three standpoints: First, is it true? Second, is it needful? Third, is it kind? If our speech satisfies these conditions then we may speak, but let us put away all evil speaking and exercise the "sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us."

Hastings, Oklahoma.
VAN BONNEAU.

Wichita Falls

I am glad to state that the church in Scotland Addition of Wichita Falls has discarded the commandments of men in the worship, and are now worshipping as the Lord directs. When I came last fall, they had two classes and used two cups in the worship. Now all the congregation are taught by one man speaking at a time. Some could not endure sound doctrine and have gone to their own place, but nevertheless the attendance is fully double what it was. Much teaching is needed yet to remove some errors from the minds of some. They seem willing to learn, and I hope to yet see them strong in the faith. Our place of worship is on the north side of Sixth, a short distance from, and east of the North Side car line.

A. J. JERNIGAN.

The Saunders-Whitten Debate

Brothers A. F. Saunders and D. J. Whitten contended two nights at Willow Springs, and two at Pottsboro. There was more Bible introduced in this debate than any other that I have ever heard on the Sunday school question.

Brother Saunders tried hard to defend division into classes, women teachers, and uninspired literature as is commonly used in meetings conducted by our brethren from ten to eleven o'clock on Sunday mornings. I thought that he did about as good a job defending his practice as I had ever heard until he got after Dr. Trott, Brother Howard, and others. Trott, he said, disturbed public worship and went to law with his brethren; Brother Howard divided the church somewhere; others sneaked around and sowed the seed of discord. Brother Whitten replied that Brother Saunders was in the habit of knocking on Brother Trott, and asked him if he could not remember a good turn that the Dr. did for a preacher several years ago. Brother Saunders then assumed a lamblike innocence, and flew to the rules of debate to condemn his opponent for introducing personalities in debate.

In his first affirmative speech Brother Saunders introduced a good many scriptures arguing that since Jesus selected and taught the twelve on the roadside—on the mountain—in the temple—at the supper; and, since Philip taught the eunuch (a class of one); since Paul addressed several classes in Ephesians six; since Timothy was instructed to teach old men, old women, young men and young women, therefore it is scriptural to divide into classes to teach. He further argued that since Aquilla took part in teaching Apollos, a class of one, that therefore it is right for women to teach classes.

Brother Whitten proposed to furnish as much authority for dividing into classes to eat the Lord's supper, to sing, to pray—for each item of the worship—as Brother Saunders offered

for dividing to teach. Brother Whitten showed that Brother Saunders' class of Matthew twenty-six, the class that was taught on the roadside, in the temple, and on the mount, also took the supper and sang a hymn; that according to Brother Saunders we would be authorized to divide into classes to take the supper, and to sing our songs. He further showed that in the garden Jesus left eight in one place, three in another, and said watch and pray, while he himself went a stone's cast and prayed.

Brother Saunders said he did not divide the assembly to take the supper because he had no example for doing so. He was showed that the example he had referred to for authority for teaching in classes was as strong for division for the supper as it was for classes to teach. Brother Saunders said that this was before the church was established. He was reminded that in dodging authority to divide up to eat the supper he lost his authority for dividing up to teach. Brother Whitten urged that Paul did not divide his assemblies to teach them, and that Timothy was not instructed to do so, but that if Brother Saunders was correct that it would not do to let a young man into the old men's class—that it would violate the command to teach the old men in a class to themselves.

By uninspired literature Brother Saunders said he meant translations, tracts, leaflets and oral comments. He contended that since we must have uninspired literature to learn to read, and, since Brother Whitten uses notes and makes oral comments that therefore it is right to use quarterlies as is done in classes. Brother Whitten replied that he did not oppose uninspired literature, but the use made of it. He said that it is wrong to use it as a text. He showed that in the assemblies of the Israelites the Bible was read, and that in Christian assemblies the Bible, not an uninspired book, should be studied. Brother Saunders denied that the quarterly is used as a text. He said that the Bible is the text. Brother Whitten insisted that the comments in the quarterly as well as the scripture printed there are used in the lesson to be studied, and therefore the quarterly is used as a text. He then introduced a Baptist quarterly which had printed on it in bold faced type "Student's Text Book." He urged that it is used exactly as McQuiddy's quarterly.

He then showed that Priscilla's teaching was private, and so was all the teaching done by women. This Brother Saunders admitted, although he had quoted from Acts 8, and said that some of those who went preaching the word were women. But he said that classes were private. Brother Whitten showed that if a public dance was given and the doors were thrown open to everybody, but that if some danced in one room while others danced in another that it would be misrepresenting it to say that it was private, and that Brother Saunders' meeting from ten to eleven is just as public as the dance.

Brother Whitten introduced many objections to the use of uninspired

literature as a text. These received little or no attention. Brother Saunders read about twenty-four such statements as, "Please give an example, specific or generic, for using a songbook, blackboard," etc. Brother Whitten replied that he had not said we must have an example, but that we should have authority for what we do.

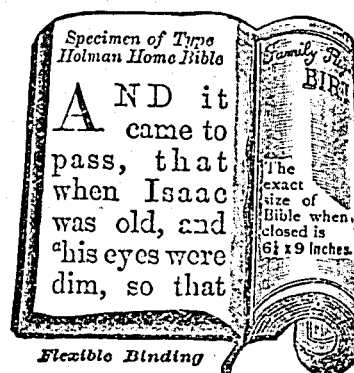
These few out of the many arguments will give those who were not

fortunate enough to hear the discussion a general idea of the arguments pro and con. It may be well to add that at the conclusion of the discussion everybody seemed to be in a good humor. And it is hoped that the brethren, if they learned nothing more, learned to discuss their differences without losing their heads and falling out.

L. W. HAYHURST.

Wingate, Texas.

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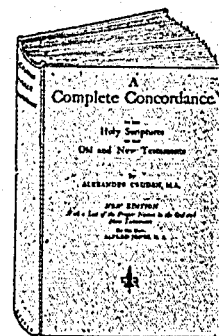
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Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year.

DALLAS, TEXAS, JULY 15, 1925

Vol. 11. No. 22.

The Fruit of the Vine

A question has arisen as to whether wine or the unfermented grape juice should be used in partaking of the Lord's supper.

Perhaps it may be well for me to state frankly, at the outset, that I prefer wine, because it eliminates all possibility of contention.

There is no doubt in my mind that wine constituted the contents of the cup used at the institution of the Lord's supper, being the element employed in the passover feast, according to the best information obtainable from the most reliable sources. However, the use of the expression "fruit of the vine" in reference thereto, wine being nowhere mentioned, is very convincing evidence, to my mind, that the Holy Spirit emphasizes the idea that the pure juice of the grape is the essential element, whether fermented or unfermented, so that I am not troubled with any conscientious scruples in the use of either. Surely the choice of words by the Holy Spirit was not merely an accident and I can conceive of no other significance it might have save than above stated.

Let us consider the spiritual meaning of this institution. It was given as a constant reminder to us of the death of the Saviour; in partaking of it we "shew the Lord's death till He come."

Jesus said of the bread, "this is my body," and, of Himself, He said, "I am that bread of life." When we partake of the bread, we are reminded of the fact that the church, of which we are members, is His body and that we are to offer our bodies a "living sacrifice" to Him, even as He sacrificed His body for us in His death. Jesus also said, "I am the vine and ye are the branches," and goes on to teach that the life of the branches comes through the life that is in the vine. In the Old Testament we are told that the blood is the life and the blood (juice) of the grape is used to represent His life in us. Whether fermented or unfermented, the blood of the grape is the fruit of the vine, and it was divine wisdom that directed the use of the phrase, "fruit of the vine," as fully descriptive of what is to be used in the communion. It is possible to be too critical as surely as also we are liable to err by not investigating as closely as we should. We may be sure that the Spirit of Truth never used words unadvisably and that the term employed is used with a purpose, especially when we note that it occurs nowhere else in all of God's word. G. A. TROTT.

DO THEY WANT THE TRUTH?

Brother Duckworth's article in the June 15 issue of The Apostolic Way under the caption "WE WANT THE TRUTH," aroused in my mind the query expressed in the headlines of this article. The thoughtless and indifferent will probably pass it up without reading, but sincere and honest-hearted brethren, who realize the value of their souls and that the truth alone can save them, will pause and consider the matter soberly. Do those brethren who endorse the Sunday school method of teaching really desire or have any regard for the truth? Their actions proclaim, in trumpet tones, that they do not. They have shunned and evaded a discussion in every conceivable way and have sought to cover up their cowardice by every species of subterfuge, camouflage and misrepresentation. If they deny this I stand ready to make an affirmation of the above charge as a preliminary to a discussion of the main issue and am ready to give full proof.

We have had a few oral discussions, which have done good, and I hope to hear of many more, but what the truth really needs and demands is a full presentation of both sides in The Apostolic Way and any of the opposition papers (preferably the F. F.) so that thousands may be reached and enabled to determine for themselves the true status of the innovations that are disrupting the churches of Christ all over the land. No man who really believes he holds God's truth ever thinks of shirking the task of earnestly contending for it, yet these Sunday school brethren and publications persistently refuse to do so. They boast of the learning and ability of their preachers and debaters, yet they are not willing to put them forward in defense of their practices. To witness the squirming of the locoed logicians, whose alleged arguments would make one doubtful whether they could distinguish between a hoosegow and who's who, one might think they had just escaped from an asylum for the feeble minded, but it is not so; they are shrewd, intelligent and for the most part well educated men, gifted orators, smooth of speech, capable of deceiving the simple and the only presumable reason they can have for refusing to meet us is because they know that their pernicious practices have no semblance of scriptural authority to sustain them. Let every reader of this article who really desires the truth write to the editor of the F. F. and insist that he put up a man for this discussion and send his answer to me, so that I may put it through the crucible of a fair and just criticism. If their excuses are sound it should be known and if unsound should be exposed. Whether with or without their co-operation, we are going to get the truth before the brethren.

G. A. TROTT.

Looking Backward

Two years ago this month that invincible reaper, called death, touched the home of Brother Clarence Teurman, then managing editor of The Apostolic Way. The whole brotherhood of the Church of Christ stood shocked and horrified when informed of Brother Teurman's untimely death, July 3, 1923. As our sorrowing and bleeding hearts began to heal by being comforted by the Holy Spirit that He who reigns above doeth all things well; and being assured that Brother Teurman had peacefully fallen asleep in the arms of Jesus, our next emotion was anxiety. What will become of Sister Teurman and The Apostolic Way? While Brother Duckworth was on his way to Georgia to look personally after the welfare of Sister Teurman and her children, the brethren in Texas and elsewhere were thinking of the paper. What will become of it? Is this the end? Will all the years of labor and

sacrifice that Brother Teurman made to lead the Church of Christ from Babylon, strife and confusion be lost? But the many stout hearts answered, no, for the beloved John says in Rev. 14:13, "Blessed are the dead which die in the Lord from henceforth; Yea saith the Spirit, that they may rest from their labours; and their works do follow them." But where is the man? The echo answered back, "Where is the man?"

The following qualifications were necessary if he was to anything like measure up to Brother Teurman and expect to reach anything near his success:

First, he must be a sound gospel preacher. Second, he must have an extensive knowledge of the Scriptures. Third, he must have had some experience in journalistic work. Fourth, he must be a man of broad mind that he might be able to handle with discretion all articles written for publication, in that way and manner not to

wound the feelings of some good brother. Fifth, he must be a man whose reputation for purity, cleanness, and devotion to Jehovah stands unreproached before the brotherhood of Christ. Sixth, he must have proved himself a warrior, one not afraid to carry the fight into the enemies' camp, having arrayed himself with the whole armour of God, to stand, stand. Seventh, he must be willing to sacrifice, for sacrifice he must, but he must have hope and faith. Hope that spiritual Israel can be brought out of Babylon and darkness, and with the Apostle Paul, present her to Christ as a chaste virgin, separating herself from those who play harlot. Faith that the honest, devoted hearts, those who are grounded and rooted in the truth, will stand back of him and hold up his hands till the battle is won, till the smoke is cleared away, till the church is a bright and morning star.

After conferences and much correspondence on the part of the editors and other interested in the work, Brother R. F. Duckworth was chosen as the man who met these qualifications.

That their judgment and choosing was a rare piece of ingenuity has been proven in many respects. He has toiled and labored faithfully. Less than two years have passed since he began directing the destiny of The Apostolic Way. Beginning with thirteen hundred paid up subscribers, he has seen it gradually climb to thirty-two hundred. He has given the readers several special editions and is now working on others; is in correspondence with hundreds of congregations, lending them aid in many ways and laying plans for a real awakening. The Apostolic Way is sure to have twenty-five thousand readers ere long.

Brother, can you imagine that? It is not only possible, but probable; I am not joking. "That little insignificant few," "that uneducated element" that has not learned that the teaching of the Apostle Paul and his instructions to the church are not applicable to the church to-day; "that ignorant bunch that has not brains enough to grease a gimlet," that can not see "that the Scriptures abound with precepts and examples, authorizing the division of the assembly into classes with women teachers" and predigested literature are going to furnish the awakening.

Now brother, what are you doing? You have been helping, have you not? That is fine. You are going to continue to help, are you not? All right.

(Continued on page two.)

Things in Brief

Brother R. H. Wilkes of Davis, Oklahoma, wishes to learn the address of W. E. Wicker or a Brother McFarland, formerly of Elida, New Mexico.

Dear Brethren:

By request of a sister in Christ to come to Karnes City, Texas, I went and held a meeting; one baptized. I visited the brethren at Dale, Texas. They are wide awake there. Visited the church at Temple, Texas; preached three sermons; baptized one. May God bless them in their labors. I also visited Brother Duckworth's home. His wife is in very poor health. His expenses are very great. Let us try to help Brother Duckworth bear his burdens.—J. H. Howard, care T. J. Thomas, Robstown, Texas.

Wife was doing nicely at our new place, just two weeks, then the baseball league opened up for the season's play and she relapsed. They played five nights out of a week until late in the night; the noise was more than wife could bear. Sometimes her pulse beat would drop to forty beats per minute so we had to move. We are now away from traffic and noise, and are permanently located. In time of sickness we can not always do as we wish. Pray for us.—T. F. Stewart, 519 North Plum Ave., Ontario, Calif.

Wanted—A middle age Christian woman that knows how to care for a two months old baby and help with the house work. Can attend church each Lord's day. Write W. J. Collier, Afton, Texas.

I am enclosing a list of five subscribers to The Apostolic Way. I also report the death of Brother A. B. Kessler, who died on December 20, 1924. Brother Duckworth knew him and stayed with him while at Rincon, Georgia. Best wishes for the success of the paper.—H. D. Dasher, Rincon, Georgia.

On the second Lord's day in June I visited the brethren at Lone Star, near Coalgate, Oklahoma. Found a small congregation worshipping and teaching according to the divine order; no innovations. Their eldership is a little weak but singing good and strong. They will succeed with the right kind of help and encouragement. We had dinner on the ground with all day services at Friendship the third Lord's day. There was a great audience; seventy-two disciples broke bread. We had a soul feast of singing in the afternoon. This is my latest visit to Friendship until our protracted meeting, beginning September 1.

Calls for meetings come thick and fast; on with the good work.—W. P. Jones, Holdenville, Oklahoma.

Our little congregation is getting along very well at Healdton, Oklahoma since we moved into Sunrise addition. We have our lot paid for and have newly covered our house. The faithful meet each Lord's day to worship as the Bible teaches. I preach for them each fourth Lord's day. Two made the

confession Sunday night, June 28. Brother Musgrave will hold our meeting, beginning August 1. We are hoping for a good meeting. Brotherly love is on the increase. We number about thirty-four members. Many more attend since we moved our meeting house. We ask an interest in the prayers of the brethren everywhere.—G. W. Thompson.

It may be of interest to the brotherhood to hear from me and these parts. The churches of Christ here are dead or nearly so. A number of Holy Rollers are taking the field fast. I am in Cherokee County, twelve miles from Tablequah. I am preaching the gospel and contending for the faith; going at my own expense often, without invitation. Have just closed a sixteen days' meeting west of Tablequah; was invited there by a sectarian because she could not get her kind to preach. Preached eleven sermons; baptized one and persuaded a few dead brethren and sisters to break bread in memory of the Lord. I bought one bottle of grape juice myself; received not one cent of financial support. My clothes not fit to preach in any more, and without help will have to quit. Bad drought here; the poor can hardly get the necessities of life and the rich buy cars and gasoline with their money.

If any of the faithful want a man to preach the word and contend for the faith or show the sin of instituting a Sunday school in the Church of Christ, call me. I am glad to serve you and Christ our king; but if you want your ears tickled, you do not want me.—W. C. Aytes, care J. D. Aytes, Chronister, Oklahoma.

I can go any place for a meeting that I should be needed after the first Sunday in August. Write me at Lometa, Texas. No true to the book congregation here, but we hope to have one in no distant future.—James T. White.

I have recently been informed that one L. Clay Rogers has been telling the brethren over parts of Texas and New Mexico that I have gone off with the digressives. I deny the charge, and challenge him to give evidence showing that I have. I can not see what benefit he thinks he can derive from his falsehood. But I suppose he is trying to build up on my downfall. Poor fellow!—Jas. Douglas Phillips, Tucumcari, N. M.

The Path of Peace

"Blessed are the peacemakers: for they shall be called the children of God." But to be a peacemaker one must teach and practice those things which make for peace.

One thing seemingly necessary in order to peace is to make the Lord's day worship, regardless of any other meetings, just what it ought to be. If all congregations would do this, and see that nothing habitually interferes with it, an important step would be taken toward peace. The demand from many honest members of the church for supplementary organizations would thereby be greatly decreased. Those who do not endeavor to make the worship

adequate to help to create a demand for aids to the worship, and our opposition to this demand will likely be futile while the worship remains inadequate.

The worship should be congregational. "Each one hath a psalm, hath a doctrine," 1 Cor. 14:26. A worship in which one person does all the singing on each Lord's day does not conform to this scriptural model, and therefore tends to destroy peace. A worship also in which one person does all the teaching on each Lord's day is just as objectionable, and ought, for the sake of peace and safety, to be replaced by the true worship.

The usual method of teaching in the Jewish synagogue involved the reading of the Scripture, sitting or standing to talk, and the asking and answering of questions by the men. Luke 4:16-27; 2:46-47; Acts 17:17. It is quite clear that a very similar method was used in the early churches of Christ, 1 Cor. 14:24-31. One prophet might interrupt another, verse 30. The men, as is implied by the denial of the privilege to women, were accustomed to ask questions in the assembly, verse 35. In speaking of the church assembly James uses the Greek word for "synagogue," James 2:2. The same method of teaching is strongly implied also in Acts 20:7, where Paul was the teacher.

A scriptural worship, therefore, should be congregational. Nearly all the male members can and should take some active part. A boy who is a Christian is old enough to be used. If only a few of the older members are used in the worship, and the rest, convinced only that they should be there, come without preparation and with little interest, some good members, seeing the moribund condition of the church, may call for additional organizations in order to put life into the work.

A preacher may be profitably used by a church, and other scriptural meetings may be held, but the Lord's day worship should be unaffected by them. As an hour of singing apart from the

worship should produce no change in the worship, so an hour of teaching apart from the worship should not affect the worship. If the interest will not sustain two periods of singing or teaching, by all means preserve the meeting for worship.

To free ourselves from blame, and to advance peace and righteousness, may we seriously consider these things.

P. C. KEY.

College Station, Texas.

LOOKING BACKWARD

(Continued from page one.)

See that brother over there, meeting with the Sunday school bunch? Go get him. There is not another man that can reach him but you. Send him the paper, talk to him, tell him the Lord needs him to work in His vineyard, that He offers eternal life for His service. By and by you will win that man to Christ. I wish we could publish all the hundreds of fine letters we receive, expressing their appreciation of the paper and assuring us of their stand for the truth.

Every consecrated lover of truth everywhere, is pushing, working shoulder to shoulder, in our march to victory. Brother, that home and crown is just over the hill.

R. O. CONNER.

Funds Received for June

Cedar Hill and Murr school	
house churches	\$ 8.00
Church at Ottomwa, Iowa	5.00
W. H. Smith, Baton Rouge, La.	5.00
A sister, Corsicana, Texas	3.00

Total.....\$21.00

We thank one and all for their Christian fellowship and brotherly love toward us in our needs. Unto Him be glory in the church.

E. GILLESPIE.

McKinney, Texas.

A TRIP TO CALIFORNIA

Brothers J. N. Cowan and E. C. Fuqua are to have one or two debates on the Sunday school question. I knew Brother Fuqua years ago, and we, a few months back, had some correspondence concerning this question. Brother Fuqua saw fit to publish some statements concerning those who were opposing the "class system" of teaching the Bible. Not being able to get away from office work long enough to make a trip to California, at this time, I turned the matter over to Brother Cowan, whose time was engaged for many months ahead, but he has planned to reach California in October.

I am so anxious that the brethren in California hear Brother Cowan preach some, as well as debate, that I have suggested that he spend six weeks in the West, and if brethren will write J. N. Cowan, Robstown, Texas, at once and make arrangements with him for meetings they will be able to secure his services for that length of time. He should be able to hold some two or three meetings in addition to the debates, and his ability as a preacher will need no commendation after he has visited a place. I give him my unqualified indorsement to measure up to any demands that may be put upon him, either as a preacher or a debator.

However, the calls for Brother Cowan's time are such that if he does not engage his time for October and November in the Pacific Coast region, he will make arrangements for it here and then, of course, can only make a hurried trip to California and back.

If I felt that The Apostolic Way could afford the financial arrangements, November visiting congregations, speaking two or three times at a place, telling the brethren of the paper's work and plans for the future, giving them much information they could not get except by a personal visit from some man like Brother Cowan who is thoroughly acquainted with the work we are doing.

R. F. D.

Reasons for War Campaign

We are so anxious that all our readers understand the campaign against Christians being forced into carnal war that we here reiterate some of the reasons for this campaign.

The church has always opposed Christians taking part in carnal war when aroused on the question, but for several decades the public utterances or lack of stating its position has been such that the impression left on the public mind was that the Church of Christ has no well defined views on the subject. This we propose to overcome by letters, printed matter and public speeches.

The question has been permitted to lie dormant until many of our own members do not understand the question or what course they should follow in case of war; hence, we want to arouse them to a study of the subject.

In the last war the conscientious objector found the weight of the church so far as it effected the public mind opposed to him. In the next war we want him to have the benefit of, at least, a greater part of the church's influence. This we can obtain by registering our position with the Federal and State governments.

The leading statesmen, newspaper and magazine editors are agitating, many of them urging steps to secure world peace. A number of religious and civic organizations are taking their stand for peace; some even denying that Christians should in any way encourage or take part in carnal wars.

We believe that the Church of Christ should take a stand that will call attention to the teaching of Jesus Christ concerning this subject, and thus help to impress all that He is the leader on this great question.

It is not our purpose to ask for legislation of any kind, either State or Federal. We do not need such legislation. Our purpose is to place the matter in such a way as to give our boys the protection already afforded by the laws of the land. To do this we expect to put the church's position, the teaching of Christ, before Congress, the President and the War Department, and then before other governments. This scribe has had much experience in such work and thinks he knows exactly what to do and how to do it in the most effective way.

We shall not advocate or oppose any legislative movements that are being, or that may be made to secure peace. We are firmly of the opinion that advocating and voting for certain legislative measures are not a part of the church's function. The church is to teach, advocate and agitate the principles of Christ. And the Apostle Paul availed himself of the opportunity of teaching the principles of the gospel to the rulers on such questions as the circumstances provided him.

The agitation of peace in so many quarters gives us the opportunity to present the Word of God on this question, so we can with impressiveness present "love your enemies," "if your enemy hunger, feed him, if he thirst give him drink," "render not evil for evil" under conditions that will give these principles a power upon the mind of the world that they have never had before, and at the same time advertise the fact that the Church of Christ believes in being governed by the truth, and the truth only as revealed by Jesus Christ and His apostles.

Shall we miss this opportunity? Thousands of brethren are saying, no, with their efforts and their money. And the more that say no, the stronger will be our efforts in this great fight.

If you have not already sent in your name or had some one else send it in, do so at once. If you need blanks, write us for them. We expect to go on with the fight. Your assistance and co-operation is needed, and will be appreciated.

R. F. D.

Henrietta, Texas.

KILLING AND WAR IS MURDER.

Dear Brother Duckworth:

I have been very busy farming, and since the fifth Sunday in March I have preached every Sunday, except one when it rained us out. I am preaching at Roberts school house near home. I know the Lord is well pleased with the preaching because Satan is so mad about it. I know Satan is mad because his servants are putting up a stout resistance. False brethren are and have been opposed to trying to build up a church opposing Sunday schools here in the midst of a nest of Sunday school churches. False brethren are the worst enemies we have to contend with.

Primitive Baptists heard me a few times and brought in their preacher. I went to hear him and challenged him for a debate. He seems to be scared off now. The Methodist people are also mad because I preach at the school house. R. H. Pigue, their most dependable "Campbellite killer," is still holding some of these people in the meshes of "Pigueism." I hope to see if Pigue has drank too much skimmed milk in debate and lost his taste for debating. Prejudice, you know, is a most powerful instrument of the devil to "catch away the word out of their hearts lest they should believe and be saved." (Luke 8:12.)

I am glad you made it plain in June 15 issue of The Apostolic Way that the Bible college is of man, not of God. On the war question, The Apostolic Way is becoming a powerful weapon in the hands of God toward the abolition of murder—carnal warfare. In the parable of the marriage of the king's son (Matt. 22) it says, "slew them." In verse six and verse seven those who did the slaying are called "murderers." That is just what Napoleon and all other sensible warriors called murder, for war is just simply wholesale murder. I received a great lot of anti-war material from various sources and am thrashing it out at every opportunity. The material I received from Washington, D. C., would not go in my mail box, it was such a large bundle.

I think my brother, Leonard, and I will be ready to join the Foundation Fund by January 1, 1926. We regard The Apostolic Way as the only religious paper for us.

I want to offer the Sunday school folks at Knob Creek another opportunity to debate this year. C. R. Nichol is dead and buried as a debator. A surface observer could see we have them on the run. May the Lord bless The Apostolic Way and you.

L. W. HAINLINE.

Fulton, Kentucky.

* * * * *

Dear Brothers Duckworth and Conner:

As soon as wife and I read the announcement of your proposed visit to Hastings, Oklahoma, we at once made up our minds to attend one service, at least.

The distance to Hastings is over fifty miles, part of the road rough; the weather was hot, but Lord's day evening we set out, arriving at Hastings before night. Wish to say that after hearing you brethren that night, and associating with the church there, we enjoyed our visit very much. We drove back home that night, and would make a like trip again if opportunity afforded. Success to you brethren and The Apostolic Way.

L. C. ENGLAND.

The Apostolic Way

CHURCH OF CHRIST

2105 Second Avenue, Dallas, Texas.

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

Human Wisdom in Religion

Man's wisdom has never shown him the way of God. The knowledge of God's will has always been obtained by man only through revelation. The Bible teaches that in every age God has given to man certain truths to be believed, certain laws to be obeyed, certain promises to be possessed. Man started away from Eden with little knowledge of the earth out of which he was to obtain his living. The evolutionist is correct in assuming that primitive man knew very little about the use of the forces and objects of nature. This does not prove that he was a brute or that he came from a brute. Here is the error of the evolutionist.

The fact that man found himself alienated from God, deprived of the blessings he had enjoyed in Eden, and suddenly required to grapple with unknown objects and forces about him, naturally inclined him to depend upon his own wisdom for guidance in all things. Little by little he mastered these forces of nature, learning by experience the use of fire, utensils, weapons, etc. It was but reasonable to expect him likewise to invent gods to adore, since he felt so dependent upon his own efforts for everything. The makers of gods for men were persons whose reasoning faculties enabled them to think they could see manifestations of the Creator in His works; and fashioning their systems according to their methods of reasoning; they gave mankind its forms of false religion.

Human wisdom is, therefore, to be rejected in its claims as a guide in religion. The miracles of the Bible, the life and teachings of Jesus, and all other supernatural things of the Scriptures are to be measured by another standard. This standard Paul calls the wisdom of God. In many ways it sets aside human experience, and presents for our contemplation ideas so much at variance with those of man's wisdom that we recognize it as emanating from another source. This is one of the tests of divine wisdom. For examples, consider the promise and birth of Isaac, the healing of Naaman, the words of Jesus, the success of the early church, etc.

But in revealing to man a system of religion, God found it necessary to appeal to human experience for many

things. He could show man the folly and dangers of sin by appealing to, its manifest results. He could teach man great spiritual truths through the medium of what he had learned about nature. He could leave the circumstances and many details of obedience to His commands to man's choice and convenience. In these and other ways God has always used human wisdom. However, God never leaves to man any room to claim for himself the credit for what the Lord does. It appears to be a safe rule that whenever the success of an effort may be reasonably attributed to human skill or power, it was accomplished by human wisdom. This explains the manifest failure of many notable efforts through sensational preaching, enchanting music, etc., to produce permanent fruits of true piety and spiritual devotion. Man can so order matters in religion as to make a great show before the world. Such efforts have built the great cathedrals and the fine meeting-houses of the world, established powerful religious organizations, and exerted untold influence upon the lives and destinies of millions. Such accomplishments are so manifestly traceable to human eloquence, devotion to a cause, or the use of money, that all feel disposed to give men credit for them.

On the other hand, the quiet influence on the heart and life of God's word, the humble service to humanity often rendered in obscurity, the self sacrifice of those whose love for Christ leads them to give up worldly honors, wealth, or loved ones, is manifestly the fruit of another spirit, even the wisdom of God. It is this divine wisdom that guides wayward man into the path of true religion and salvation. All the boasted efforts and accomplishments of the age, like the buried civilizations of the past, are destined to sink to ruin. And those who have devoted their efforts to the building up of human institutions must in the end sink with these into endless death.

N. L. CLARK.

Sect Baptism

By I. C. Williams

In this my second article, I will devote some space to the administrator's authority for baptizing. And I am frank to confess that I would never baptize an individual if I did not believe I had authority to do so. Authority means power, or right to act; authorize means to commission. Jesus commissioned his disciples to "Go . . . make disciples of all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them (those baptized) to observe (to observe means to do) all things whatsoever I have commanded you." (Matt. 28:19-20). Jesus told his apostles to teach all baptized persons to do what he had commanded them. He had commanded them to "preach the gospel to the whole creation, baptizing them, etc." So Christ commands persons taught and baptized by the apostles to teach and baptize others. All disciples, restricted as above by the direction of God, have the same author-

ity and are under the same obligation to preach and teach and baptize that the apostles were. I am reminded of what Paul said in the Colossian letter, third chapter and seventeenth verse, "And whatsoever you do in word or deed, do all in the name of the Lord Jesus." In the name of means by the authority. We baptize in the name of the Lord Jesus (Acts 2:38; 19:5). And this means by the authority of Christ. The above is my authority for preaching, and baptizing the believers. To do anything without authority is illegal.

Do you believe that God authorizes men, who are not and never were members of his body, the church, to baptize people into his body, and call upon the three high names of heaven in administering the ordinance of baptism? There is no legal difference in a "sect" preacher, of whatever denomination, and just a plain every day sinner, a man who never made any profession of Christianity. So if God will accept the work of a "sect" preacher he will accept the work of a drunkard, a gambler, a robber or saloon bum. You cannot say the "sect" preacher is partly a Christian. He is either all that or just a common sinner. If "sect" preachers are making Christians by their system, which is diametrically opposed to the teaching of Christ, then Christ has two systems of making Christians, the one taught in the Bible and the one taught by "sects."

Paul, in the Roman letter, 10th chapter and 14th verse, asked this question, "How shall they hear without a preacher?" The word hear as used by the apostle, means to heed. How shall they heed (or obey) without a preacher? Again, "How shall they preach except they be sent?" Does Christ send out "sect" preachers, men who spend their lives in fighting the truth? I answer no! It is evident that baptism is the only thing one cannot obey without a preacher. Then to paraphrase Paul's statement thus: "How can they be baptized without a preacher; how can they baptize except they be sent," is perfectly legitimate.

As "sects" do not preach the gospel, of course they do not practice it. They leave out the confession altogether. Yet Christ said, "upon this rock (the confession that Peter had just made, Thou art the Christ, the Son of the living God) I will build my church, and the gates of hell (hades) shall not prevent it." To leave out this confession is to leave out part of the foundation (Eph. 2:20). Christ bore witness to this confession, 1st Tim. 6:13. Can one make the confession after baptism and be acceptable to Christ? "With the mouth confession is made unto salvation." This plainly shows it must be made before baptism, for the salvation spoken of here is salvation from past sins.

There is not a case in the New Testament where the apostles ever accepted the work of one who had never obeyed the gospel. There is not a single statement in the New Testament that authorizes "sect" preachers to administer the "ordinances" of God. How do we know God will accept their work? Paul writing to the Roman brethren, told them that whatsoever was not of

(the) faith was sin, (Rom. 14:23). And said faith came by hearing the words of Christ. Where in the words of Christ does it say that preachers who spend their time fighting the doctrine of Christ (baptism for the remission of sins; the weekly observance of the communion; the laying by in store as the only means of raising funds to carry on the work of the church; the teaching that there is one body, and that one body the church; that the Holy Spirit came in the upper room in Jerusalem and as it has never left the church, we do not have to pray for it to come down now), are the authorized representatives of Christ? I repeat if a man intelligently understands the gospel, he will not go to a man whom he positively knows is bending all his energies to fight the Church of Christ, and to belittle its doctrine, but will surely hunt for a minister of the Church of Christ to baptize him. Give me one verse of scripture that says God will accept of a baptism at the hands of a minister of a church that is fighting the one church.

John in his second epistle, 9th verse, said, "He that goeth onward and abideth not in the doctrine of Christ hath not God." All "sect" preachers have gone "onward" and do not "abide" in the doctrine of Christ, hence do not have God. God is not with them in anything they do.

A query: Can a thing that is dead do anything? "Sects" are dead, and will remain so until they have been born again by obeying from the heart that form of doctrine, Rom: 6:17-18. A man is not a new creature until he is in Christ, 2 Cor. 5:17. Gal. 3:27 tells us how we get into Christ. The church is out of the wilderness now and Christ has his ministers everywhere. God brought the church into existence by a miracle, but perpetuates it by law. God brought the church out of the wilderness in his own way, but perpetuates it by law—the law of the New Testament.

Next article will deal with types and shadows of the Old Testament.

Teurman Fund

Previously reported\$551.80
O. N. Reeves, Marion,
La., Rt. 1, Box 79..... 1.00
M. A. Wabermocher,
Fredericksburg, Texas... 5.00

Total.....\$557.80
JOHN R. FREEMAN,
Gunter, Texas.

The brotherhood is slow about raising the balance of the Teurman fund which the company asked to be paid now.

We are so anxious to have Brother Freeman pay this one hundred dollars promptly that we are going to ask again that you send in a contribution at once.

R. F. D.

Communion

"But listen, the Bible teaches us that the bread which we eat and the wine which we drink is a communion of the body and blood of our Lord. The Lord's Supper consists of one bread and one wine. Eating and drinking of this one bread and one wine constitutes our observance of the Lord's Supper, and no kind of juggling, turning or twisting can possibly make the house in which it is observed, the table upon which it is spread, the plate upon which rests the loaf, or the vessel containing the wine mean anything, or in any way be any part of that service. It's no use, Paul, it can't be did. It follows, therefore, that if you force a congregation to use only one cup, or if Brother Cameron forces any congregation to use any number of cups above one, that you and Brother Cameron have forced on that congregation something God hasn't forced, and are thereby self-condemned. Luke 22:17; Jesus took the cup and said, 'Take this and divide it among yourselves.' What did they divide, the cup or the wine? If they say that they divided the wine, how did they do that? Did they pass the vessel around and let each one take a sip therefrom? If you say yes, that's the way they did, then tell me where you read that, that I may read and be wise likewise. Listen, I am going to submit this suggestion for our consideration. Possibly each one at that table had a cup from which they had been drinking during the eating of the Passover supper, and after this wine had been blessed, that they poured a portion into each one's cup and that they drank therefrom. Now, I don't know that they did this, neither am I saying that they did. But honestly, it seems to me that Jesus Christ would extend the same courtesy to His friends at His table, that my good brother Paul would extend to his friends at his table. What think ye? . . . —W. A. Cameron, in Christian Leader.

REMARKS.

The foregoing was turned to me for attention. If any one wants to read a thorough discussion of this question, a free pamphlet can be obtained from T. C. Hawley, Madera, Calif. If the publisher of the Leader now feels that he can refute his own arguments against the individual cups hurled at the digressives when they adopted them, he should copy those articles and let us have his replies. Ira C. Moore has been bragging what he can do to those who oppose the individual cups, but he is too big a coward to divide space with those who oppose this innovation.

C. used to ride the "old Hobby," it seems; but he now rides the Sunday school, the pastor, the individual cups, etc., riding where the Bible is silent, dividing churches, as he did the church at Largo, Fla., in 1909. The church up to that time had no Sunday school, no hired "pastor," and no individual communion cups. He had been there eight years up to this time. So it is now evident that he was still riding "old Hobby" up to 1909, when he got off sixteen years ago, not twenty-five, as he here states.

C. says: "Take my advice, study this question carefully."

If he himself had done that before writing, he would know that Luke 22:17, "Take this and divide it among yourselves," was not "the cup" of the communion, or Lord's supper.

We read in 1st Cor. 10:16-17, "The cup of blessing which we bless, is it not a communion of the blood of Christ? The loaf which we break, is it not a communion of the body of Christ? Seeing that there is one loaf, we, who are many, are one body, for we all partake from the one loaf."

Now, if "the loaf" signifies "one loaf," then "the cup" signifies one cup. Now those who use cups destroy the apostle's argument for unity, just as the man who sprinkles for baptism destroys the apostle's argument (Rom. 6:3; Col. 2:12) for burial. Besides, the contents of cups can, by no law of language, be referred to as "the cup." Hence, Christ has "specified the number of cups." C. to the contrary notwithstanding.

Furthermore, Jesus said: "Drink ye all ez (from, or out of) it." (Matt. 26:27.) "And they all drank ez (out of, or from) it" (Mark 14:23).

Hence, C.'s "possibly" is impossible. and F. L. Rowe is right in telling the digressives that "the manner of participating in the Lord's supper is as clearly expressed in Holy Writ as is the 'mode' of baptism."—C. L.

But to C. "it seems" that "Jesus Christ would extend the same courtesy to His friends at His table that my good Brother Paul (P. S. Olson), would do to his friends at his table."

Well, here is what I think, Cameron: To make Jesus out discourteous, as you have, is as wicked as to make him out "dirty," as Holt, of Florence, Ala., did some sixteen years ago. C. is not the first man who has tried to "measure another's corn in his own half-bushel." So why not have beef steak, as you have on your table, C.?

Yes, "get yourself busy" in these innovations, humanisms of the last century or two, and go with the digressives as many churches of Christ are now doing. They got off the "old Hobby" of "where the Bible speaks, we speak; and where the Bible is silent, we are silent" long ago. And evidently C. can soon be where the instrumental music is and "not advocate less." The Bible says nothing about it in the worship of the church, you see. C. admits that the use of one cup is all right now, let him or any other man that can furnish a medium, affirm that: The use of individual cups in the Lord's supper is pleasing to God; and I will deny it in The Apostolic Way.

I double dare any man to do it. These new digressives do not like to be twitted about becoming "like the sects," but, like the old digressives, they are fast entering sectarian practice.

H. C. HARPER.

"The Orphanage Not a Substitute for Mother"

We publish the following statement from The Literary Digest, written under the above caption. Read the statement with care and meditation. Herein is a great principle and should be dealt with by members of the Church of Christ with an intelligent understanding of the teachings of the Word of God relative to such matters.

This scribe has persistently opposed institutional child raising. The physical welfare of the child may be cared for in an institution, but the spiritual, the mental training must have the individual contact, the individual touch, the motherly care.

The material side of a literary education is drifting farther and farther away from parental care and such drifting is very detrimental to the child. Every father and mother should take personal supervision of their children's educational development, and orphan children should be given as nearly as possible the same care and consideration. This can not be done

in orphan homes fostered by religious institutions or by the State.

Every dollar spent in building orphan homes is just that much used against God's plan and purpose for the development of the most precious jewel on earth, the infant child. The amount of money used in building, equipping and maintaining orphan homes if used in a way to encourage caring for children by foster parents would care for more children and care for them better.

The violation of the divine principle in any duty placed upon man interferes with efficiency, tends toward human misery and widening of the breach between the masses of the human family and the God who gave them their being.

Read the statement carefully.

"ORPHAN CHILDREN WERE ONCE CARED FOR just as we care for chickens and puppies, but the ideal to-day is to find a good home or the child whom circumstances have robbed of a mother's care. Opinion seems setting against the institutional system, since years of study have convinced experts that children do not thrive morally, physically and mentally in the mass as they do, separately, in private homes. There is no substitute for maternal love and care, and to expect them of an asylum is simply to expect the impossible. As a permanent home for the early years of dependent children," says Dr. R. R. Reeder, "the orphan asylum should go out of business. Its day is past. It is not the real home, physically and morally, any courtesy of speech claim to be such."—Dr. Reeder, himself an outstanding orphanage superintendent and one of the foremost authorities on child care here and abroad, thus sums up his experience of twenty-five years in child welfare in an article in The Survey Graphic, a social welfare magazine published in New York. For twenty years Dr. Reeder was superintendent of the New York Orphanage, Hastings-on-Hudson; he was formerly a member of the faculty at Teachers College Columbia University, and he served as Commissioner for the Serbian Child Welfare Association in America.

Dr. Henry Dwight Chapin, who originated the Speedwell Unit twenty-two years ago, is quoted as recognizing a profound "biological and social reason why remedial efforts for children should take place in individual homes in order that the best and most lasting result may be attained." The infant thrives under what he calls the "therapeutic value of mother love." Commissioner of Public Welfare Bird S. Coler is quoted as saying: "The State can do a great deal, but it cannot raise children."

The scientific experience and investigation here mentioned in consideration with the scriptural teaching should convince members of the Church of Christ that home is the place to care for children until they are old enough that their spiritual welfare can be cared for by the church. The home and the church are the two divine institutions and are able to care for the spiritual welfare of the human family from birth to the grave. Let us magnify them and condemn all theories, organizations and practices that destroy or interfere with their proper functioning.

R. F. DUCKWORTH.

EVOLUTION IN THE PUBLIC SCHOOLS

Most of the people, including many of the brethren, are resting easy in the belief that their children are not being taught the principles of evolution. Read the adopted texts on such subjects as history, physiology, physical geography, etc., and decide for yourself. Then take into account the fact that the teachers are being trained for the imparting of these false and infidel theories. Child Study, a course required by the State University and approved by the Department of Education for the obtaining of a high school certificate in Texas, teaches that in one stage of man's development he was a worm. Then he was a fish, and later his fins became legs and arms. Note the following quotation, "Our trunk muscles originated in the worm; those of shoulder and thigh in fish; those of arms and legs in amphibia; the hands as such were developed by arboreal animals (animals that dwell in trees)." Brethren, be careful for the welfare of your children.

Gunter College, Gunter, Texas, employs teachers who are able and willing to expose such theories. Moreover, the church at Gunter sees after the spiritual training of our young people. Send your boys and girls to us.

We teach from the first grade up through two years of college.

JNO. R. FREEMAN, President.

Sunday Schools

(Concerning Sunday schools of every name, shade, grade, kind and color.) In a former article, I presented twelve different objections to Sunday school. In this article I wish to record a few more objections to this man-made institution.

13. Instrumental music divided the Church of Christ only once in the last fifty years; but Sunday school has divided the Church of Christ twice in the last fifty years, and is still dividing it. I had just as soon have instrumental music in the church as to have Sunday school in the church. I heard all the arguments that were made in their favor forty years ago until I learned them by heart. And the same arguments they used then are used now. The main argument was this: "We want it; we are going to have it; it has come to stay. If you folks do not like it, you can leave when you get ready." In answer to this argument, I used to say, "Yes, the devil has come to stay." If it is right to have organs and Sunday school in the church because they have come to stay, then it is right to have the devil in the church, for he has come to stay. In fact, drunkenness, gambling, lying, stealing, adultery, fornication and many other crimes have come to stay. Therefore, if the argument will hold good in the former case it will in the latter case. If not, why not?

14. In Matt. 16:19 Jesus said to Peter, "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Question, did Peter "bind" a Sunday school on the people? If he did, then of course, it was "bound" by the authority of heaven. But as Peter did not "bind" a Sunday school on the people, therefore, it was not bound by the authority of heaven. Hence, the Sunday school was not originated by the authority of God, but it was originated by the authority of men. It was not established by the authority of God, it was established by the authority of men. It does not exist by the authority of God, it exists by the authority of men. It is one of the "plants" which the heavenly Father hath not planted. Jesus says, "It shall be rooted up," Matt. 15:13. It did not come from Jerusalem, it came from Gloucester, England. It did not start on Pentecost, it started about 1750 years after Pentecost. Hence, this modern man-made Sunday school is only about one hundred and forty-four years old.

15. In John 16:13 Jesus said to the twelve, "when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come." Question, did the Holy Spirit "guide" the apostles into "all truth"? If he did not, then Jesus stated a falsehood. But we dare not accuse Jesus of telling a falsehood. He said the Spirit would "guide" the apostles into all truth; and the Spirit did just what Jesus said he would do. Question, did the Holy Spirit guide the apostles into a Sunday school? If he

did, then of course, the Sunday school is a part of "all truth." But as the Holy Spirit did not guide the apostles into a Sunday school, therefore, a Sunday school is no part of "all truth." "All truth" was given by the Holy Spirit, received and preached by the apostles, obeyed and enjoyed by the church about seventeen hundred and fifty years before any human being ever heard of a Sunday school. The Holy Spirit "guided" the apostles to introduce, establish, enforce and execute the plan of redemption that is revealed to us in the gospel; and this plan, when established by them, was full, complete and perfect in every way, without any of the modern improvements, inventions, or devices of uninspired men. Is any man ready to deny any of the foregoing? If so, let him stand up and relieve his mind. That is the way I am doing, and going to do with all the power that God gives me.

16. In 2 Pet. 1:3 the inspired man says, "according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Question, does the modern Sunday school "pertain unto life and godliness?" If it does, then Peter told a falsehood, for he says that Christ "hath given" all things that pertain unto life and godliness; and as Christ did not give the Sunday school, therefore the Sunday school does not "pertain" unto life and godliness. Of course, if Christ had given the Sunday school, instead of Robert Raikes of England, then it would have "pertained" unto life and godliness. Moreover, the verb "hath given" is in the past tense and expresses past action—something already done. Peter did not say that Christ will give all things that pertain unto life and godliness, but he hath given. The act of giving all things had been completed more than seventeen hundred and fifty years before the days of Robert Raikes, therefore the Sunday school established by Robert Raikes of England about the year 1781, is no part of the "all things" that "pertain" unto life and godliness.

The "all things" given by Christ included the divine plan, by which his word was taught to old and young, to saint and sinner, for many centuries with great success—far greater success in leading men to Christ than all the modern man-made schemes combined.

JOSEPH M. WALTON.
Browning, Ill.

A Query With a Queer Answer

In the Firm Foundation of March 31, 1925, appears a question from a Brother Pendergrass with Brother Kidwell's answer. Brother Pendergrass asks, "If the Bible study is conducted at an hour separate from the worship of the church, could we not allow the use of musical instruments there as well as to allow them in our homes?" Brother Kidwell gives two reasons why instrumental music should not be used in our Sunday Bible studies. First, he says it does not require their use in teaching Christians their duty, nor in teaching sinners the will of the Lord.

Neither does it require division into classes to teach the same things. But Brother Kidwell will use the class method, although it is not required, and condemn the music because it is not required. The import of the question I think was, that if the Bible study was no part of the worship, that music used in such study, at such an assembly, separate from the church assembly, could not be objected to on the ground that it would be instrumental music in the worship. In order to make the use of musical instruments appear wrong, Brother Kidwell has to connect his Bible study with the worship of the church, and calls it the "God-appointed work and worship." But in debating this question with the class advocates, they all claim that the Bible study meeting is in no way connected with the Lord's appointment, that it is had at a time that does not conflict with the Lord's appointment. They will not allow division into classes, nor women teachers, nor musical instruments at the Lord's appointment, but they make an appointment of their own, where they have the classes and women teachers, and could have the organ, or piano as well. If the young folks want to put a piano in the Bible study meeting, they can do so, and Brother Kidwell cannot consistently object as long as they keep it apart from the worship.

His second reason is, "such a course would not be training the children in the way they should go in the work and worship of the Lord." Again, "Where the instrumental music is used in the home as a matter of entertainment or pastime, the children should be taught that it should not be used in the Lord's appointed work or worship." First, be it remembered that this "special Bible study" meeting is not a meeting for worship, and if the children can be taught that it is all right to have the music in the home but not in the worship, why can they not be taught that it is right to have it in the Bible study but not in the worship, seeing that the Bible study is apart from the worship. If it would be training the children in the way they should not go the work and worship of the Lord to have it in the Bible study meeting, why would it not also be training them in the way they should not go to have it in the home? If you can train them in the home with it, and keep it out of the worship, you can train them in the Bible study meeting with it, and keep it out of the worship. Brother Kidwell, you will have to connect your Bible study meeting with the worship of the church to logically keep it out, and when you do, you will have women teachers in the church assembly. When you make an appointment of your own so as to give the woman the privilege of public teaching which the Lord does not allow in his appointment, you also make an appointment where people can bring in anything else that the Lord would not allow in his meeting. If a woman desired to have the privilege of teaching publicly and using musical instruments at the Lord's meeting, the meeting for worship, Brother Kidwell would say, "No, sister, you cannot do these things in this meeting, but we will have an appointment of our own where you can teach publicly, but you

cannot even bring your instruments into our meeting." Is not that queer? Suppose this sister says, "I will make an appointment in my home where we have musical instruments, and I will teach a class there and use the instruments in connection with our songs." Has she not as much right to make such appointment where she can do what the Lord forbids her doing in the worship of the church, as Brother Kidwell has to make an appointment of his own where she can teach in that way the Lord forbids her in the worship of the church? It seems that if we want the musical instruments in the Bible study, it is the worship, but if we want women teachers in public, it is separate from the worship. That sure is QUEER.

J. N. COWAN.
Robstown, Texas.

Meeting at Fort Worth

Brother John R. Freeman of Gunter, Texas, closed a two weeks' meeting Sunday night, June 28, with the Church of Christ on 27th and Broadway, North Fort Worth, Texas. The visible results of the meeting were three confessions and baptisms, with a number of others who took membership with the congregation, expressing a desire to worship the Lord as the New Testament directs. All told, it was a good meeting, and we believe that it greatly strengthened the brethren in the sufficiency of the Bible to guide them in whatever work the Lord requires them to do.

Brother Freeman's faithful and earnest contention for the Bible, and it alone in all the work and worship of the church, leads those who hear him, to say that he is one noble and true man of God. On the last night of the meeting Brother Freeman discussed the question of "Teaching the Scriptures." To this question, he devoted nearly two hours. No one seemed to tire of the long service, but all went to their homes with a better understanding as to how the Lord wants His Word taught to the people. As to cleanness of life, purity of speech, humbleness of spirit, yet true and faithful to God's Word, I am constrained to say that John R. Freeman has few equals, and none that excel. May his kind in the house of God be greatly increased is my prayer.

R. H. HOWARD.
1004 E. Belknap,
Fort Worth, Texas.

We get mail in all kinds of shape at this office. Sometimes the envelopes come unsealed with check or money order enclosed. Sometimes we get checks unsigned. And as we go to press we received a booklet on the subject of "War and Peace," by one I. F. Tanner. We have not had time to read the booklet, but would have written thanking the brother who sent it, if he had signed his name to the letter, or even had his return on the envelope. We thank him for the booklet and have laid it with our unread papers and books; will in due time scrutinize it. We are glad to read anything on this subject that may in any way assist us.

Not Revealed in God's Word

"The man that loves God is the man that comes to God's word with no ideas or notions of his own. His only idea is to simply learn what God's will really is, as it is revealed in his word, and his only desire is to faithfully and zealously do what God wills for him to do.

"What God wills for men to do is revealed and commanded in his word. It is not God's will that man do anything that is not commanded in his word."—Gospel Advocate, June 18, 1925, page 578.

Now this is all good with the Advocate when instrumental music, missionary societies and sectarian doctrines are being discussed in that journal, but what about the Sunday school class system of teaching? Since the Gospel Advocate persists in propagating the institution of the Sunday school class system, claiming it as the best method of teaching God's Word, I earnestly call upon the first page editor to show us where God has revealed the thing in His Word? But the editor continues to refuse to give us the passage in God's Word that reveals and authorizes the class system. I here build a logical syllogism, taking the editor's statement as the major premise.

1. "What God wills for men to do is revealed and commanded in His word."

2. But the system of dividing the assembly into classes with its plurality of teachers including women, all teaching at the same time is not "revealed and commanded" in God's Word.

3. Therefore, God does not will for men to divide the assembly and use the class system of teaching. (Syllogism 1).

1. "It is not God's will that man do anything that is not commanded in His word."

2. Dividing the assembly into classes and using a plurality of teachers, often including women, all teaching at the same time is a thing that "is not commanded in" God's Word.

3. Therefore, it is not God's will that man divide the assembly and use the class system in teaching His Word. (Syllogism 2).

All those general principles apply equally against the Sunday school class system as against missionary societies and instrumental music in the worship.

God's will as to how the order of teaching shall be observed in public capacity is clearly revealed in His Word, and no church or assembly can use the class system without setting God's order aside and substituting a man-made system instead. The Advocate declares that they who do such a thing do not love God; for such is just as true with the one innovation as it is with the others. It is, therefore, most dangerous to come with our own ideas and notions, displacing God's order of doing things by following our own way instead of God's revealed will.

Read 1 Cor. 14:31-35; 1 Tim. 2:11-12; for here we learn that God's will revealed is that the speaking "in all the assemblies of the saints" (public capacity, as the context shows) be done "one by one," that is, by one person at

a time, and that by men only; requiring that the women "keep silence." All who do otherwise depart from God's way and follow the way of man. It is just as essential to practice right as it is to preach right. But those of the Gospel Advocate preach it right on general principles and practice it wrong, that is, they practice it wrong when it comes to the order of teaching in the assemblies when they divide into classes and have a plurality of teachers including women, teaching at the same time in public capacity, which God's law forbids, as in the passage cited.

J. P. WATSON,
Cockeville, Tenn., Rt. 9.

That Silver Dollar Again

Our readers will remember that not long ago I made mention in these columns, by way of analogy, that the congregation when met as the "one body" for teaching the Scriptures and then divide into several groups or classes to do such teaching was like the man who cut the silver dollar into four parts supposing that the United States government would accept each part of the silver dollar thus divided for its proportional part of the original dollar. Such conclusion would be preposterous, and only the ignorant and unlearned would think of making such attempt.

The United States government would lay no claim to any relation whatever to any part of the dollar so divided. It would no longer be Uncle Sam's original dollar. It is no longer his money. So the Church of Christ when it "comes together in one place" as the "one body" to teach the Scriptures can only maintain the oneness of the "one body" by remaining intact as one congregation. The very moment it divides the "one body" into several groups or parts, it ceases to be the original "one body" as it first assembled. I believe that any man that is honest with himself, his God and the truth can see this.

These statements as published in a former issue of The Apostolic Way seem to have struck a tender spot in some of our readers, judging from several criticisms I have received recently. I am always glad when my humble efforts to teach some truth happen to go home to the heart of some wayward brother whose teaching and practice have brought trouble and division in my Master's house. But I notice that at least some of these would be criticisms come not from honest hearts, but were prompted only by a desire to cover up the truth and evade the real teaching of the Bible on this question.

It has always been a real pleasure to me to assist my brother in coming to a better understanding of God's Word, when he shows himself to be honest and has a desire to learn the truth. But I am so constituted that I have no desire whatever, to engage in a discussion, either public or private with any man whose only purpose is to cover up the truth and especially when such man poses as a member of the Church of Christ. However, for the good that might come to others, if one or more of my critics desire to

discuss with me the question of teaching the Scriptures, they affirming that dividing the congregation into groups or classes for teaching the Bible with women as the teachers, is scriptural, I should gladly deny. It must be further understood that my critics must furnish for the discussion equal space in either the Christian Leader, Gospel Advocate, or Firm Foundation to which The Apostolic Way may give. Until such arrangements are made I have no intention of having any discussion touching on the question of the Sunday school or its system of teaching with any man. When such agreement has been made with above named papers I am ready for the debate.

R. H. HOWARD.
1004 E. Belknap St.,
Fort Worth, Texas.

Work in the East

The tent meeting at Schoolfield, Va., was good considering the weather. We were rained out twice; had a three nights' freeze out. Brother and Sister Hall and their children are about the only ones in that large town who were acquainted with pure unadulterated gospel preaching. However, we had very good crowds and good interest. One baptized; one restored and others almost persuaded. I preached one discourse on why we leave out the use of instrumental music in the worship, which was taken by even the sectarians.

I preached ten nights at Winston Salem, beginning June 1. Handing out cards announcing my subjects

brought people from all parts of the city. Three were baptized, others interested. The church is a unit. Brother Charles, a gospel preacher, holds his membership here. Brother L. D. Campbell, highly spoken of by the brethren as an able gospel preacher, is doing a good work at this place and the surrounding country.

Owing to previous arrangements, my stay in North Carolina was altogether too short. If the Lord wills, I shall certainly go back to Virginia and North Carolina. My preaching was surely appreciated there. A true gospel preacher can not be encouraged more than when he is made to realize that his labor is not lost.

J. A. O'NEAL.
Covington, Ind.

A Special Invitation

I am now in a meeting at Whitesboro, Texas, the place where the Johnson-Saunders debate was conducted recently. I find a marked and growing interest in this section of the country in favor of the truth. We expect the meeting to continue, the Lord willing, until Sunday night, July 19. On that night I intend to speak at unusual length on the subject, "The Sunday School." I should be glad to have a full attendance, representing the communities for many miles around. Do not forget the place or the time. Either make it convenient or go to some inconvenience to come.

Yours for the truth,
JOHN R. FREEMAN.

"WHERE GLORIFY GOD?"

"Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:21.) Paul plainly tells us in this to glorify God in the church; not in the Sunday school, Bible college, fraternal orders, or other human institutions. My dear brethren, all the good that can be done through these human institutions, can be done through the church, hence, to the glory of God. I contend that when we do a part of our work through the above human institutions, that we are robbing God's divine institution, the church, of the glory that is due it. To rob the church of the glory that is due it, is surely to rob the Lord of the glory that is due Him. But hear Him: "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images." (Isa. 42:8.) From the foregoing, we learn that the Lord is a jealous God and that He does not consent to divide His glory or honor with any one. How can we conclude that God will be well pleased with us when we attempt to offer our service and honor to Him through institutions unauthorized by the God of heaven?

Why isn't the church accomplishing what it should be? One of the main reasons is because brethren of talent, means and influence have devoted an important part of their means and influence to the fostering of human institutions instead of glorifying God in the church, as we are directed to do in His blessed Word. If all the money, time and influence that are devoted to the perpetuation of human institutions, were devoted to the church of the living God, it would shine forth in its splendor and grandeur of a city set on a hill. But, alas! brethren will persist in their robbing God of the glory that is due Him and His church, in order to be popular with the world, it seems.

I have not one day of my time; not one cent of my money; not one vestige of my influence to give to the fostering of bodies, other than the dear old Church of Jesus Christ. We are not our own; we are bought with a price—bought with the precious blood of Jesus Christ. Therefore, let us glorify Him in the blood-bought institution. God help us to love the church and to love and respect His blessed Word. May we be able to sing with hearts o'er flowing with love and admiration:

"I love Thy Church, O God;
Her walls before Thee stand.
Dear as the apple of Thine eye;
Engraven on Thine hand."

The desire of one who loves the Church of God.

309 S. Platinum Ave., Deming, N. M.

HOMER L. KING.

Cowan Going to Winters

Some may ask, "Why is Cowan going to Winters?" I have worked in Runnels County for several years, and have done my best to get all the brethren in the county to cooperate in the great work of the Master. While at Ballinger in a meeting for the Ninth Street Church of Christ, in May, I took the personal responsibility of writing the brethren worshipping at Eighth street the letter given below. As it included the Sunday school brethren at Winters, I think it will be beneficial to publish it in connection with the announcement of the Winters meeting. The letter will be self explanatory:

"To the brethren worshipping at Eighth Street Church of Christ, greeting:

"I have carefully considered the present conditions of the cause of our Master in Runnels County, and have noted the fine spirit of cooperation among the different congregations, with but two exceptions. Your congregation and the one at Winters are the only ones but what are working in perfect harmony in evangelizing this county.

"It seems that every point within your reach, where you could send the gospel out, is opposed to your doing so, on account of the fact that you maintain a hired pastor, and division into classes to teach the Bible. The congregations in the rural districts that desire your cooperation, will not use your preachers, for they fear they will sow seeds of discord among them.

"I have done a great deal of preaching in this county, and have never seen a better spirit of cooperation manifest. I have held several meetings in destitute places in the county, without the promise of support, and the brethren from the various congregations have attended and helped with their presence, songs, prayers and means, so that I have always been well supported. It is possible to hold meetings at any point—school house—in the county without having to worry about finance.

"The work would be greatly advanced if we could have your cooperation. Runnels County could be a radiating center to evangelize adjoining counties. In the Spirit of our blessed Master, I ask, can you afford to withhold your influence from this work, for the sake of maintaining a method of teaching which you admit is only optional, or non-essential to acceptable teaching?

"At present, you are surrounded with congregations opposed to your practice, so that you are greatly handicapped in mission work in your own county. I am prayerfully asking you to study the situation carefully, and let us have your cooperation in the great opportunity now before us in sowing the seed of the kingdom.

"I am sure that I am voicing the sentiment of the brotherhood all over the county who belong to the congregations above referred to. We all want every Church of Christ in Runnels County to be perfectly joined together

in the same mind and same judgment. The salvation of souls is far greater than we can compute. The division now existing between us, will be the cause of souls being damned rather than saved. Oh! the terrible responsibility! Our solid stand together would do more toward the salvation of souls than your class method can ever hope to do in this county. In the name of Christ, and as a brother in the Lord, I ask you to give up your non-essential practice and let us work together. Would be glad if you would read this letter to the congregation, for I want them to know the interest I have for them all. Please let me have a brotherly reply as soon as convenient."

To the above letter, I received no reply, and can not say if it was read to the Eighth Street Church. In Ballinger we have a good loyal congregation where those who are opposed to the innovations can go to worship God, but in Winters we have a number of brethren and sisters who are opposed to the Sunday school and the hired pastor, and there is no place for them to worship where they will not have to endorse with their presence, and support with their means, that which they believe to be wrong. There are quite a number of loyal churches in the county who are willing to cooperate in establishing a loyal congregation at Winters, and build them a place to worship.

I have agreed to assist them in this work, and will be with them in a meeting including the second, third and fourth Lord's days in August, 1925. We contemplate this will be the greatest meeting ever held by the Church of Christ in Runnels County. Watch the columns of this paper for further announcements.

J. N. COWAN.

A Human Innovation

I notice in the Firm Foundation an article headed, "Restoration of Primitive Christianity," by John E. Dunn, in which he says, "I wish to offer some thoughts for the consideration of those who read them." In this article Brother Dunn says that we can only come to the knowledge of the truth by a continued study of the word, and cites us Jno. 8:31-32. Admitted from his argument that we should not try to build up by trying to reform the denominations, but by trying to restore the primitive doctrine of the apostles and practices of the primitive church in their days; which is right.

He says we should by the study of the Bible, become familiar with the doctrine and practices of the apostles and church in that age, and take up the work where they left it. To that I say amen.

Will Brother Dunn please tell where in the New Testament that the church conducted a Sunday school, and had women teachers in it? If you can not do that, Brother Dunn, then you had better quit even tolerating the Sunday school; by so doing you will be nearer a complete restoration of primitive Christianity than you can

ever hope to be otherwise. It is clear to all that if this practice is without scriptural warrant it is a human innovation, therefore, digressive. Will Brother Dunn, or any advocate of the Sunday school, cite us to just one quotation in the New Testament where the church was admonished to teach children or where an apostle was commanded to teach them or where the church should set up an institution to teach them. I do not believe that even a Bible student is ignorant enough to think that children were included in the commission as recorded in Matthew or Mark. If they were, it is clear that children were to be baptized. If the children are not included in the commission there, where do we find authority for teaching them?

J. K. BALLOU.

The Bunger Meeting

Dear Brother Duckworth:

Brother H. C. Harper held our meeting the third and fourth Lord's days in June. We had a fine meeting; three obeyed the gospel, all grown people. We had large crowds and good interest. Brother Harper did some as fine preaching as could be done. He shunned not to declare the whole truth. We are very glad you were able to secure Brother Harper to hold our meeting.

I am sending you a check for \$5 to pay the telephone fees you were out in securing Brother Harper for us. If there is any over you use it as you see fit. We are with you in the fight for the truth.

J. L. RHOADES.

Bunger, Texas.

Thanks, Brother Rhoades, but we make no charges for our trouble or the expense of telephone calls. That is one part of our work to try to assist brethren in getting in touch with preachers for such work as they may desire done, and when we can render assistance in that way we are very thankful for the opportunity.

We have credited the \$5 as a gift, to our maintenance fund and shall endeavor to use it in such a way as to be of the most assistance to the cause of Christ.

We certainly rejoice that you had the privilege of hearing Brother Harper. We are looking forward to the opportunity of hearing him while in his meeting at Farmers Branch, beginning July 19. It has been several years since we had the privilege of hearing Brother Harper and we are anticipating a feast of good things. Brethren close enough to Farmers Branch to attend this meeting will be well paid for their visit.

R. F. DUCKWORTH.

They Should Advertise

The experience I met with to-day has caused me to want to say a few words. I came here from Fort Smith, Arkansas, where there is a loyal congregation and where I attended church services every Lord's day. To-day is the first Lord's day I have been here. I wanted to meet with a loyal congrega-

tion, so I set out to find one. After searching the city directory and telephone book and failing to find any trace of one, I set out inquiring of people who had Bibles in their hands, but did not find out anything about one.

There are three large cities here with 100,000 population. I wonder if there are not a few members of the Church of Christ in these great cities. If there are, they surely must be asleep. I have read the boasting from the northern papers about what they are doing. Is it possible they have overlooked these places? If there is a congregation here, why is it that no one knows where it is?

Brethren, let us take warning and be alive in our community; let the people learn the truth and not hide ourselves where we will not be known about. I am anxious to know if there are any members of the Church of Christ in Moline, Illinois; Rock Island, Illinois or Davenport, Iowa.

W. R. DUNCAN.

Moline, Illinois, 414 8th St.

Announcement

Brother N. L. Clark will begin a two weeks' meeting at Waco, July 17. All in reach of Waco should attend this meeting. We hope to have one of the best meetings ever held in Waco. Brethren and sisters let us all work and help Brother Clark in this meeting. We believe it is Brother Clark's duty to preach the gospel to the world. We also believe it is the duty of the church to develop its members after becoming members of the body of Christ.

I think we should all read and read Brother Conner's article on "Something Wrong" and act on the same. Let us examine ourselves and not be guilty of being like the congregation he mentioned.

J. C. MOORE.

Waco, Texas.

Our Purpose

It is the purpose of the publisher of The Apostolic Way to make it an open forum. That does not mean we will print everything sent to us. But it does mean well and thoughtfully prepared articles on both sides of any question will have a chance of reaching our readers, so far as space may permit.

We will not agree to publish anyone's article in advance of their writing such article, but no article will be kept out of the paper simply because we oppose the ideas therein expressed. We are not trying to build up a sect or put up a theological wall around our readers. If we have concrete views on any question, we purpose to reserve the right to express or not express them just as we may determine. If someone writes an article with which we agree and we desire to allow someone who does not agree with it, to reply, we reserve the right to do so. If we receive an article with which we do not agree, we reserve the right to make any comment we see fit or have someone else to do so or publish the article without comment.

In other words we want it understood that while we reserve the right to a final say, we do not propose to close the columns of our paper to all matter except that which is in harmony with our views. Usually a religious journal is confined to the matter with which the managing editor is agreed.

We want it further understood, that we are not, in any way, responsible for the views of any articles published in the paper by its editors or contributors, unless we elect to state our indorsement.

In other words the columns of this paper are not bound by the pet views of the publisher or any of its editors or anyone of its supporters or contributors.

R. F. DUCKWORTH.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year.

DALLAS, TEXAS, AUGUST 1, 1925

Vol. 11. No. 23.

She Is Doing Wrong

Dear Dr. Trott:

Information wanted on the woman question. If woman is commanded to keep silent, how can she sing according to Eph. 5:19 and Col. 3:16? Then go to 1 Cor. 14:34 and apply to the context. Does Paul condemn a part of his preaching? I think not. Here is the way it looks to me: he says in 1 Tim. 2:12 "I suffer not a woman to teach nor to usurp authority over the men." Now, Brother Trott, this looks to me like the subject he had in view was teaching and usurping authority and he showed plainly the subject. As you brothers teach it would bar a woman from singing or asking elders or any one else for information on sacred scriptures. It is hard for me to think that God isn't willing to enlighten his children or even an alien.

Brother Trott, I have confidence in you as being as able to answer the question as any one. A congregation at Kimmundy, Ill., has no man to lead and a good God-fearing woman has to lead the church. Now, Brother Trott, according to you brethren they could not have any services. Would it be scriptural, under such conditions, for a woman to lead or go back home and have none? I am anxious to hear from you and if you deem this worthy of publishing you can do so or you can answer privately. I sure would be pleased to see the Way a weekly paper. It certainly pleases me to see the pictures of such good faithful heroes, who can look in the faces of all sectarians and not be ashamed to defend the word of God and I do believe the Way is making the greatest sacrifice for a world peace of any one on earth. I told my brethren here the same before I ever heard you people were engaged in such a fight. I subscribed for the Way last November and I sent in a query, but never received any reply. I hope I can get attention to this, because it is only the truth I am looking for.

I am now sick while I am writing this and am sure you will find some mistakes.

Sincerely, a seeker,
J. E. MODGLIN.

It is always a pleasure to answer questions that bear in them the mark of sincerity. Sometimes many queries arrive, bearing upon the same point, and often it occurs that an article is in process of publication that covers the question asked and in such cases, it follows that some of the queries do

not appear. We try to so manage as to cover the greatest number of issues with the least space as it is impossible to publish all such matter that comes to hand.

Paul certainly does not contradict himself (nor do we) when he commands the women to learn in silence and not to teach or ask questions in the assembly and neither does he bar them from singing or obtaining a knowledge of God's word. Those who are not really seeking the truth about the matter, as this brother seems to be doing, but are trying to uphold an unscriptural practice by handling the word of God deceitfully, try to confuse the minds of their hearers by bringing in the singing, when the language employed by the apostle, makes it perfectly clear that his restrictions apply to the oral teaching done in the assembly for the edification of the church. Any woman who is seeking for knowledge can obtain it as well out of the assembly as in it. Will any one tell me that a woman can not obtain as much information from preachers, elders or any one else in private as by lifting up her voice in the assembly against the express command of the apostle? Paul says it is a shame for a woman to speak in the church: shall we believe this or shall we deny it? That seems to be the only question involved and if we answer that rightly (scripturally) there will be no difficulty.

God's laws are not to be tampered with and it is plain to even a child's mind, if unprejudiced, that Paul was speaking about the talks made in the assembly when he commanded the women to learn in silence and that singing comes in an entirely different category.

As to the good sister who leads in the church in Illinois, she is doing wrong—as wrong as Uzza did when he reached up his hand to stay the ark. It is reasonable to suppose that his reasoning was along the same line as that which would justify that sister: the ark needed steadying and there was no one else to do it, but the consequences were fatal.

Brother Modglin does not intimate that there are no male members in that church and I am inclined to suppose that there are, but they are reluctant to do their duty and as long as this sister is willing to violate God's command to relieve them of it, I suppose they will continue to shirk, but even if there are no men in the congrega-

tion, that does not justify any substitution. I have known the same process of sophistry employed in justification for affiliating and communing with sectarian churches when there was no church of Christ to meet with and one is just as illogical as the other. In this day of cars it is usually the case that some church is available with which to meet and if not, it were far better to move to where there is one, even at a great sacrifice, than to disobey a positive injunction of the Lord. It is better to do nothing than to do wrong. The great mistake of this age is in trying to get the Lord out of difficulties and endeavoring to meet situations that we think he has overlooked. "Known unto God are all his works from the beginning of the world," (Acts 15:18) but the works man has invented to help the Lord out of his difficulties are certainly not known to him or accepted of him. "For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again?" (Rom. 11:34, 35). We have the mind of Christ, the gospel of our salvation; let us put in all of our time in carrying out its provisions and not a single minute seeking to figure out what circumstances, if any, will render us exempt. I am sure there are no exemptions.

G. A. TROTT.

Things to Think About

While in company a few days ago with a preacher of some note and ability who tries to defend the Sunday school system of teaching the Scriptures, he said: "My observation with those who oppose the class system is that they are men of no ability and wholly unable to teach the Bible themselves, and all they do, or can do, is to devote their time in objecting to what the other fellow is trying to do." But he further said: "There is a great and hurtful extreme, very prevalent among those who use the class method of teaching. This trouble comes from the number of college preachers among us who know absolutely nothing of New Testament Christianity, whose only desire is to find a soft snap, and one of the first things they do after leaving school is to advertise for a pastorate. This class of preachers among us are rapidly turning the Church of Christ over to the world."

This preacher closed the conversation with me by saying, "Brother Howard, things are looking blue and discouraging to me." I listened with much interest while the brother made these, with many other statements of similar import. Now, the question should be with us, who love the truth, "Are these statements true?" I have been satisfied for a long time that most of these "college made preachers" would sooner or later bring much trouble and confusion in the house of God. As a rule they know very little about the true teachings of the Bible. And as for the God ordained work and worship of the Church of Christ, they have very little, if any, regard.

Many of the old time preachers, who yet remain with the Sunday school and its attending societies, clearly see where the church will end if they continue to follow these "cunningly devised fables," delivered to them by these "jelly-bean" preachers. How long will these old brethren, with many of the younger ones who know the truth, continue to be led away from the simplicity of the worship in God's house, is a question I am not able to answer.

But how about the other class that is said to stand back and do nothing except to give his objection to the other fellow's method of teaching the Scripture? Is there such a class of brethren among us? I am inclined to believe that there are such among us, to teach our neighbor the Word of God, we surrender our rights and just claim to be a faithful disciple of Christ. Think on these things, my dear brother. (Continued on page two.)

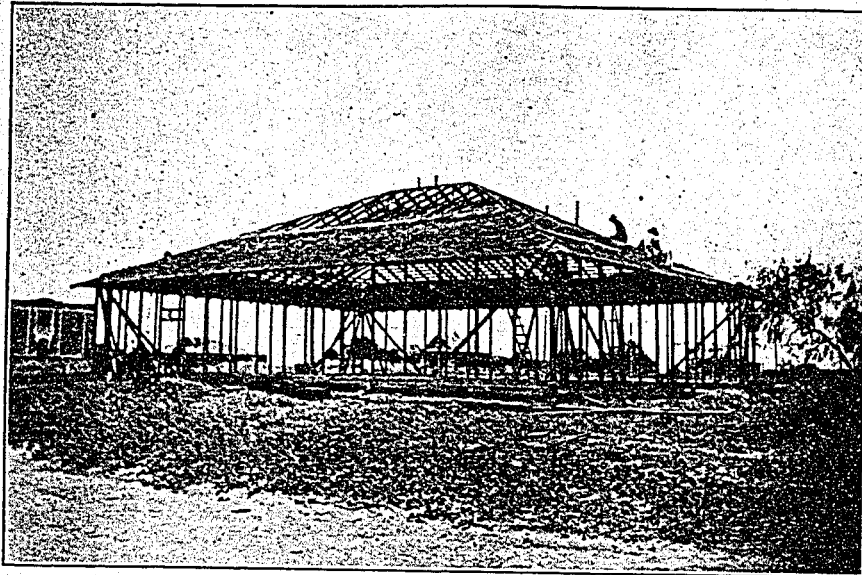
No August 15 Issue

Our office help works hard; eight hours per day; six days a week, often working overtime. For this we pay them about one-half of the price paid for such work in the commercial field. We feel that they are entitled to a few days rest or diversion from the regular routine. Hence, for this, as well as other reasons, there will be no August 15 issue.

The publisher will be busy as usual. He does not know how to take a vacation. Could not if he would, and would not know how if he could.

R. F. D.

THE TABERNACLE AT WINTERS



The above is a cut of the tabernacle under construction for the Winters meeting. Since receiving the picture, from which this cut was made, the brethren have written us, "the tabernacle is completed."

Winters is the only town in Runnels County where there is no sound Church of Christ. The brethren living at and near this place have been forced to meet and worship with the Sunday school folks or go to other places to worship. Other congregations in the county became interested in the work; determined to plant a loyal congregation in this city, and secured Brother J. N. Cowan to do the preaching. The different churches are going to attend this meeting in mass. It has the prospect of being one of the greatest assemblies of brethren in many years.

The Runnels County brethren are very anxious to have churches of other counties visit this meeting, which is to run from August 8 to the 23, inclusive. There was some talk of a call

for a general get-together meeting, but owing to the fact that other meetings were in progress in different parts of the State, this idea was not pressed. But if several brethren from each congregation, especially in nearby counties, would visit Winters during this meeting great good would come from their having been together and from the object lesson of the work done in Runnels County. Brethren are expected to attend the meeting from places two or three hundred miles around.

Brother Conner and I have agreed to speak at Winters on the war question the night of August 15. We would like to have some from every congregation in that section of the State present if it is possible for them to be there. During the speeches Saturday night and our association with the brethren Sunday, we will be able to give them much information concerning the work and the plans for furthering the principles of primitive Christianity. R. F. D.

HEAR THE WAR QUESTION DISCUSSED

On Saturday night, August 8, Brother Conner and I have agreed to be at Graham, Texas, to speak on the war question; and we are hoping that every nearby congregation will see to it that they get the information, we have to give, at first hand. We shall be with these brethren Sunday and Sunday night the Lord willing.

On Friday night, August 14, we are to speak in the tabernacle at Abilene; and we are expecting brethren in nearby communities to attend the Abilene meeting. Do not fail to be present. We have something to tell you at each of these meetings, and when you have heard the discussion, you will see more in this question than you have been able to see before.

Then on Saturday night, August 15, we are to be with the brethren at Winters. We expect to reach more congregations in these three meetings than we have heretofore been able to reach in three visits. You will not only have the benefit of the speeches, but the privilege of getting acquainted with many brethren from many sections. Come early and get acquainted with each other, and renew old acquaintances, before time for the speaking. Just remember that all who can will come, and all who will can come.

R. F. D.

Appreciates Brother Stewart

The meeting at Celina, Texas, July 5 to 12, with Brother J. H. Stewart, of 749 Willow street, Abilene, Texas, recommended by you, doing the preaching. All seem to be well satisfied with Brother Stewart as being sound in the faith of our Lord Jesus Christ. We think all are satisfied with the way he presented the truth, so simple and plain. While no additions were added, all were strengthened and built up. We regret the meeting could not go on another week. We very much hope to have Brother Stewart with us again, if it be the Lord's will, that we may be strengthened in the one body.

May the Lord bless your labors and his in the one way. May we all work before the Lord, that we may grow nearer and dearer to Him and one another. Remember us, as well as all who have obeyed the gospel, and love Him. Be of one mind in obedience to His will, that others may see and obey Him.

JESS S. DAVIS.

Celina, Texas.

"One Body"

"And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Col. 3:15). "For as we have many members in one body, and all members have not the same office: So we being many, are one body in Christ, and every one members one of another." (Rom. 12:4-5). "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ." (1 Cor. 12:12). "But now are they many members, yet but one body." (1 Cor. 12:20). From the foregoing, it is evident that there is but one body. But what is that "one body" that Paul speaks of in the above passages? Let the Bible tell its own story. "And he is the head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." (Col. 1:18). "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church." (Col. 2:24). "And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." (Eph. 1:22-23). These and such like Scriptures plainly teach that there is only one body, (the church), by the authority of Jesus Christ. But hear Paul again: "For the husband is the head of the wife, even as Christ is the head of the church: and he is the Saviour of the body." (5:23). Hence, Paul teaches that Christ is the Saviour of the body; not bodies. But the religious world would have us believe that there are many bodies, (churches) in which one may be saved; but mind you, Paul did not say that Christ is the Saviour of the bodies; but of the body: one body,

if you please. Christ built his church. (See Matt. 16:18). All others were built by man. Then, can we afford to risk our salvation in these man-made churches? Why not make sure of it by being loyal and true members of "the one body?"

And now, brethren, how about organizing other bodies, such as the Sunday school, Endeavor, Missionary Societies, Bible Colleges, the various "fraternal orders," etc., to carry on the Lord's work? Can we speak as the "oracles of God," and at the same time contend for these other bodies? Certainly not. Paul says there is one body, not many bodies. O brethren, if we could only grasp the idea that the church, the blood bought institution, is big and broad enough for us to do all the good that it is possible for a Christian to do, in and through that institution; without organizing or being members of any other body, it would eliminate so much division and ill will from that "one body." Could we but see the beauty and the grandeur of the church; how that it stands above, and is superior to any other body, yea, and all others combined, surely we would manifest a different disposition toward the church; and also toward the human institutions. May God speed the day when His people will come to the knowledge of the truth, concerning the usefulness, the superiority and the sacredness of the blessed kingdom of Jesus Christ! And may God help us to be more liberal with our time and means for the furtherance of this wonderful institution, the church!

HOMER L. KING.

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THINGS TO THINK ABOUT

(Continued from page one.)

er, and when you object to a false and unscriptural system of teaching the Bible, be ready yourself with "the more excellent way" to show just how and I fear their name is legion. Yes, I am very sure that the preacher was correct when he said, "Brother Howard, many of your people stand back objecting to our way of teaching the Scriptures by the class system, yet they never 'show us the more excellent way,' by teaching the Bible themselves in the way the Lord requires. The progress of truth is being hindered in some localities where I go, by many of the brethren failing to prepare themselves to teach the Word of God. There can be no excuse for such, and in the judgment, my brother, you will have to account to the Lord for not obeying him.

The Lord told us to study that we might be able to teach others. And when we neglect to prepare ourselves the Lord would have the work done. When I hear such accusation made against you as the preacher made to me, I should be glad, very glad to be able to truthfully say: "Sir, your accusation is false," but now I can not.

Yours for a true and faithful brotherhood in Christ.

R. H. HOWARD.

1004 E. Belknap, Ft. Worth, Texas.

DO YOUR BIT

It makes my heart rejoice to see the great fight that is being waged against Christians taking part in carnal warfare. In a small way I have been contending for this truth for over twenty years. It appears that almost everyone says war is wrong, but because of the fact that we are called by the Government, we are relieved of any personal responsibility. The apostles never considered that God would excuse them if they quit preaching when the rulers told them not to preach any more in the name of Jesus; but they went on preaching and gave no heed to their commands and threats, even when they knew their lives were in danger. Then why should we not follow their example? Let us get exemption from war if we can; but while we are working for this favor, let us not fail to teach the young brethren what they should do if they are called upon to take up arms against their fellowman. The best I can do is to commend the action of Brother O. W. Myers, and the brave souls who were with him in persecution for not taking part in the late World War. How my heart goes out to them, and how I would love to clasp their noble hands. I do believe they would have given up their lives rather than disobey the Lord. May the blessings of God be with them. During the World War my heart was made sad by the teaching of some of the brethren I dearly loved.

There are many fields in the great Christian war I will not be able to do battle, but if I can not do any more than give a cup of water to some poor, tired, thirsty soldier of the Lord Jesus Christ, I believe I will be counted as one who helped win the great war against sin, and will be able to rejoice when the last great victory is won. So let us not think that we can take the least part in war and not be guilty of the whole. I can not go to Washington to plead this great cause, but I will feel that whatever the outcome is, I have a part in it, because I helped to send Brother Duckworth there to do the work I could not do.

H. C. YOWELL.

Whitesboro, Texas.

HEROES OF PEACE

(E. A. Hunter.)

Saturday is the Fourth of July. Thousands of people will attend its celebrations, witness its display of fire works, and enjoy its picnics, with little or no thought of the significance of the day. There will be many displays of military power and efficiency, much martial music, and many speeches in eulogy of the heroes of the American Revolution and the great World War. But for many it will be a day of solemn reflection and high resolve. Multiplied thousands as they reflect upon the horrible atrocities and suffering of the Great War, which we were told was "a war to end war," will be thoughtfully and carefully studying some means by which that promise may be made a reality. And it is well that they should.

There were 26,000,000 combatants and non-combatants killed in the great World War according to the estimates of Prof. Bogart. To this must be added 20,000,000 wounded, 9,000,000 war orphans, 5,000,000 war widows, 10,000,000 refugees. The direct cost of the World War was \$186,000,000,000. We burned up \$9,000,000 per hour, or \$215,000,000 per day. Beginning with the birth of Christ, down to the end of 1925, it would take more than \$20,000 per hour to pay that debt.

President Harding pointed out in 1923 that 85 per cent of American taxes went to the expense and obligation of war and 15 per cent to the promotion of the ideals and practices of peace.

These figures are staggering, but if we ever have another war the cost of the past war will dwindle into insignificance. Sherwood Eddy points out that since the signing of the armistice in 1918 the range of guns has been doubled, and speed of tractors trebled, and the destructiveness of aeroplane bombs increased ten fold. Machine guns are now available which fire 1,500 shots per minute. An automatic cannon has been perfected which fires 120 one-and-a-quarter pound shells per minute. We now have a sixteen-inch gun which hurls a missile weighing more than a ton a distance of 27 miles. A speed of 200 miles per hour is not now uncommon for airplanes. During the last

war 400-pound bombs were considered highly effective. Now 4,000-pound bombs are available. The Chemical War Service has discovered a liquid approximately three drops of which, when applied to any part of the skin, will cause a man's death. One plane carrying two tons of the liquid could cover an area 100 feet wide and seven miles long in one trip, and could deposit enough material to kill every man in that area by action on his skin. Deadly disease germs are also available. "The great future weapons of war," says another, "will be deadly germs." We have since the war discovered and developed germs which, dropped down upon cities and armies, will slaughter a nation in a day. Furthermore, rapid progress is being made in projecting electric rays through space with deadly effect.

In view of these startling discoveries and advances how can civilization endure another world war? Escaping the range of guns, who could escape the range of gas, germs and deadly electric rays? In view of these facts are you surprised that hundreds and thousands are arising and demanding that we outlaw war? Up until recent years war has been regarded as necessary and inevitable. Now outstanding leaders in every nation are declaring that war must go. And it is these who dare to set themselves boldly against all previous conceptions of war, against the forces of selfishness and greed which make for war, that I have designated as "Heroes of Peace."

The churches, too, are addressing themselves to this task. A dozen national church bodies have recently passed ringing resolutions on war and peace. The Northern Baptist Convention "declares its conviction that war is a wrong method for settling international disputes, and that because it is wrong, the church must not only condemn war, but take an active part in discovering and promoting the things which make for peace."

The Methodist Episcopal Church says: "Millions of our fellow men have died heroically in a war to end war. What they undertook we must finish by methods of peace. . . . We are determined to outlaw the whole war system."

"The Presbyterian Church in the U. S. A. pledges all of its energies to the outlawing of war. We see in war's cruelties, made more terrible by modern invention, not only a menace to civilization, but also a definite challenge to the followers of the Prince of Peace."

The Friends, in General Conference assembled, declared: "We believe the whole system of determining right by violence and destruction rather than by friendly conference and negotiations is fundamentally wrong, inefficient, and irreligious."

The Central Conference of American Rabbis recently went on record as opposed to war. "We urge upon our fellow citizens and upon those who guide the destinies of our land that they adopt an uncompromising opposition to war. We believe that war is morally indefensible."

These are mere references. The resolutions from which they are taken are rather lengthy. Many other references and resolutions might be quoted if space permitted.

The churches then are taking the first step towards outlawing war by developing a national conscience opposed to war. When that conscience has been sufficiently developed national leaders will cooperate in finding some way of permanently averting war.

Are the Peace Crusaders right? Are the churches right in their stand against war? In their effort to abolish war they are not only obedient to the Prince of Peace, they are following the admonition of modern military leaders. Lloyd George says, "If the churches of Christ throughout Europe and America allow another war to fructify, they had better close their doors. The next war, if it comes, will be against civilization itself." Lord Bryce says, "If we do not destroy war, war will destroy us." General Pershing has said, "It would appear that the lessons of the last six years should be enough to convince everybody of the danger of nations striding up and down the earth armed to the teeth." General Tasker H. Bliss says, "The responsibility is entirely on the professing Christians of the United States. If another war like the last one should come, they will be responsible for every drop of blood that shall be shed."

Let us then take the call and warning of these churches and military leaders seriously and join at once in this crusade for a warless world.

* * *

The foregoing, published in The Lampasas Record, July 2, 1925, written by a presiding elder of the Methodist church, we consider worth its space on this page, and we hope that every reader of this paper will carefully consider the points mentioned, in connection with other things that have been, and will be, said on this page.

R. F. D.

The Apostolic Way

CHURCH OF CHRIST

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

Brother Clark's Position

By J. C. FALKNER.

I agree with our brother that "we are discussing an interesting and important subject." And I shall here try to have "something new" so he can have no excuse for quitting the subject until we arrive at the truth.

If he is using Bible terms in a sense different from that in which they are used in the Bible, it behooves him to define the terms used and show in what sense he uses them. Perspicuity demands this.

He contends that people are "sons of God" before baptism, and cites Acts 15:9 and Gal. 3:26. He contends that the persons here designated "sons of God" were such before baptism,—and not that one must be begotten before he is born, nor that one unborn is not an heir, things not in dispute.

"Purifying," or "cleansing" as some render the Greek, is defined by Thayer: "Free from corrupt desire, from sin and guilt." Green says: "To cleanse from sin, Acts 15:9."

Now it is evident that such have the remission of sins.

But our esteemed brother, as I yet understand him, contends they become such sons before baptism and are purified, citing in proof Acts 15:9 and Gal. 3:26. But to this I demur—

1. Because the Greek of Acts 15:9 reads "the faith," which includes all the commands of the gospel to the sinner out of Christ; so also does Gal. 3:26 read "the faith," as the brother knows.

Now a question: Was the Greek article omitted here to give support to a human doctrine? or was it omitted in conformity to a law of language? And if the latter, please state the law.

And while you are telling us this, please tell us the law of language that requires the article to be used before "faith" in verse twenty-five, as it is in the Greek, and to be omitted in verse twenty-six, as it is not omitted in the Greek, when translating into English?

In fact, was it not a human creed that dictated this difference, and not a law of language at all?

Thayer says: "Since it is the business, not of the lexicographer, but of the grammarian, to exhibit the instances in which the article is omitted in the N. T. where according to the laws of our language it would have

been expected," we are forced to the conclusion that there are "laws of language" governing the use of the article in those languages that have it. Hence, your "To any one who knows Greek usage, therefore, the presence of the article in Acts 15:9 means nothing," comes with poor grace from one who knows both Greek and English. Now dig up your old grammars, brother, and tell us these "laws of language" that govern in these texts cited. This will be something new, and I feel sure it will be interesting.

That "faith" effects a "change," is true; but not the "cleansing" of Acts 15:9 and Gal. 3:26, without the water, baptism.

Listen. "But the faith having come, we are no longer under a tutor; for ye are all sons of God in Christ Jesus through the faith: for as many as were baptized into Christ did put on Christ." (Gal. 3:25-27.)

If this is not a correct translation of the Greek here, please point out to us the errors.

Again: "And put no difference between us (Jews) and them (Gentiles), having cleansed their hearts by the faith." (Acts 15:9.)

If this is not correct as a translation of the Greek here, please correct it. And I will also ask you to give the force of gar in Gal. 3:27.

You say you can not "understand how baptism can change the purposes, desires, confidence, affections, etc., of a man's heart."

Well, I can. It deepens them. Baptism as commanded by Christ is a faith service. Hence, infant baptism is not a baptism commanded by Christ. Repentance: "A change of mind." Repent: "To change one's mind for the better, heartily to amend the abhorrence of one's past sins."—Thayer.

Repentance involves the "mind," hence, faith enters into repentance. Therefore, repentance does not make a man quit sinning any more than faith does. And faith does not "cleanse" a man's heart, nor does it make a man quit the love of sin until it enters into repentance as an element that reaches the mind to produce a change. And the "heart" is not "cleansed" (Acts 15:9) until one has obeyed the command to "be baptized in the name of Jesus Christ for the remission of sins," a faith service. (Acts 2:38.)

You tell me: "You have given up your former contention that the unbaptized can not love God."

Will you please quote the language where I so contended? If I ever had such a thought, I do not know it.

You said: "The sinner who believes that Jesus is the Son of God . . . Such a believer has a purified (Acts 15:9) heart."

This I do not believe to be true. I asked, "What Scriptures teach that a man's heart is 'cleansed' before he obtains the 'remission of sins'?" Your answer is, "Acts 15:9."

I do not believe this passage so teaches; hence, I have given a few new things on this line for you yet to consider.

"Dead to sin." I asked you, "What Bible statement shows that one is 'dead to sin,' as the term is used in the Bible, before one is baptized?" You

said, "No one has argued such a thing here."

Will you kindly tell the brethren, then, that one who is "dead to sin," in the Bible sense of the use of that term, is baptized and has the remission of his sins? And when you use this term in any other sense than its Bible signification, you are in duty bound to define the term, else you cause confusion. If you want it to signify the colic, or something else, say so.

Thayer says of baptized "into Christ" and "into his death": "To bring by baptism into fellowship with Christ, into fellowship in his death, by which fellowship we have died to sin, Gal. 3:27; Ro. 4:3." (p. 94.)

We have "died to sin" by this fellowship, and this fellowship is not reached until we have been baptized. Hence, Thayer says of cleansing, purifying (Acts 15:9), "a cleansing from the guilt of sins: wrought now by baptism, 2nd Pet. 1:9, now by the expiatory sacrifice of Christ, Heb. 1:3." (p. 312.)

Yes, I do insist that the "sons of God" (Ro. 8:16, 17 and Gal. 3:26-28) are heirs. The book says so—"and if children, also heirs."

Says our good brother: "Brother Falkner's sinner never dies in any sense until after he is buried." Again: "Brother Falkner makes no provision for any death before burial."

But I have shown, and provided for, death before burial. Here it is: "And you being dead in your sins." (Col. 2:12, 13.) And this was before burial in baptism, too. Then it was that the sinner was quickened, or made alive, and arose "alive unto God, but dead indeed to sin." (Col. 2:12, 13; Ro. 6:11.) And this is not Brother Falkner's theory; it is the teaching of the Word of God.

Brother Clark's sinner is dead (dead to sin). Whatever he may mean by this, it is not consistent with the Bible term "dead to sin," as therein used) and when he is "raised" in baptism, he is still dead in the same sense.

Where does the Bible reckon "the embryo child" or "the begotten, but unborn child" as "children of God"?

J. C. FALKNER.

Wesley, Ark.

REMARKS.

I have no more to say on the main issue of this controversy. I have stated my views and my reasons for them. This is sufficient. I do not think Brother Falkner's article worth the space it occupies, but to be perfectly fair to him I publish it.

The challenge he issues concerning the uses of the Greek article, perhaps, merits slight attention. I am opposed to bringing into our papers contentions over rules of Greek grammar and meanings of Greek words. I study such things, in fact, I spent many years in college in the study of such things. But I have been so disgusted with men who posed as critics of Greek and Hebrew literature, that I am almost ashamed to mention such matters. Besides, we are not writing for Greek scholars. How does the average reader of this paper know who is correct in a controversy over a Greek word? To satisfy Brother Falkner and, maybe, help some one else, I shall ask him to examine Rom. 10:17; Col. 1:4; Eph. 6:16; James 2:17-20, and 1st John 5:4. In my Greek Testament (W. & H.) the article occurs in all these passages. Many others could be cited. Goodwin's Greek Grammar, pp. 206-208, gives rules for the Greek article in classic usage. I do not have at hand a special grammar of the N. T. Greek, but on this point they differ very little with Goodwin.

Let us study prayerfully and carefully the whole Bible on any subject we investigate. Let us always remember, too, that truth is self-consistent. Therefore, on any doubtful question, that position is safest that most fully harmonizes all the passages on the subject.

N. L. CLARK.

NO DEBATE WITH SOMMER

The proposed debate with Daniel Sommer seems to be lost. While he was in California he challenged the world from the Pope of Rome to the Salvation Army to debate. He had his proposition on a chart and displayed boldly, offering to affirm that the church of which he was a member was scriptural in origin, name, doctrine, practice, work and worship. Brethren in California who heard him, accepted his challenge and wired me to know if I could do the debating. I wired them that I could. Then Sommer said that he would not debate unless they would agree to have the debate put in book form so that all could get the benefit of it. They agreed to do so. He questioned their authority to sign the proposition for me, and they presented my telegram authorizing them to sign for me. In fact, they met every demand that he made, but he backed down from an oral debate. He wrote me suggesting a written debate, specifying some rules to govern the same. I answered that I would agree to his rules and suggested that we confine our speeches to some specific points of difference. This has been, at least, two months ago, and I have never received a reply.

I have given up all hope of getting to debate with Sommer, either in writing or orally. I am writing this to inform the brethren at large as to the present standing of the matter. There was quite an interest manifest in this debate, and quite a few brethren are anxious to know what became of it, so I have briefly explained in the above. I predict that we will never have a debate with Daniel Sommer.

J. N. COWAN.

A Discussion of the Communion

Third Affirmative

Proposition: The wine is an emblem and represents, in the Lord's supper, the blood of Christ; and the loaf is an emblem and represents the body of Christ.

The brother now tells us that the language, "this is my body" and "this is my blood," is "literal." But in The Apostolic Way of April 1, I asked any one to affirm that this language is literal, and I would deny it. To this, the brother replied: "No one, so far as I know, would be willing to affirm the proposition that he lays down, unless it would be a Catholic." I replied: "the Catholic takes the literal view, hence, our brother admits that the language is figurative." He now says it is "literal."

But he says, "the bread does not become his physical body." He holds that the language is "literal," but he has no use for this "become" business of the Catholic. The Catholic view is, that through the incantation of the priest the bread and wine become the literal body and blood, of Christ. But the brother will not have any of this become business, yet he holds the language is literal. So I suppose with him the bread and wine were always the literal body and blood, of Christ—his "flesh and bones." (Luke 24:39.)

He says, "I actually see it (his broken body) right before my eyes." And he eats the actual flesh and bones of Christ, too, if the language is literal. And thus your negative reduces to an absurdity.

He says, "I do not deny that there are such things as emblems, types and symbols, neither do I deny 'mental intercourse' or any other definition of these words that you quote."

I see; but you will have none of these—you actually see the body and eat the bones and eat flesh! I see; yes, I see, brother.

And you say: "The physical bread is his body just like the church is his body (Eph. 1:23)."

Then, since you hold that that is literal, you have this literal. Hence, you have the church (mortal beings) the literal body of Christ, which is immortal. (Acts 13:34.) This you can not escape. If the language is literal, the thought of identity is expressed, as when I say, the boy is John. So with you, wine and blood, bread and body, church and body, are identical. You can not escape this absurdity.

You say, "the cup is the blood. Do you believe it?"

I say, yes; and the language is metaphorical; not a relation of identity but a relation of comparison, similitude, emblem, type. And type (tupos), as defined by Thayer (p. 632) does recall a past thing—"represents it to the mind," to use his exact language. And in this sense type and emblem are synonymous, as given in the dictionary.

There is "a pointing back," brother, for we "show the Lord's death." (1 Cor. 11:26.)

The cup is the New Testament, the wine is the blood of the New Testament, and the bread is his body (Luke

22:20; Matt. 26:26-27). In each case there is something (cup, wine, or bread) that brings to the mind (represents, to bring to the mind—Dict.) something different from the thing itself (New Testament, blood, or body). Hence, the bread and the cup are emblems and represent the body and blood of Christ.

Communion is "joint participation," hence, the apostle's argument for unity from this idea. (1 Cor. 10:16.) But this does not mitigate against the idea of "mental intercourse" that is in the word.

No, you did not say, "the loaf and wine were emblems of themselves." But in trying to show that they are not emblems, you said, "we are not discussing the literal body and blood of Christ; we are discussing the bread and wine in the cup, whether they are what the Lord said they were or not. Therefore, because they are not the Lord's literal body and blood, they do not become an emblem." And I showed that the very fact, which you here admitted, that they (bread and wine) were not "the literal body and blood of Christ," is the very thing that makes them (bread and wine) emblems, they being "that which brings to the mind something different from the thing (blood or body) itself."

But now you go back to the "literal" side, to escape this, I suppose; since a thing can not be an emblem of itself. But I have already attended to your "literal" claim, which you now make.

You admit that we must discern the Lord's body (1st Cor. 11:26) in this institution, but no one can do this without "mental intercourse."

Christ's literal blood, not the wine we drink, is the blood of the New Testament. (Heb. 9:12-17.)

H. C. HARPER.

Third Negative

Yes, I now say exactly what I said in the start, "literal bread, literal wine in the cup." No change to his physical body and blood as the Catholics have it; or to an emblem as you would change it without authority. Do you get it now? Do I see, I see? I hope you do.

No, I have no use for any theory that has to change a divine order to fit human supposition, either Catholic or Protestant. (Please read article in The Apostolic Way, April 1.)

Now you suppose. Yes, you suppose that is and has been your line of argument all the way through this discussion. I did not expect anything else when you offered to affirm an "emblem" a word that Holy Writ knew nothing about; of course, you suppose.

No, you supposed wrong, it was not always his blood and body. It was made that when Christ our Lord so ordered it. (Matt. 26:26-28.) But, of course, you do not want to believe it. Why do you quote Luke 24:39 in regard to his resurrected body, and then try to make ridicule out of the language of our Lord and the Apostle Paul?

You asked me, how I showed the Lord's death except mentally, and I gave you a scriptural answer, and you know it.

Now once more for the benefit of honest truth seekers, I will repeat the words of our Lord just as the Apostle Paul gave them. Here they are, 1 Cor. 11:23-29. Verse 23, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: (literal).

Verse 24, "And when he had given thanks, he brake it, and said, take eat; this is my body, which is broken for you: this do (not something else, but this do) in remembrance of me."

Verse 25, "After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, (not mental imagination, but this do) as oft as ye drink it, in remembrance of me."

Verse 26, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (Not mental imagination, you do shew).

Verse 27, "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord." (Not guilty of an emblem of his body and blood). Why? Because no emblem was there to start with. "I see; I see."

Now brother, do you do this or do you just imagine that you are eating literal bread?

Your style, when you look on the emblem you suppose you can see the Lord on his cross. But I do not suppose anything of the kind. I know you can not see him there. But when I look at his body broken on his table, the loaf, I know that I see it. And he said for me to show his death this way until he comes again.

Church mortal body, too bad, too bad. The Lord's body immortal. Is

that so, my brother, that the Lord has an immortal body? I do wonder, but that poor old mortal church which Paul called his body, (Eph. 1:23; 1 Cor. 12:27). Well, I reckon that it is just an emblem of that immortal body, just brings it to our mind, is not a body in reality. Paul just called it that like he did the loaf. He meant an emblem of his immortal body. Now, deny the church being his body because he has an immortal body, will you? "Oh yes, I see; I see."

One Cor. 11:26; All his attempts to make this mental intercourse, he has failed, as set forth in doing this "ye do shew." It is present, not in the past; but in the act of doing it, you show it—no pointing backward here. Therefore, no type, no emblem.

Brother, you did not tell just when the true worship was to be set up. You say we are using types and emblems in our worship to-day. Tell us please, when we can have a true worship and not a type worship.

You say, "Christ's literal blood is the blood of the new covenant and not the wine we drink," quoting Heb. 9:12-17, which quotation does not so state.

Now, I am glad you showed your hand. Let us hear Christ: "The cup is my blood of the New Testament," (Matt. 26:28; Mark 14:22-24; Luke 22:19-20 and Paul, 1 Cor. 11:25). But you say, not so. You select a Scripture that does not say that it is the blood, but does say by that means he became mediator of a new covenant. Now what blood was put in that new covenant he made? The cup, so says Christ and Paul. They do not talk to suit you, so you are forced to dispute their word. "This cup is the blood of the New Testament." (1 Cor. 11:25).

JAS. T. WHITE.
Lometa, Texas.

CASS STATION, GEORGIA

I will go over to Rincon this afternoon, July 18. Brother Dennis has been over there all this week, but they wrote for me to come, and they would use me at a school house, or continue the meeting there.

Then back with Brother Lampp a few days, and if we hear from Brother Sawyer of Atlanta, I will stop there on my way to Cass Station. I will be at Cass Station the first ten or twelve days of August.

At this writing we have not heard from Brothers Taylor, Shelnutt nor Parnell. May yet hear from them.

The last news from home, the folks were well as usual. Hope Sister Duckworth and the baby are doing fine by this time. Feel free to suggest to me the things that come into your mind.

B. J. PARKER.

Brother B. J. Parker, at my insistence, went to Alabama and Georgia to assist the brethren there during the months of July and August. This field is largely a mission field. The work is badly needed, but the man who does it, works at a sacrifice. The few brethren at Cass Station are very poor, and if Brother Parker gets a support for this meeting, it will have to be by donations from brethren at other places. I wrote Brother Myrick that I would send him \$10 for that meeting. I do not have the \$10, but shall try to get it some way. I would be glad that some other brethren would contribute to this work, if they feel so disposed. If you send direct to Brother Parker, you had better send to Sherman, Texas, Route 3, his home address, and to which place he will return about September 1. Or if you send it to The Apostolic Way, specifying that it is for that work, we shall see that Brother Parker gets the money, and that the brethren at Cass Station are advised of the amount sent, with the names and addresses of the persons sending.

R. F. D.

Sunday School Curiosity

Have you noticed how the leaders of the "Sunday school" faction run to the Old Testament (Moses) when pressed for proof of the scripturalness of the "Sunday school"? They nearly all do it; why do they?

If I may guess, I will say—because they cannot find a sentence in the New Testament, and to some the "old" way seems as good as the new. This, as I will try to show, is a foolish thing to do, and also a very dangerous thing.

They search the synagogues; the temple; the reading of the book of the law by Ezra to all the people; men, women and all that could understand, gathered around him in the street in Jerusalem, after the return from Babylon. (Nehemiah 8). But they find nothing that can be recorded as reasonable proof, or that in any way resembles the "Sunday school." When Ezra stands on a pulpit of wood and reads the book of the law to the listening people around him, where can any one whose mind is not befogged by prejudice see anything that resembles a "Sunday school"? They find nothing in the synagogues that fits their "Sunday school" any better. They can find scriptural authority nowhere.

They may dig and delve as much as they will in the Old Testament for proof that the "Sunday school" is a scriptural institution, but if they succeed as they are trying so hard to do, what will they accomplish? Just this, as I see it: They will, in justifying the "Sunday school" in that way, compel themselves to justify the use of "instrumental music" which they have so long and persistently condemned. Is this so? How can it be denied?

If the use of the "Sunday school," or something like it in the Old Testament justifies the "Sunday school" now, by what sort of reasoning can any one conclude that the use of "instrumental music" in the Old Bible does not justify its use now? So in trying to defend one unscriptural thing they add another that they have been fighting for fifty years. It looks like they might be jumping out of the frying pan into the fire. They seem to not scent this danger at all, but where there is a grain of proof for the "Sunday school" in the Old Bible, there is a pound for the "instrumental music." The Old Bible is laden with it; see I Chron. 23:5; 2 Chron. 29:25. These Scriptures give ample proof for the "instrumental music" in the Old Bible, whether God or David authorized it. Some think God did it, while others say David did; any way there is plenty of it there.

But there is no such thing as a "Sunday school" in the Old or New Testament. The New Testament is so silent about the "Sunday school" that I suppose they must go to the Old and try to squeeze something out of it. And it looks to me like they have squeezed out more than they intended. Let them abide their logic, if it is logic, and buy some organs and be popular.

I have still another serious objection to the "Sunday school." It is not only an innovation without a semblance of authority, but it is a human invention,

started in Babylon; antagonistic to God's "home school" in which children were to be brought up in the nurture of the Lord. It is ignoring, on failing to operate, the "home school" as God directed in Deut. 6; and turning the "home" work over to something else, or not doing it at all, that started this falling away; and the supposed necessity for the creation of some human invention or institution to bring up the children in the Lord's way.

The people were foolish enough to believe that there was an easier and better way to teach and train children than the way the Lord pointed out in Deut. 6. It would greatly relieve the parents of that trouble of teaching their children, and the church could do it better than they could. You see that the Lord's way in Deut. 6, began with the father loving God with his whole heart, and first filling his own mind with the Lord's teaching, then diligently teaching it to his children every day in the year, beginning at the cradle. That required too much time and trouble; the human substitute required only about one hour in a week, and that by somebody else, whether qualified or not. This gave great relief to the fathers, but was a calamity to the children, the church and the world; and the church and the world are footing the bill to-day as all people who are keeping abreast of the times well know.

I said the "Sunday school" was started in antagonism to God's "home school," and I repeat it. Any human substitute for a divine institution is antagonistic to it, whether so intended or not. The person who can not see, in the light of the world's experience, that the "Sunday school" is antagonistic to the "home school," and has about put an end to the "home" teaching, surely needs a little spiritual eye salvation.

A. M. GEORGE.

Albany, Texas.

Brother George, in a private letter to me, expresses the thought that the foregoing may be his last article. His affliction is such that he can hardly see, and can hardly feel the pencil between his fingers as he writes.

Brother George is about ninety years old.
R. F. D.

Meeting at Shreveport

On July 4, we had with us Brothers R. F. Duckworth and R. O. Conner of Dallas, Texas. Their mission here was in behalf of the church, which should be the greatest interest in life, of every thoughtful Christian. Carnal warfare was discussed from a Bible standpoint; proving without a doubt that Christians, as soldiers of Christ, can not entangle themselves with carnal warfare. We feel that much good will result from these instructive talks. A number of out-of-town brethren and others came to hear, and so the message spreads. If these brethren can only succeed in this great work, then the prophecies spoken of in Micah 4:1-4 and Isa. 2:4 will be fulfilled, which would mean much to the Christian.

The Church of Christ everywhere should encourage this work, and help these faithful brethren all the way, un-

til they succeed in this great work. For if this is right, and there is no doubt about it in my mind, then we should be as interested as they who are making the greater sacrifice, leaving nothing undone that we can do with influence, and money. The warning statement in Jno. 9:4, "The night cometh when no man can work." Then, oh! let us follow our Leader by saying, "I must work the works of Him that sent me, while it is day." How sincerely we should heed these words.

Brother N. L. Clark of Fort Worth, Texas, was with us July 5 to the 15, preaching morning and evening each day, to a very interested assembly. Two young persons made the confession and were baptized during the meeting, for which we are thankful. The series of talks Brother Clark made were the best we have ever had. Much good will be the result, I am sure. In these talks, he spoke of two growths of the church, an outward growth and an inward growth. We should each strive to grow strong in Christian graces as our personal growth, and win every soul we can for Christ as an outward growth. Diligence should be our watchword. In Acts 18:25, we read that Apollos, "Being fervent in the spirit, he spake and taught diligently the things of the Lord." Also in Rom. 12:11-14, read, Every Christian who wants to please the Lord should faithfully carry out both inward and outward growth.

Now let us be diligent to teach, pray, contribute, sing, partake of the Lord's supper; worship our Saviour, fervently, intelligently, solemnly.

EARL THOMAS.

Shreveport, La.

A Good Meeting

The Church of Christ at Center Point, eight miles east of Floresville, Texas, has held an excellent meeting. Brother Van Bonneau of Hastings, Oklahoma, did the preaching. He is a young loyal minister, opposed to all innovations in the church. Due to Brother Bonneau's effective preaching

we have decided to denounce our "Bible class system" of teaching as wholly unscriptural, and carry out the teaching from henceforth as the Lord directs.

We recommend Brother Van to all the loyal brethren everywhere. Call him out, for he is sound. Also, any loyal brethren passing through Wilson County will be welcome to our church. Come visit us.

W. W. GORDEN.

Floresville, Texas, Rt. 1.

Great Good Accomplished

Brother N. L. Clark of 1715 Belmont, Fort Worth, Texas, was with us ten days, closing the meeting Tuesday, July 15. A young man and woman were baptized, and much good done in strengthening the church. Taking all into consideration, we think great good was accomplished in many ways.

H. H. MONTGOMERY.

Shreveport, La.

Elk City, Oklahoma

We used our new house of worship Lord's day, July 19, the first time. I preached the first discourse in it. We had an all day meeting, with dinner at the park nearby. Brother Bailey, who was visiting with us, spoke twice. The house was well filled and we had splendid singing. There were visiting brethren from several congregations who came to worship and rejoice with us.

Our house is not finished, but we hope to have it completed soon. The sisters helped to build the house. One young sister helped to nail the shingles on.

Our house is on East Third Street, about one block east of the Elk City Laundry, on the north side of the street, from the Tourist Park. Visitors are cordially welcomed.

A. J. JERNIGAN.

A HARD WORKER

In the meeting at Wilmett I did my best. I do not know, of course, how much good was done. The Sunday school people, and my brethren too, wanted me to give them a lesson on the Sunday school question, which I was glad to do. I never worked harder in my life. For two hours and fifteen minutes I endeavored to show the people the ugly things of the Sunday school. May the Lord help us to be humble, but firm.

Find enclosed check for \$5 to use as you see best.

J. S. HALL.

Hamilton, Texas.

Thanks, Brother Hall, we have credited the \$5 to our maintenance fund, and shall endeavor to use it to the very best advantage in the cause of the Master.

It is such co-operation that enables us to continue to push the fight into new fields. We should be sending out several thousand extra copies of the paper each issue, but do not have the funds. We spend every penny that comes into the office, above actual maintenance, agitating questions of primitive Christianity in new fields. In fact, we have gone beyond our receipts for the months of June and July, believing that the brethren who believe in the principles for which the paper is fighting, will see to it that we have the funds with which to meet unpaid bills, and to prosecute the work already begun.

As we write this, plans are laid for a meeting of The Apostolic Way staff. This meeting will be too late for a write-up in August 1 issue, but we expect to have something of great interest for our readers in September 1 issue.

R. F. D.

Wheat and Chaff

The rich sinner at death becomes an eternal pauper. He gives up all upon earth, and having laid up no treasures in heaven, he has nothing there.

If the Universal doctrine be true, and all men will be saved in heaven, what a heaven that will be; we are very sure that no change takes place between death and the judgment.

The Lord will cleanse his sanctuary; we may depend on that. And what a scene there; an eternal separation. What confusion, what rejoicing, what weeping and mourning. No old broken down people, no sickness, no sorrows ever feared. I suppose it will be greater than the best meeting we ever saw here—and everlasting.

Would we make effort to lift up our fallen brother? Then we can do it more easily if we are on higher ground, and stand upon a solid foundation.

Sister Fluffy: It is difficult for us to observe all the ups and downs of life. Sister Modesty: I should think so; keeping down expenses and keeping up appearance, for instance.

We can not eat the bread of yesterday, nor do the work of to-morrow; neither can we hope for future results from our labors, unless they have been in accord with divine law.

I would much rather steal one dollar than sell ten drinks for it, but the best way is to do honest work for it.

I would rather have been the poorest man in the world and been with Noah in the Ark, than to have been the richest man in the world and been outside with the disobedient.

Our Creator furnishes the seed and the soil, the rain and the sunshine; and He intends that man shall do the work all of it. Is not this fair?

Our success in life depends more upon what we are, than what we have. I have known men who owned broad acres, cattle and money who labored hard, and at death not one-fourth of this wealth had been in practical use.

At a Holiness meeting an ignorant but zealous old lady sought opportunity to tell her experience, and said, "I have been a member of the church for more than forty years and never learned until to-day that I had never been converted!" An old colored lady, who had much of the time been her servant, said, "De laud, I knode it all de time."

The perfect Christian may sometime be glorified, but before that he may be tempted, tried and crucified.

A grass widow may have poor pasture, but likely some worthless man has been the cause of her downfall. It is a great mistake to injure the reputation of another.

A foolish man makes mistakes, an envious man commits sins, but a wise

man profits by his blunders in that he corrects them and strives to do so no more.

A. ELLMORE.

Covington, Ind.

Things in Brief

I began a mission meeting at Hatch, New Mexico, on June 26, and continued until July 5. This was strictly a mission point; the gospel in its purity never having been preached there before. Brethren from Deming, Arrey and Garfield attended part of the time. Some of them from a distance of fifty miles, which we appreciated very much. Visible results were seven baptized; one, an old man, seventy-one years of age. To God be all the praise.

I go next to Miami, Arizona, for a meeting. Pray for the success of the gospel of Christ in this destitute field.—Homer L. King, 309 S. Platinum Ave., Deming, N. M.

How I wish I could thank everyone of my brethren and sisters in Christ, personally, for what they have done for us in response to my call in June 15, issue of The Apostolic Way.

Received from the Church of Christ at Willervale, Oklahoma.....\$7.50
Individually made up.....4.00
Brother W. S. Hestana.....3.50
The Church of Christ at Baton Rouge, La.....5.00
Brother S. M. Lawrence of Shawnee, Okla., came to me and gave me.....1.00

Total.....\$21.00

May the Lord add two fold to every faithful member in my prayer.—W. T. Arterberry, Meeker, Oklahoma, Rt. 2.

I am preaching for the Mt. Olive congregation, near Ellettsville, Indiana, on the first Sunday in each month this summer. Will visit the East Unity Church, near Cloverdale, Indiana, over the third Sunday in this month, and will start the middle of August to Calhoun County, Illinois, for a visit among a few churches there.

I would like to get in touch with churches of Christ who are true to the divine plan; that are located in Illinois, Indiana or Missouri, as my time is open for protracted work, beginning the first of September, through the fall months. Churches that are in need of a protracted meeting, if they will write me I will be glad to assist them if I possibly can. I can give good recommendation—L. L. Curry, Rt. 2, Greenup, Ill.

I have the first two Lord's days in August open yet for meetings and would like to place it with some congregation or some place wanting a meeting at that time. Anyone wanting the time, address me at Lexington, Oklahoma, Box 55.—Sam L. Shultz.

I closed a meeting Sunday night, July 5, at Woodland school house in Martin County, Texas. Three baptized; good interest throughout the week. This is a newly settled community with a small band of brethren meet-

ing each Lord's day and worshipping as the Bible directs.

We are looking forward to a time when we can have some discussions regarding the innovations at some of the towns in this vicinity, that we may be better able to get the truth before the people.

My time is filled for the summer. May we be able to do the work as the divine Word directs, giving God all the glory.—D. E. Forehand, Box 37, Big Spring, Texas.

Received \$20 from W. E. Massey, Tyler, Texas, to apply on the cause at this place. We wish to thank the donor.—Geo. A. Moore, Rt. 1, Cozad, Neb.

The meeting at Devol, Oklahoma, closed July 10, with four baptisms. We broke bread for the first time in the town. I am now in a meeting at Ragtown, near Wetumka, Oklahoma, with large audiences. Will go next to Victor Hill for a meeting.—W. P. Jones, Holdenville, Okla.

I closed a good meeting at Donelton, near Lone Oak, Texas, July 12. There were nine who gladly received the Word and were baptized into Christ. To Him be all the honor.—John J. Smith, Rt. 1, Grapeland, Texas.

We closed at Gallatin, the night of July 15, and was in Dallas the morning of the 16th. Had large crowds throughout.—H. C. Harper.

The meeting at Center Point closed July 12. Sure had wonderful interest throughout the meeting. Could not seat all the people the last night. I believe I have convinced the members here that a system—the Bible class—they once used in teaching is unscriptural. They have agreed to abandon any system of teaching that is foreign to the Bible.

Seven additions, and I think some will subscribe for The Apostolic Way in the near future. I am sending in a list of names of persons who are opposed to carnal war. These people constitute the Center Point congregation, eight miles east of Floresville, Texas.

I go next to Collin County. I shall push the campaign there. My address is in care of C. J. Clevenger, Box 143, Hastings, Okla.—Van Bonneau.

The meeting at Oklahoma City, Oklahoma just closed. I go next to Washington, Oklahoma. I will be at Frederick, Oklahoma, the first two Lord's days in August.—J. W. Kelly, 762 Pecan St., Abilene, Texas.

Our meeting at Celina, Texas, embraced the first and second Lord's days in July. Preaching by Brother J. H. Stewart, of 749 Willow Street, Abilene, Texas. Brother Stewart was a new man to us, but I am sure everyone was well pleased with him. No additions, but we believe much and lasting good done. Will say for Brother Stewart, if any loyal congregation wants a good preacher, we believe you will find it in him.—H. R. Gearhart, Gunter, Texas.

The meeting at Hamilton embraced the first two Lord's days in July. Visible results were one baptized and one restored. The Hamilton church is growing steadily. This was my third meeting with these good brethren, and the work has been pleasant in every respect.—J. A. Bradbury, Sweetwater, Texas.

Brother I. D. Shine was born in Alabama, August 27, 1872. He is survived by his wife, one son and four daughters. Brother Shine obeyed the gospel eighteen years ago. His entire life was quiet, peaceable and reserved. His exemplary life as a citizen, as a Christian, as a husband was so pure and kind that to know him was to love him.

He was an elder in the Church of Christ at Good Exchange, Texas. He stood firm in the faith for the word as it is written, without addition or subtraction. It is a sore bereavement to his wife and children. The church loses a devout Christian and an efficient elder; but all of our losses are his eternal gain. Our heavenly Father has, in calling him from his labors here, only promoted him to the inheritance that God has prepared for all who fear and obey Him.

Loved ones, there is a balm, and a solace in God's holy Word. I pray that the God of heaven, will comfort and cheer all who mourn in this sad bereavement.

The writer conducted the services.—D. D. Hartsell.

Brother Watkins Appreciated

We are writing concerning Brother Charles W. Watkins.

To begin with, Brother Watkins is a real Christian man of unquestionable integrity. His faithfulness to his Master has made him a towering influence in the brotherhood. He stands opposed to all innovations, and fights the Sunday school with all his fury.

Besides this he is an orator, handling aright the sword of the Spirit. He has just closed an excellent meeting at Hastings, Okla., with seven baptisms and two restorations. Brethren desiring a loyal gospel preacher, write Charles W. Watkins, Petersburg, Texas.

C. J. CLEVINGER,
G. W. BURNETT,
D. H. FISHY,
P. H. SILVEY,

Elders of the Church of Christ at Hastings, Okla.

I am now in what bids fair to be a good meeting, at Fowler, Colorado. The church here is small, but true to the book. Brethren are beginning to learn that it does not take a fine meeting house and a large crowd to worship God.

Will Sister Mabel McDaniel, with whom I have been corresponding concerning a meeting, please write me? I have lost her address.

JAS. DOUGLAS PHILLIPS.
Tucumcari, New Mexico.

What Is Your Soul Worth to You?

The only way to study the Bible is the simplest way there is. I find in the Bible it says that every man must save himself, and that he must work out his own salvation with fear and trembling. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." (2nd Tim. 2:15.) Now there are many people who are in the same shape that I was in, who want to learn the Bible, but do not know how to read and study it; therefore, become confused and quit.

But I could not find in all the Bible where it said that a man could quit and be saved. So here is the plan: Take the Bible, read and study it, and take it for what it says and if you believe the Bible you can not go wrong. I only know what the Bible says, and it says that a man who does not believe it will be cast into outer darkness where there will be weeping and gnashing of teeth.

Take your Concordance and find, for example, "ability." Run all points out; "according to his ability." (Lev. 27:8.) Get the thought and read from the first verse to the fourteenth. Again, "They gave after their ability" (Ezra 2:69); "we after our ability have redeemed" (Neh. 5:8); "had ability to stand in the palace" (Dan. 1:4); "every man according to his ability" (Matt. 25:15); "according to ability to send" (Acts 11:25); "as of the ability of God, giveth" (1st Pet. 4:11). Now, dear reader, if you will take and read the Bible this way it will explain itself so that you can understand it. This is the simplest way to study the Bible and the only way to understand it. Man has two minds, a fleshly mind and a spiritual mind. So long as the flesh overrules the spirit, you can not see anything in the spirit, but what looks

foolish, and as long as this exists you can not see clearly the things in the spiritual sense. Take any subject in the Concordance and run it out this way and you can understand it. The Bible is the best book to read in all the world; the more you read it the more you will like and enjoy reading it. I can not save you; neither can any other man. You must go to God, and by that you will save yourself. God will not come to you; you must go to Him before He will save you. I came to the light of the Word about sixty days ago.

JOHN D. PRATT.

Eliasville, Texas.

A Letter With Reply

Crowell, Texas, May, 13, 1924.

Dear Brother Harper:

I have just read your criticism of Brother Warlick in The Apostolic (?) Way, dated May 1, 1924, in which you say: "The word translated 'Be baptized' agrees with its subject HEKASTOS in the third person and singular number. The subject is an emphatic distributive pronoun and includes all the persons addressed by Peter when he spoke unto 'them.' HEKASTOS is translated each, by some; everyone, by others; and this is the grammatical subject of BE BAPTIZED, the editor of the Guide to the contrary notwithstanding."

If HEKASTOS is the subject of BAPTISTHETO, it is likewise the subject of METANOESATE, because METANOESATE and BAPTISTHETO are connected by the co-ordinate conjunction KAI; and verbs thus connected take the same subject according to the grammatical rule; hence, if HEKASTOS is not the subject of METANOESATE, then it is not the subject of BAPTISTHETO, Harper and Bogard to the contrary notwithstanding.

HEKASTOS is a distributive pronominal adjective modifying the subject (understood) of the compound predicate as such, explaining that those commanded to "repent and be baptized," should do it individually, that is, everyone of them should. I don't agree with you or Warlick either, but I do deny that Acts 2:38 is an exception to the rule governing imperatives. Please explain how the above explanation of yours, that is, explain how it can be true and not do violence to the rule that verbs connected by a co-ordinate conjunction take the same subject. Fraternaly,

A. F. SAUNDERS.

REPLY.

Metanoesate agrees with its subject in the second person and plural number, as is indicated by its ending. In the revised version this subject is expressed by "ye." Baptistheto agrees with its subject hekastos (each) in the third person and singular number. Hekastos is not an adjective; and if it were, it could not modify a plural substantive as the subject of metanoesate is. It would be like saying, each persons, each boys. Kai (and) connects the two clauses, and not the two verbs," as the brother says. Whether the brother agrees with me or not this is right.

H. C. HARPER.

The Mount View Meeting

This meeting was held at the above place in Comanche County; embracing the first and second Lord's days of July. The attendance was good and a fine hearing from the beginning to the close, notwithstanding, there was an outside element that worked against the success of the meeting all the way through.

This was one meeting that escaped blue Monday. While we had only two reclaimed, there were several almost persuaded to obey the gospel. We are sure that much good will result in days to come. The writer did the preaching.

STEVE MELTON.

Hamilton, Texas, Box 632.

Joel Three, Ten

"Beat your ploughshares into swords, and your pruninghooks into spears; let the weak say, I am strong." Those who teach that "Christians should take up and use carnal weapons," cite this Scripture for proof of their assumption. Thus, they array the above statement against, Isa 2:4; Micah 4:3, making the Word of God contradict itself. Those who have read these Scriptures with any degree of intelligence and honesty, may clearly see that Joel 3:10; Isa 2:4 and Micah 4:3 do not teach the same thing; hence, do not refer to the same period (age). Isa 2:4 and Micah 4:3 are applicable to the reign of Christ, under which we are now living. Notice John 18:36; Matt 26:52; 2 Cor. 10:4 and Eph. 6:13-17. During the reign of our Redeemer, His disciples are "not to learn war (carnal war)," but we are to "fight the good fight of faith." (1 Tim. 6:12; 2 Tim. 4:7). This instruction shows the course God's children are to pursue under Christ's reign. But Joel 3:10 has reference to the old or first covenant, therefore, is not binding on or applied to the followers of Jesus. The conflict of which Joel 3 speaks of, was to occur in "the valley of Jehoshaphat," and was for the deliverance and protection of Israel, who were then "God's heritage," (Joel 3:12; 11:12).

If Jehovah under the reign of our Saviour, has commanded Christians to take carnal weapons and "come up to the valley of Jehoshaphat," for to defend and protect Israel, I am willing to obey his command. I am free to admit while the old covenant was in force (binding) God did sometimes tell his people, "to go out to battle." Moreover, our Creator required many things to be done under the law, which He does not request people to do under the gospel. Animals and fowls were to be offered according to the first covenant, etc. (Heb. 10:1-6). But under the new covenant our sacrifices and offerings are quite different (Rom. 12:1-2; Heb. 13:15, etc.). Luke 12:35-43 is a parable that some use (or rather misuse) trying to prove that "Christians are to take up and use carnal weapons." Those who want the truth, please read this parable carefully and you will learn there is not a hint in it concerning God's children taking up carnal weapons. There are three points

or thoughts which Christ taught in this parable:

1. The exact date or time of his coming is not to be known.
2. To always be ready or prepared for his coming.
3. Those who are ready (prepared) are to be blessed (made happy). This parable does not furnish any support for the disciples of Christ taking up carnal weapons; notwithstanding I have heard some who claim to be gospel preachers "boast of having faced big guns and little ones." Those who have their mind on things above (Col. 3:1-2) do not talk in this way; but preach Christ. Some airily speak of having "preached forty-five or fifty years." Yes, but how sad to think they have been perverting the gospel of Christ so long. When, oh! when will such preachers "cease perverting the right ways of the Lord?" (Acts 13:10).

JOSEPH MILLER.

1004 N. Lambert St., Brazil, Ind.

Whitesboro Meeting

The meeting at Whitesboro closed Sunday night, July 19. Brother John R. Freeman did the preaching. We certainly had a feast. Anyone desiring to hear the truth preached would enjoy hearing Brother Freeman.

There was quite an interest manifest here; people were waked up in this section. It makes us joyful to see the interest that was shown. We baptized seven; one man sixty-three years old who had never been a member of any church. Through his obedience, we baptized his sister and his daughter-in-law.

On the closing night, Brother Freeman preached on "The Method of Teaching," or "Sunday School." He spoke unflinchingly and boldly, not shunning to declare the whole truth; he spoke one hour and fifty minutes. There was a full house and some ten or eleven congregations represented, some coming forty-five or fifty miles. We bid him God speed and any others who stand as firm as he does.

S. E. WINFREY.

Our Purpose

It is the purpose of the publisher of The Apostolic Way to make it an open forum. That does not mean we will print everything sent to us. But it does mean well and thoughtfully prepared articles on both sides of any question will have a chance of reaching our readers, so far as space may permit.

We will not agree to publish anyone's article in advance of their writing such article, but no article will be kept out of the paper simply because we oppose the ideas therein expressed. We are not trying to build up a sect or put up a theological wall around our readers. If we have concrete views on any question, we purpose to reserve the right to express or not express them just as we may determine. If someone writes an article with which we agree and we desire to allow someone who does not agree with it, to reply, we reserve the right to do so. If we receive an article with which we do not agree, we reserve the right to make any comment we see fit or have someone else to do so or publish the article without comment. In other words we want it understood that while we reserve the right to a final say, we do not propose to close the columns of our paper to all matter except that which is in harmony with our views. Usually a religious journal is confined to the matter with which the managing editor is agreed.

We want it further understood, that we are not, in any way, responsible for the views of any articles published in the paper by its editors or contributors, unless we elect to state our indorsement.

In other words the columns of this paper are not bound by the pet views of the publisher or any of its editors or anyone of its supporters or contributors.

R. F. DUCKWORTH.

Read It Carefully

We are publishing many things concerning the war question just now, and we have turned over the third page for special articles on that subject. Read that page carefully. In each issue you will find a new thought, a new suggestion or an admonition to activity. Surely it is time that the Church of Christ was arousing itself. If you do not think so, read with care the third page in this issue and see what others are doing. The Church of Christ should be in the lead. The principles that will bring permanent peace are the principles taught by Jesus Christ and His inspired apostles.

We are not advocating any legislative measure; we are advocating peace, endeavoring to arouse the conscience, not only of the Church of Christ, but others, to cause them to understand that the Prince of Peace, and He only can bring lasting peace.

R. F. D.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year.

DALLAS, TEXAS, SEPTEMBER 1, 1925

Vol. III. No. 1.

Masked By a Shroud

A STRAW MAN

In the Christian Leader of August 1, appeared a scurrilous article from the pen of Brother F. L. Rowe, in which, after a few false statements of his own, he introduced a letter, purporting to be from Brother U. G. Wilkinson, which appears below and which constitutes the main shield from behind which his venomous darts are hurled. This policy of hiding behind a dead brother to vent his spite is unique, to say the least. Its moral status is extremely questionable and right minded persons will undoubtedly see in it only cowardice, but of its shrewdness there can be no doubt, because, however full the proof may be of its variance from the truth, a great many will be led by prejudice to view it as an attack upon a dead brother, who can not defend himself. Brother Rowe, supposedly counted upon this natural trait of humanity and it makes my task a very disagreeable one, but necessary in defense of the truth and, therefore, I shall not hesitate to show how far it is from the truth. I leave the part written by Brother Rowe to others and shall, in this article, comment only upon Brother Wilkinson's alleged letter.

"MY EXPERIENCE WITH THE APOSTOLIC WAY"

U. G. Wilkinson, Comanche, Okla.

"I have been requested by the Christian Leader to give some of my experiences with the Apostolic Way and the anti-Sunday school cult. As my experiences have been a plenty, I take pleasure in doing so as far as I can in my present weak physical condition. It extends over a period of some twenty years.

"About twenty years ago this cult (as I shall call it for want of a better name) began its divisive and destructive work in this country. The work of many churches was paralyzed, almost completely destroyed. Men, and especially women, were made afraid to do anything through fear of doing something wrong. Children were growing up in neglect and ignorance because our godly women and others were afraid to teach them God's Word, lest they be branded as guilty of 'digression,' 'sectarianism,' etc. They started a little paper down in Knox County, Texas, whose sole object seemed to be to fight the Sunday school. This paper was at first known as 'Polemical Controversy,' but when I criticized their name by suggesting to them that the two words meant about the same thing, they changed it. It then underwent a metamorphosis, passing through various names, until it finally adopted the present name, 'Apostolic Way,' with which it so far seems to be satisfied.

"But I must be brief. In 1908, believing that something should be done to check this paralyzing and divisive propaganda among the churches, there were ten Gospel preachers who went together, each writing an article on the teaching, which we published in a tract of ten thousand copies, each preacher taking one thousand. This tract was known as 'The Sunday School Question,' and was edited and published by Brother W. F. Ledlow. The edition was soon in circulation everywhere and the result was almost a quietus on the anti-S. Dr. Trott, their greatest champion, made about three attempts to answer it, but seemed to never be able to satisfactorily do so, even to himself. N. L. Clark, another of their champions, also tried his hand on it, but, it seems, without much success.

"Later, in 1914, Brother C. W. Sewell, of Corpus Christi, Texas, arranged a debate between myself and Dr. Trott, which was published in the 'Firm Foundation' and 'Apos-

We have repeatedly tried to get such papers as the Firm Foundation, Christian Leader, Gospel Advocate and The Apostolic Review to select a man and open their columns for a fair discussion of the "Sunday school," "Bible class," "Bible study" question, but they have not seen fit to so agree. Some time ago we announced that we would undertake to present both sides of the question. This we are determined to do.

Beginning about November, unless we can get one or more of these editors to unlock the columns of their papers for a discussion by the man they select and one selected by us, we expect to put forward a straw man. And with the effort to be absolutely fair, we will allow this straw man to present the strongest arguments that the Sunday school folks can put up, and we will endeavor to answer these arguments with fairness and directness, continuing this discussion from issue to issue, or possibly in the 15th of the month issue from month to month over a period of, at least, five months, agreeing to allow the editor of either of the papers mentioned above to take the straw man's place, any time they elect to do so, with the understanding that the articles will appear in their paper and in The Apostolic Way, without being bolstered by the publisher or editor so long as the discussion may continue.

Our call for one hundred debates on the Sunday school question, as well as other articles and statements we have made, has brought forth some response from advocates of the Sunday school. But the above mentioned papers seem to think these respondents too small to be allowed to discuss the question with us through our paper and the above mentioned periodicals. And, of course, so long as the editors of the papers that espouse the same cause as these brethren, think them too little for the job, such brethren should not expect us to open our columns for them. So brethren if you really are anxious to have the matter discussed and feel like you can defend your position, go after the editors of the above mentioned periodicals and have your friends do so until they have agreed to endorse you. We will be glad to continue such investigations until all persons with the proper credentials have been heard.

R. F. D.

tolic Way.' I have copies of the original manuscripts of this debate, which I preserved. This again seemed to quiet them for awhile. But the Apostolic Way continued its misrepresentations of me all along, and again in 1920 I tried to have some false statements, made in it about me by one, H. C. Harper, corrected. I was shut out. But Dr. Trott wrote me, and he and I had some further controversy through Apostolic Way. I proposed to Brother Trott that we republish our debate, adding to it such matter as might be necessary to completely cover the ground. He refused to do this, but offered to again debate with me if I would get Ledlow and Showalter to indorse me. I wrote him that I had the general indorsement of both men, both oral and written to debate with anybody, that it would be childishness to ask them for a special indorsement to debate with him and I would not do so. The Apostolic Way continued to 'take my name in vain,' in every issue that I saw, but as I had learned that it was nothing but 'fuss and feathers,' I paid little more attention to it. Every statement was so manifestly false and absurd that it seemed to me unnecessary to notice them. For example, some two years ago, in a law suit at Sulphur, Okla., over the church property, I was the principal witness as to our history as a people and practices on the teaching, etc., this being a vital issue in the case. In writing about my testimony in that case, in Apostolic Way, H. C. Pearson, of Gainsville, Texas, charged me with testifying falsely. I never even replied to this, as I considered it too contemptibly vile and low to be entitled to notice. The records of the court will show my testimony. I mention this as a fair sample of their methods with me. For some years I have not even noticed anything they said about me.

"I have the records in my possession of all these matters as they are a part of my history."

It is a fact so patent as only to require stating to convince every observant person that the "divisive and destructive work" spoken of was brought about by the Sunday school innovation just as, formerly, the Church of Christ

was divided by the introduction of instrumental music and the missionary societies, and now, as then, the innovators are endeavoring to shift the burden of guilt to the shoulders of those who insist on having precept or example from the Scriptures for all that we teach or practice.

The very first statement in regard to The Apostolic Way is false in every particular. The Apostolic Way made its start in Corpus Christi in 1913 (which can be verified by Brother C. W. Sewell, who lived there at the time) was never published in Knox County; never had any connection whatever with the paper called "Polemical Controversy," a little paper published for a year or two at Goree, Texas, by W. C. Johnson, and was never known by any other name than that which it now bears. All these facts can be easily verified and are typical of the false statements filling this entire letter. Brother Rowe either knew these things to be false when he published this article, or he is too ignorant or too careless to be the editor of any paper supposed to be published in the interests of truth.

What is said about the notorious tract published by Ledlow, Warlick and

eight others and my reply to it is equally erroneous. I replied to it only once and not three times as stated. That reply was simply an exposure of its utter nonsense and was so complete that none of them ever undertook to meet a single argument I made, so far as I know. I afterwards published a tract (Pro and Con) in which I handled the subject from the standpoint of the scriptural precepts and examples of how teaching is to be done and it was in no sense a reply to the nonsensical tract mentioned above. I never refused a published discussion with Brother Wilkinson or any other man, living or dead, though I have several times made it a condition to such a discussion that it be published in some of the opposition papers concurrently with its publication in the Way.

G. A. TROTT.

The Winters Meeting

This meeting far exceeded our most sanguine expectations in many ways. The brethren did a good job of advertising and obtained results that are indeed gratifying. We are assured of a loyal congregation at Winters.

A special feature of the meeting was the addresses delivered by Brothers R. O. Conner and R. F. Duckworth of Dallas on the subject, "How to secure and maintain world peace." We began to advertise this feature from the beginning of the meeting, and we had thirty-two counties represented. Great earnestness and enthusiasm was manifested by the large audience that greeted the speakers, and much interest aroused in the great campaign now being conducted by the Church of Christ against carnal war. The speakers were at their best, inspired by a vast assembly of

(Continued on page 7)

A. M. George

"Born March 29, 1835.

"Died August 21, 1925.

"Age 90 years, 4 months, 22 days.

"Funeral services conducted Saturday, August 22, 1925, at 4 o'clock p. m., at the Albany cemetery, Dr. G. A. Trott officiated."

Dr. Trott and I will have something to say about Brother George in next issue.

R. F. D.

Martin-McGary Debate

I have agreed to affirm that the Scriptures authorize the Sunday school method of teaching children. I will submit no technical definition of the terms of the proposition because I will make them all as clear as sunlight in another way, as follows: A man and wife with a large family of children teach their children the Scriptures on Sunday, using other literature besides the Bible; he teaching the older children and she the younger ones. This is a Sunday school in the very broadest sense of such a school. No other sort of definition could possibly make the proposition clearer, as to the school part of it. And I hope to make the "authority part" of it just as clear. But before doing so, I will take occasion to state that through an extended private correspondence between my highly esteemed opponent and myself, during which he challenged me to a discussion of the question, and in which correspondence we agreed that anything either of us might say in said correspondence, might be used in the then proposed debate, which this is to be. I formulated the same Sunday school I have named above, and asked him if there is anything in it, either on the part of the man's or the woman's teaching, that violated the law of Christ. He replied: "No!"

Now, as to "authority," as my proposition says, "the Scriptures authorize the Sunday school." "Authority" is derived in other ways than by specific expression. It is derived through both example and necessary implication. For instance, we derive our authority to use song books, by neither specific expression nor example, but by necessary implication. And our authority to teach through religious papers is derived in the same way—but for this character of "authority," the papers that are to publish this discussion would have no scriptural right to exist.

And the Sunday school method of teaching children is based upon and backed up by, the very same "authority" that the song book method of singing and the religious paper method of teaching are; and no man can reasonably gainsay it! God commands us to "sing," but does not say sing out of song books. He commands us to "teach," but does not say teach through religious papers. And He commands us to "bring up our children in the nurture and admonition of the Lord," but does not say teach through the Sunday school. But He grants us, by necessary implication, the very same liberty, right and "authority" to adopt the Sunday school method of teaching children, that He grants us to sing by the song book method, or teach by the religious paper method. And it is utter, wild-eyed to deny it.

But I will not offer any further argument in behalf of the Sunday school, because though I had agreed to work the laboring oar, Brother Jack took the oar out of my hand, in saying that there was no violation of the law of Christ in the Sunday school I named, in all its parts, including a woman teacher, division into classes, and other literature besides the Bible. Thus, he

granted everything for which I was to argue and everything against which his anti-Sunday school consorts have ever contended. Hence, he has left me nothing to do, but to follow him whithersoever he may go. So go to it, Brother Jack, and I will try to keep up with you.

I will conclude this by informing him that he was mistaken as to the style in which I purpose to do my part of the discussing, if I correctly interpreted his latest letter. I do not intend to get "het-up," but keep as cool as an iced cucumber.

His letter seemed to me to imagine that I imagine myself to be an Alexander the Great, mounted on that despot's war horse, Bucephalus, and that I consider him (my friend Jack) as such "small potatoes," that I can gallop over him nigh-shod. Whereas, the truth is, I do not think there is a brighter mind, or more courageous, or more honest-hearted man than Jack Martin, on his side of the question.

I feel that I have nothing to lose, but everything to gain, in the controversy. For if my proposition is false I am sure he can point out its falsity or falsities. And if he does, I will have swapped error for truth—for I will surrender the proposition instant. And I have such profound confidence in his honesty and integrity, that I believe if he sees that my proposition is true, he will yield to it. This is why I feel that I have everything to gain and nothing to lose.

A. MCGARY.

REPLY

Just to keep the record straight, I will say that Brother McGary is the one who issued the challenge and voluntarily wrote his proposition. I have his letters before me showing it. But that is of minor importance to me.

But there is something that is of major importance and that is this: When Brother McGary wrote me that he would affirm that the Scriptures authorize the Sunday school, I had every reason to believe he referred to that institution—and the only one—generally and universally recognized by the term "Sunday school." Yet, he defines parents teaching their children at home as "a Sunday school in the very broadest sense of a Sunday school." Technically he may be correct in saying it is a Sunday school, but only in the same sense that I would be correct in saying I was teaching a Sunday school if I gave my children lessons in mathematics on Sunday. Neither is ever called or recognized as such and Brother McGary knows it. If that is the kind of Sunday school he meant in his proposition and the kind he proposes to defend why did he not stop with the quotation from Paul to "bring up your children in the nurture and admonition of the Lord?" That would have been all the proof necessary to cover that form of teaching. But if he meant (and he evidently did) that organization or institution recognized by all as being meant, when the term Sunday school is used, why does he refer to parents teaching their children? They are not only not identical but dissimilar in almost all respects—the only similarity is in the subject matter taught.

Now, Brother McGary, I want you to straighten that thinking cap of yours and give us something more in harmony with good, clear argument.

As to sources of authority, Brother McGary is correct. He tells us that the authority for the Sunday school is derived from the same sense, or in the same way as for song books and religious papers, and that these are authorized by implication; but with reference to the publication of papers he does not tell us from what Scriptures he draws his inference. If there is any authority for the publication of religious papers, it is not derived from inference or implication, but from precedent established by the apostles in teaching by written communication; so then if the authority for the Sunday school is derived from the same source, it too, is derived from precedent. Where is the precedent, Brother McGary? If you still contend that it is from inference, then tell us what passage it is that shows the necessary inference.

As to song books, I have only to say that if there is any authority, either direct or necessarily implied for their use in the Bible, I do not know where, or what it is. An implication to become authoritative must show that the work intended to be done can not be done if the thing or matter implied is absent, and Brother McGary knows that it is not impossible to carry out the exhortation to sing without the use of books. My opinion is that their use is justified, just as pews or seats are, but I claim no authority for either higher than "sanctified common sense."

But we are not supposed to be discussing song books and papers. Whether they are authorized or not makes no difference so far as this investigation is concerned. What the readers of our articles want and expect my highly esteemed friend and brother to give is scriptural authority for the Sunday school. No, my dear brother, God does not "grant us the same right to teach through the Sunday school method that He grants us to teach through the religious paper method." The "right granted" to teach through the paper method is based on precedent, and there is no precedent for the Sunday school. You surely see that, Brother McGary. Do you call the difference here shown, "wild-eyed folly?" Did you not successfully defend the publication of the Firm Foundation many years ago on this same ground of precedent? (Some over-zealous brother had called it unscriptural and an innovation.)

Now, is that all—or the worst? You will acknowledge the divine authority for parents teaching their children at home. Now I ask you as an honest man who is willing to respect the silence of the Bible, to tell the readers why you think you have the right to adopt a different form or plan of teaching that is entirely different and bears little or no real resemblance of the acknowledged God-given plan. I flatly deny any man's scriptural right to change, add to or subtract from any word or manner of procedure that God has given. The seeds from which such rights spring fructify and grow only in the fertile soil of imagination, and to claim such rights is the very peak of presumption, and their defense, how-

ever plausible it might seem to the careless thinker, can be nothing but sophistry.

If I took "the laboring oar out of your hand," I will now hand it back to you and ask you to give us some scriptural authority for the formation of an organization never heard or thought of for eighteen centuries after the Perfect Law was given. Note. So anxious was I that as many readers as could be reached hear the defenses of the Sunday school by one who has few equals and no superiors on the pro side that I addressed an inquiry to the Firm Foundation and asked if it would give our articles to its readers; but it is so clam-like and its padlocked policy against allowing its readers to see or hear an honest and fair discussion of the question so strong and inflexible that no attention was given the inquiry. I got no reply. May the Lord have mercy on any one who refuses to give the people the truth.

J. T. MARTIN.

Taylor-Musgrave Debate

P. J. Taylor, of Allen, Oklahoma, and R. B. Musgrave, of Elk City, Oklahoma, met at Haldton, Oklahoma, in debate August 12-15, on the following propositions: 1. Taylor affirmed: "The method of teaching as practiced by the Church of Christ on Lord's day, dividing into classes with men and women for teachers at the same hour—the practice is an apostolic practice."

2. Taylor affirmed: "In the communion, the Scriptures authorize as many cups as we see proper to use."

3. Musgrave affirmed: "The method of teaching the word of the Lord to an assembly, as practiced by me, and by my brethren, the whole assembly being taught by one man teaching at a time, is an apostolic method of teaching and is our practice."

The attendance was very large, and the debate was very interesting from the start. Brother Musgrave has few equals in presenting the Scriptures and exposing error, and he did excellent work in this debate. And the discussion led several to give up the humanisms now being practiced by some churches.

Taylor's effort was nearly wholly a relash of his arguments in his debate with Cowan at Ballinger, Texas. He boosted the Sunday school—and he called it Sunday school; too, telling the great things it was doing to relieve the world of crime—said he understood that about ninety per cent of the criminals never attended Sunday school and he asserted that he would rather risk his salvation with any sectarian church than with a Church of Christ that did not have a Sunday school.

On the cups, he made many statements that showed him to be an ignoramus, or a deceiver. Brother Musgrave can handle successfully any man on these matters and plainly show up their errors to the satisfaction of the hearers. There were more than fifteen preachers attended this debate.

H. C. HARPER.

"The Word of God Is Not Bound"

Early Christians were fed to wild beasts and roasted alive over slow fires. They were tortured in every manner that the imagination of wicked men could invent. Yet Paul could say in the midst of all this: "The word of God is not bound." 2nd Tim. 2:9.

This statement of Paul is as true today as when uttered. I have heard the confession made in a cold dim lighted cell. I have seen strong men moved by the influence of the gospel. One guard was heard to say, "When I get out of this, I intend to obey God. One can not obey God and be a soldier."

As to the treatment of this group of people who believe that Romans 12:19-21 is inspired, I wish to submit a part of a clipping taken from a Kansas City daily:

"Washington, Jan. 25.—Life for conscientious objectors in army prisons in this country was far from being 'one sweet song, a soft bunk and nothing to do, with lots of time to do it,' according to a complaint filed today with the house military affairs committee by Theodore H. Lunde, president of the American Industrial Company, Chicago. He pleads for an investigation by a congressional committee of alleged 'brutalities and tortures' visited upon objectors by armed prison officers. Most of the cases cited already have been investigated and refuted or remedied by the war department.

"The objectors were 'stripped of their clothes and 'strung up' for nine hours a day every day in the week at Fort Leavenworth prison,'

according to Lunde, who declares his authority for the charge is an army officer who talked with the objectors. These men were beaten and otherwise manhandled, according to Lunde.

"Lunde asserts that Clark Getts, a Chicago attorney, graduate of Wisconsin University, who objected to war, was adjudged insane at the same prison and was confined with dangerously insane prisoners with his life constantly in jeopardy. Several other cases are cited.

"The war department has admitted that treatment of the objectors in some cases has been severe, after conducting an investigation of such cases, but upon discovering such treatment at once made its repetition impossible."

This is one of many such articles. A portion of these acts I know of personally.

Let this become too long, I wish to say again that I thank God that the Word is not bound. And I thank God for the interest that people are taking in this campaign. Just recently I received a letter from California asking for some information. I shall be glad to answer any and all questions that I am acquainted with. Christians, Jesus says: "Be wise as serpents, and harmless as doves." Matt. 10:16.

Granbury, Texas.

EARNEST N. LAMB.

Europe 'Armed Camp'

EDITOR'S NOTE:—The Record presents herewith an interesting and important summary of the war spirit as it permeates the world today, together with hitherto unrevealed figures of the league of nations, staggering in their scope on the costs of the war in men and money. The article represents several months of careful compiling, and brings home strikingly what the atmosphere of war preparation is as the anniversary of the world war's first shot approaches.

By WEBB MILLER
(United Press Staff Correspondent)
(Copyright, 1925)

LONDON, July 24.—Eleven years ago next Wednesday was fired the first shot of the world war when an elated young Austrian officer jerked the lanyard that sent the first shell shrieking into panic-stricken Belgium.

He little realized that he was initiating the most terrible catastrophe in human history which profoundly modified the map of the world and the lives of all the inhabitants. Now, seven years after the end of the slaughter, there are more men preparing for war than in 1914.

Official figures secured from the League of Nations in Geneva show there are 6,055,144 men in the standing armies of fifty-nine nations.

One of the contributing causes of the great war—the competitive race for supremacy in armaments—is today actively revived. Now it is for the supremacy of the air. Great Britain has prepared an air budget of \$77,565,000 designed to contest France's domination of the air.

Only seven years after the most terrible of wars, nearly every power in Europe and Asia is preparing for the "next war." There is a great silent preparation. Here and there daily are portents fraught with significance.

SIR LAMING WORTHINGTON-SEVANS, British secretary of state for war, says British scientists have

10 MILLION DIED IN WORLD WAR

(United Press)

LONDON, July 24.—After several years' work, the League of Nations has finished the first complete assessment of the material loss of the World War, officially compiled from all the nations that participated.

Here is the net result of the shot fired eleven years ago next Wednesday by a gay Austrian officer:

- 9,998,771 known dead.
- 2,991,800 presumed dead.
- 6,295,512 seriously wounded.
- 14,002,039 otherwise wounded.
- \$186,373,637,097 direct cost of the war.
- \$29,960,000,000 property loss of the war.
- \$33,551,276,280 capitalized value of loss of life.

In assessing the latter, the league figures the value of a human life for war purposes at \$4,720 for Americans; \$4,140 for British; \$2,900 for French.

killed 1,002 animals during the past year in research for poison gases.

Mussolini, speaking in the Italian chamber, said, "do you think the great war was the last one? It was not the last war. We must be prepared because the next war will not give us time to prepare."

The Japanese navy department announced the construction of 22 warships with a total tonnage of 124,000. Japan decided to send seven experts to France, five to the United States, three each to England and Germany to investigate new weapons.

Frunze, war commissioner of Russia, announced to the congress of Soviets that the international situation will not permit Russia to reduce the army below 552,000. He said if reports that

England was leasing islands in the Baltic were true, Russia would regard it as a warlike act.

Lord Jellicoe, famous British admiral, declared that naval disarmament was not "worth the risk."

A. B. Swales, chairman of the British Trade Union congress, said: "New wars more inhuman and ghastly than any in history are approaching."

Jugo-Slavia has bought an additional 150 military airplanes from France. Russia is purchasing large quantities of airplanes in Holland.

The British war office announced the largest infantry maneuvers held since the war will occur in the South of England this summer.

The allied military commission at Budapest acting upon a tip from the

Hungarian government seized eight carloads of military airplanes which they allege Rumania was attempting to smuggle through Hungary.

THE Versailles inter-allied military commission reports that Germany is constructing the framework of a new army by training her police organizations as non-commissioned officers; that secret chambers where are concealed machinery for making guns were found in certain factories.

Austen Chamberlain, foreign secretary of England, said in a speech at Birmingham, "fear broods over Europe. Unless we can alter the outlook, relieve these fears and give security in the international sphere, it is brought home to me every day that I pass at my work that Europe is moving uneasily, slowly, it may be, but certainly, to a new catastrophe."

The Italian minister of marine urged the passage of a naval budget of one billion or fifty-five million more than previously.

Fokker, the famous Dutch designer, has invented a super-fighting airplane of 1,000 horsepower, carrying six machine guns and a half ton of bombs and traveling 180 miles an hour.

Hadfields, the British munitions works, announced the discovery of 16-inch armor-piercing shell which will mortally damage any battleship afloat.

A British fleet is ordered to cruise in the Baltic this summer. In retaliation the Soviet government has ordered a "state of siege!" at the Krenstadt naval base.

These and many other signs indicate that Europe is fast again becoming an "armed camp."

—Clipped from "Los Angeles Daily Record."

The Apostolic Way

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Entered at the Postoffice at Dallas, Texas, as second-class mail matter.

Some Questions Answered

A brother asks the following questions, which I answer briefly in his order:

1. "Are there any Scriptures condemning debating?"
2. "Are there any Scriptures upholding debating?"

The prophet Isaiah condemned Israel for a certain kind of debating (Isa. 58:4). Paul also mentions debate in a list of things strongly condemned (Ro. 1:29; 2nd Cor. 12:20).

On the other hand, Jesus often had contentions with the Jews. Paul also often engaged in public debate with his opposers or accusers. See Acts 19:8-10; Acts 24; etc.

To harmonize these statements I consider that the Lord condemns debating when it is a mere strife about matters to no profit. Contentions among brethren often amount to nothing more than a quarrel. Such conduct is always wrong. On the other hand, when some question of importance is to be decided, proper presentation of the claims of both sides is necessary. This is the kind of debating we are supposed to do when we hold a public discussion with some one who does not agree with us. To the extent that proper decorum is maintained and the proper spirit shown, we may hope to elicit truth and advance the hearers or readers in knowledge. Too often debates degenerate into misrepresentation, abuse, and other unbecoming and hurtful things. Such debating is very harmful and also positively sinful.

3. "Isn't it unscriptural to use two or more cups in the communion service?"

There is unfortunately a contention in many places just now over this question. It seems that we can never get one trouble settled before another appears. As I look at it, there are two distinct issues in this question. The confusion of these issues had led some good logicians into what I consider absurd positions. The one issue is whether we may use more than one cup in the service, the other is whether we should use individual cups. Some in opposing the use of individual cups jump to the conclusion that they must logically contend for only one, as if the only choice were between one for all and one for each communicant. This leaves out of account the possibility of using two or as many as are

necessary for the convenience of the body. I am personally opposed to the individual cup because I consider it an effort to cater to human pride, which is sinful. But I can not get my consent to make it a test of fellowship. On the other hand, I can not accept the contention that one cup only is Scriptural. To do so, I should be logically forced to declare disfellowship with every church that uses two cups, thus splitting the church over this matter. To this course I can not give my endorsement. I can not believe that God ever required His people to do anything that could easily become wholly unreasonable if not impracticable. Five hundred disciples would drink, at least, half a gallon of wine. This number frequently assembles together. Are we to use a half-gallon measure in such cases? I believe Jesus meant for us to have one loaf large enough for all and one vessel containing the fruit of the vine large enough for all. After thanks are given, each should be divided to suit the convenience of the worshippers with due regard to the time, spirit, etc., of the occasion.

4. "Is it sinful for one to owe another anything?"

Paul says, "Owe no man anything but to love one another" (Ro. 13:8). This is a debt that one can never pay. We are to keep on loving one another till death; hence, we can never pay it. Business engagements involving debt are just and honorable as long as a man makes only just engagements and lives up to his promises.

N. L. CLARK.
1715 Belmont Ave.,
Fort Worth, Texas.

Wheat and Chaff

By A. Ellmore.

Let dogs delight to bark and bite, for God has made them so. Let bears and lions growl and fight for 'tis their nature too. But children you should never let such angry passions rise, your little hands were never made to tear each others eyes.

The above stanza is taken from the English Reader, the first school book I ever saw. It was a good book, but for lack of variety it was of short duration, and went out of use, just as McCuffey's series came in. And I have always regretted that McCuffey's did not continue, for his series is the best I have ever examined, as a school system.

The Holy Spirit will abide with the Christians who will abide with the law of the Spirit.

If all Christians were just such as I am, what kind of churches would the world have today?

If we fill the poor man's measure, what falls over returns to us. And a part of this may find us in twenty years.

I wish that every married man realized that he belongs to his wife, and that every Christian belongs to the Lord.

We can not eat the bread of yesterday, nor do the work of tomorrow. But many did not the work of yesterday and may go visiting tomorrow.

Let us use the talents we have wisely and the Lord may entrust us with many more. He could give us more power in delivery; more love in heart.

It would be a blessing if all Christians would realize the same great need of the divine help that the blind man does of his guide—every day and hour.

Few people are entirely satisfied with their efforts of yesterday, but we are all eager to rise up in the morning and make effort another day.

If we had no eyes we should need no light, if there were no God, we should need no religion, and if we must live always we should soon need another home.

Let not the sun go down on your wrath, nor rise upon a sin committed yesterday, which has not been forgiven. The affairs of life should be settled in the evening, before retiring.

A conceited man becomes wise in a very short time, but it requires many years for the wise man to learn how little he knows.

A good book is a safe counsellor and a perpetual feast, but a bad book is a dangerous companion that lights up the way which leads to ruin. Beware of bad books.

There is one safe thing to do with sin, keep away from it, and let it alone. There is one thing, and but one thing, to do with a commandment and that is to obey it.

Some men are like matches, they give no light until somebody scratches them, and should they not go off scratch them again.

Do you believe in a called and sent ministry? Yes, if it is the right man. The Lord calls, the preacher qualifies, and the church sends—sometimes.

Meeting of the Staff

On July 29 the staff of The Apostolic Way met in the office for the first time in the history of the paper. Many features of the work connected with the publishing of the paper were carefully gone over. Among them were:

1. "The examination of receipts and disbursements." The staff expressed its complete satisfaction at the amount of work which had been accomplished with the receipts at hand.
2. "The war campaign." They counseled that we continue the fight as begun.
3. "Pro and con of the Sunday school question." With this proposition all were agreed that if we could not get other papers to divide space with us that we should undertake the carrying of both sides of the question to the

members of the Church of Christ. This we are planning to do.

4. "Publishing reports and making announcements." With this it was decided not to follow in the ruts commonly followed in such matters, but to establish a system of brevity in publishing announcements and reports. This we will do as rapidly as we can get the writers to adjust themselves to this arrangement.

5. "Should debaters be required to file copy of signed agreement in the office before debates are published?" All unanimously agreed that they should. So in the future brethren making arrangements for written discussions to be published in The Apostolic Way alone, or in it and other papers, should come to an agreement; have the agreement written out and signed and furnish this office with a copy. We do this as a matter of protection to the disputants, as well as for our own benefit in knowing just how to carry out our part of the agreement.

6. "Evolution. How should we deal with it?" We decided that we should publish a few well prepared articles, then arrange for a thorough scientific discussion of the question.

In these as in many other questions discussed the publisher was given a free hand in planning for, and conducting, the publishing of the paper. They in no way being responsible except as advisory and not to be considered as endorsing or opposing our policies or plans, except as they may elect to endorse or disagree with them.

Many points, not mentioned in the above, were taken under advisement and freely discussed. We were glad that Brother Cowan's visit was on the very day of the meeting of the staff and we appreciate his concurrence in all matters brought up during the day. Not a moment of the time was wasted. Each of the seven men giving his best thoughts to the matter at hand at all times.

Our readers will be the beneficiaries as individuals. Primitive Christianity for which we are so earnestly contending can but receive a stimulating effect from this day's work.

The publisher feels that no man ever had six cleaner, stronger, more powerful men back of him in an advisory capacity. And with honest, earnest endeavor we shall cautiously examine, and try to profit by every suggestion made, and we feel that our readers should understand that not only these men, but many others, throughout the brotherhood, whose activity and experience qualifies them with an understanding of the work in hand are giving us their cooperation and encouragement.

R. F. D.

"Mission Work"

What do we mean by the term —mission work? Too often I fear that we mean a work that others should do rather than the work we should do. We are providing an opportunity for you. Do not slight it. Read our statement under the caption, "Two Distinct Papers."—Publisher.

A Discussion of the Communion

Proposition: The wine is an emblem and represents, in the Lord's supper, the blood of Christ; and the loaf is an emblem and represents the body of Christ.

Final Affirmative

In The Way of February 1, I said: "Christ says of the loaf, 'This is my body,' and of the fruit of the vine, 'This is my blood,' but the question is, is this language literal, or metaphoric? Is the loaf literally Christ's body? And is the fruit of the vine literally Christ's blood? Let him affirm it who will. I am ready to take the negative."

In The Way of April 1, Brother Jas. T. White replied, saying, "No one, so far as I know, would be willing to affirm the proposition that he (Harper) lays down, unless it would be a Catholic."

I replied, in the same issue, saying, "the Catholics take the literal view, hence, our brother admits that the language is figurative—the only other view."

This being admitted by the brother, I then began the proof of the proposition here stated, showing that if it is literal bread and literal body, and literal wine and literal blood, the verb "is" copulates terms that are not identical, but terms that are thus brought together in a definite relationship to each other by way of comparison, similitude, or some such idea, where one term suggests to the mind some characteristic or attribute of the other. And, hence, bread is, when so associated, an emblem, by definition, being that which brings to the mind something different from the thing itself.

The brother, in his reply, seemed to go back to the view that the sentences are literal. But to make sure, I asked him this question: "Is the language in the following quotations figurative, or literal; namely, 'This is my body,' . . . 'This is my blood.' (Matt. 26:26, 27)?"

He replied: "Answer to questions on Matt. 26:26, 27; literal, this is my body, the bread is his body, does not become his physical body nor an emblem of his physical body."

If these sentences are literal, as I pointed out, "is" copulates identical terms,—in this case two nouns that designate but one thing. And, hence, if one was flesh and bones (as the body of Christ was), the other (that is, the "bread") was flesh and bones. Hence when a person eats the bread, he eats the flesh and bones of Christ. To illustrate: take the literal sentence, this is mother. The pronoun "this" and the noun "mother" are identical terms, that is, two terms that denote but one person. And if a lion eats "this," the lion eats "mother."

But since the brother would not admit that the bread becomes (by the incantation of the priest) the actual body of Christ, I said, "I suppose he thinks it was always the actual body of Christ."

But he replied: "you suppose wrong. It was not always his blood and body. It was made that when Christ our Lord so ordered it. (Matt. 26:26-28). But of course, you do not want to believe it."

No, brother, I can not believe the word of God and believe such stuff. I believe that Christ "made" water wine—the Bible says so. And if Christ "made" the bread his body, the apostles ate his flesh and bones, and yet he remained right there before them, unconsumed, and was afterwards crucified and buried.

No, brother, I do not believe this superstition of the "Dark Ages," bound upon the people to hold them in subjection to the "mystery of iniquity," the "mother of harlots." Indeed, I do not believe it, coming from you or from the Catholics.

Christ did not make all water wine. Hence, you might tell us how and when and by whom the bread we use now is "made" his body. This bread was not in existence when Christ, as you contend, "made" the bread they used his body.

The brother says, "when I look at his body broken on his table, the loaf, I know I see it."

Here he reiterates his teaching, putting "loaf" and "body" in opposition, making them but two names for the same thing. So he sees the actual body of Christ, and eats it. Do you "see" one thing, and taste another, when you taste the same thing that you see?

I have reduced his "counter claim" to an absurdity. I do not "ridicule our Lord and the Apostle Paul." I have simply and easily exposed the nonsense of the man who taboos "imagination," which is involved in thinking, and has exalted hallucination to the highest pinnacle in religion. And my argument, based on the fact, which he at first admitted, that the sentences under consideration are figurative, stands unrefuted. The bread brings to the mind something different from the thing itself. Hence, it is, by definition, an emblem; and so, also, the wine.

The brother flounders on "type." I have not used this term in the sense of "a person or thing prefiguring a future person or thing." (Thayer, p. 632, under B.) I have used it in the sense of a thing that brings to the mind something different from the thing itself, "represents it to the mind," as Thayer says. (P. 632, under 3.) And it is so used in the Bible; and it is in this sense that the dictionary gives it as a synonym for emblem.

We must "do this in remembrance of Christ," "discerning the Lord's body." And thus we "show the Lord's death," a past event to be remembered till He comes.

That which is in plain view before us can not be a matter of remembrance; therefore, if Brother White sees what he says he does, he does not bring the Lord's death to remembrance, hence, he fails to discern the Lord's body, which puts him in rather a bad predicament.

In Heb. 9:12-18, the apostle does show that the blood of the New Testament is the blood, the actual blood, of Christ. And I have shown from Matt. 26:27 that "the fruit of the vine" is his chosen emblem of that blood. The sentence is figurative, a figure of rhetoric. Hence, any one can see that it is Brother White himself who has "changed a divine order to fit a human superstition," and not I.

My "I suppose" was never put forth as an argument at all. I was compelled to use it simply to decipher what the brother's real position is.

He says, "you asked me how I showed the Lord's death except, mentally, and I gave you a scriptural answer, and you know it."

But I did not ask any such thing. Here is my question: "Can you discern the Lord's death (1 Cor. 11:12) when you eat of the loaf and drink of the wine, without mental intercourse?" And he did not answer this question at all. Look here. Since it is "bread" (1 Cor. 11:26), yes, actual bread that we eat, it is bread, actual bread, that is on the table before him. How, then, can he "discern" the Lord's body, to show his death until he comes, without mental intercourse? The "eyes of our understanding" enable us to do this, for when we see the "bread" with our physical eyes, the mind enables us to "discern" the Lord's body in remembrance of him. (1 Cor. 1:29).

The brother should know that the clause, "the church, which is his body" (Eph. 1:22, 23) is figurative, a figure of rhetoric.

H. C. HARPER
Final Negative

Yes, my brother, the question is the language of Matt. 26:28; Mark 14:22-24; Luke 22:19-20; 1 Cor. 10:16 and 11:25.

No need of you calling attention to the things leading up to the discussion. All that have read the paper know what provoked the discussion. It was your insisting on changing the language of the Christ and the Apostle Paul. And you very well know that from the start I have denied the language of the above mentioned passages teaching your emblem or the Catholic transit system.

It makes no difference if you did reply that the Catholic or literal actual view was the only other view. And then say, "Hence, our brother has admitted it to be an emblem." When you knew and now know that from the start I have contended that the bread and wine did not change to emblem or to your nonsensical flesh and bone idea, but remained true to the language bread his body, cup his blood. But you will not believe it. That is all that is wrong with you. Have faith my brother.

All your exegesis on the language to bring to the mind something different. The language used is to bring to mind the thing itself the bread broken the body broken, the blood poured out the cup. Now why do you want something different? Oh well, just to satisfy your mental imagination that it has to be changed to an emblem or it would have bones in it. Have you ever learned that the bread we use in the communion of the body, the church, 1 Cor. 10:16; Eph. 1:22 has no bones in it, and it is his body we eat?

Of course, you say the bread is a similitude or some such idea. No, you do not know just what idea it does bring, but some such idea.

This is mother and the lion eats it. This is body and the many eat it. 1 Cor. 10:16.

Now do you see what correct language does for your pet emblem that

you got from John Calvin? I have some hopes for you yet. "You shall know the truth," so saith our Lord.

Yes, the lion eats mother and we eat his body (the bread). Thank you my good brother.

Now let us hear Matt. 26:26, "And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body." Now did they eat the body and what was it, if the lion ate mother?

But when I say I see it, you come to pieces and say, "absurd, that Christ was right there and was not consumed, and was crucified after." What does that have to do with the language? Stay with your mother idea and you will be all right.

No, Christ did not make all water wine. No one so teaches so far as I know. Now you asked me to tell you how the bread to-day is made his body. Is it a fact that you can not see the difference between the two as applied to us? The Lord ordained it to be perpetuated by his church, which he bought and paid for with his own life blood. Acts 20:28. As oft as you do it (us, the church). 1 Cor. 11:25-23. They had it then. Do you get it?

You say that, I see his body, of course, I do and show his death in doing it. No opposition here, not even an emblem. "See one thing and taste another." Bosh, I taste the thing I see. I see the bread and taste the bread, his body.

But you say, "No, I can not believe it, the word of God, coming from you or Catholic." Now you had better believe it no difference where it comes from. I have been trying to get you to all along. But you say, indeed I do believe it. Your mental intercourse will not let your eyes see the Lord's body broken, so you can not see your understanding. You use too much imagination to get intelligent understanding. It closes your eyes until you can not see the Lord's body before you; only get an (image) emblem.

You say that you did not use "supposition as an argument." Yes, you did. Your proposition is a supposition to start with (emblem). I pointed this out in my first negative, that it was in Holy Writ, therefore, purely a supposition. You should have quit then and not have waited until the last to deny it.

"Flounder on type" thou art the man. You said we used a type in our worship and I have been insisting on you telling us when we would have the true worship and not worship in type. But you have not done so, and you know that ruins your emblem theory. So you answer not a word.

I did answer you on how I showed his death by quoting in full 1 Cor. 11:23-29. You pay no mind to Scriptures.

You know I admitted in the start your dictionary definition, that there was such a thing as an emblem. But I denied Matt. 26:28; 1 Cor. 11:25 containing such language. And you have not cited one authority so defining these passages. You cite Thayer, page 632 under B. Thayer does not so define these passages as you are trying to get the people to believe. Thayer cites (Continued on page 6)

Announcements and Reports

We are anxious to give the facts about meetings, held or to be held, so under the above caption the facts will be given in the fewest words possible, in order that we may conserve space. We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. If preachers and churches will cooperate with us we will make this a very interesting feature of The Apostolic Way. It is necessary that items for any given issue reach us ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet to themselves if other matters are mentioned in the letter.—Publisher.

Announcements

W. S. Enix—Changed address to Diversy 105A, Chicago, Ill.

Alva Johnson, Tulia, Texas—To engage in debate with A. S. Bradley on nature of man, kingdom and instrumental music questions at Tokio, Texas, beginning September 7; continue five days.

T. M. Collins, Route 1, Box 16, Shallowater, Texas—Wants to communicate with any faithful brethren in or near Lubbock, Texas.

James Douglas Phillips, Tucumcari, N. Mex.—"Leave here for Everton, Ark., via Dallas and Gatesville, Texas, about September 10. Congregations wishing me to stop with them a day or two, please write me at once."

M. A. Banks, 2315 Indianapolis, Ind.—"Would be glad to have preaching brethren stop and preach for us any time they are passing this way. Place of worship is 1910 Columbia avenue."

J. Frank Copeland, Gunter, Texas—"I am to teach music in Gunter College again and look forward to the meeting of the noble student body at Ala., September 15.

H. C. Harper, Sneads, Florida—Will begin a meeting in Memphis, Tenn., September 1 to 13 and will be at Selma, Ala. September 15.

J. H. Howard—"My address is now Bakersfield, Missouri."

J. A. Bradbury, Sweetwater, Texas—"I am to begin a meeting at Mickey, Texas, the first Lord's day in September."

L. W. Hayhurst, Gunter, Texas—"I am signed up to meet J. E. Nicholson, a Baptist Missionary, at Pumphrey, Texas, beginning September 9 at 10 a. m. and running over the 12th.

Reports

Van Bonneau, Hastings, Okla.—Closed meeting at Antioch, Grayson County, Texas, August 4; nine additions.

Allen Mullens, Alba, Texas—Closed meeting at Midway school house, west

of Winnsboro, Texas, August 9; four additions.

Alva Johnson, Tulia, Texas—Writes while meeting was in progress at Mill-sap, Texas: "Thirty-five baptized to date and three restored."

N. L. Clark, 1715 Belmont, Fort Worth, Texas—Closed meeting at Waco, Texas, August 12; fine interest and eleven additions.

J. A. Dennis and B. J. Parker—Closed two weeks' meeting at Rincon, Ga., fine interest; much good accomplished.

J. A. Dennis, Union City, Ga.—"Had to close meeting at Napoleon on account of my throat; had around one thousand people Sunday night."

Van Bonneau, Hastings, Okla.—Closed meeting at Caney school house, near Bonham, Texas, August 16; no additions but interest was fine.

L. H. Knight, Fayetteville, Ark.—Meeting at Tulsa, Okla., closed July 24; no additions, but much good done otherwise.

I. G. Hayes, Gunter, Texas—Meeting at Chandler, Texas, closed July 26. We believe much good was accomplished.

R. S. Stanley, O'Brien, Texas—Closed meeting at Cleveland, August 9; three baptisms and two reclaimed.

F. A. Bailey, Foss, Okla.—Just closed meeting at Eufaula, Okla. Interest good; three confessions.

Bob Musgrave, Elk City, Okla.—Meeting closed at Wichita Falls, Texas, July 26; one restored and good interest manifest.

D. J. Whitten, Gunter, Texas—Meeting at Woodson, Texas, closed with four baptisms and four restored. This is the home of Brother Tom Latham; a fine family of people who are trying to build up the cause there.

Meeting at Temple, Texas, closed with eight baptisms and the members encouraged to make greater efforts to strengthen the church; some good brethren at Temple.

Mission meeting closed at Buckhorn, near Moody, Texas, with one baptism; good attendance and fine interest. This is the place where Brother L. W. Hayhurst held a debate with a Russellite.

Nocona meeting was one of my best meetings; no additions but the church was left in working condition.

The meeting at Edgewood, Texas, was well attended; one baptism. The Sunday school folks are stirred up and say they will defend the Sunday school. I may have to meet some Sunday school fellow there on that question soon.

E. H. Cavin, Ninnekah, Okla.—Just closed meeting at Plainview school house; six made the confession and three reclaimed.

W. C. Aytes, Chronister, Okla.—Meeting at Park Hill, Okla. just closed; one baptism and good interest.

J. Frank Copeland, Gunter, Texas—"At meeting on the coast of Cove, ten were baptized; brethren greatly encouraged. Mont Bellevue (a mission point) three baptized and the congregation set to work in their own house, built before the meeting. At Verdi, forty miles below San Antonio, twelve baptized and thirteen restored. Pasche, one baptized, brethren from a distance visited; meeting ended with large crowds. Landers, near Loraine, six baptisms. Brothers Anderson, White and Hayhurst spoke at the last three places respectively one or two times when I was sick."

John J. Smith, Route 1, Grapeland, Texas—Closed meeting here August 2; five additions. Closed at Marion, La., with fifteen additions.

H. C. Harper, Sneads, Florida—Closed two weeks' meeting at Rusk, Texas July 15; seven baptisms and one returned to the fold.

D. D. Rose, Lampasas, Texas—Closed meeting at Gunter, Texas August 23; twenty baptisms and seven restorations.

Homer L. King, Deming, N. Mex.—Meeting closed at Miami, Arizona, August 2; three baptisms and two confessed faults. They denounced their class system, human literature and women teachers in the public assembly. Closed at Garfield, N. Mex., August 14, without visible results.

W. P. Jones, Holdenville, Okla.—Closed meeting at Victory Hill, Okla., August 12; two baptisms and the church greatly strengthened.

J. A. Bradbury, Sweetwater, Texas—Meeting closed at Midway with four restorations. Meeting at Clio, no visible results.

J. A. Dennis, Union City, Ga.—Meeting closed at Cross Roads, Ala., August 16; ten baptisms and one came from the digressives. Preached two sermons at Haywood; baptized two.

Smith-Barnett Debate

Brothers Smith and Barnett met at Crowell, Texas and debated from July 5-9. The discussion was fairly well attended and was interesting and instructive.

I requested the disputants to write out six of what they considered their best arguments but since they neglected to do so, I shall note only what I shall choose.

Brother Smith argued that since Jesus said to teach and since the apostles taught all assemblies without division into classes, without women teachers and the use of uninspired texts; and since we are to follow their examples, therefore, we should teach all assemblies without division into classes, uninspired texts or women teachers. Brother Barnett said that on Pentecost

the audience probably consisted of two or three hundred thousand persons and that it would have been impossible to teach them without dividing them into classes. However, he told us a little further on that when the tongue speaking was over that the crowd came together and Peter preached to the entire assembly. Brother Smith was unable to get him to tell us how it became possible for Peter to do what, according to Brother Barnett, was impossible to do a few minutes before.

Brother Barnett said that Joel 2:28 was fulfilled on Pentecost. It was suggested that if all this was fulfilled some must have been asleep, for they saw visions and dreamed dreams.

Brother Barnett offered some of the most plausible arguments in favor of his position that I have ever heard. He did not puff and blow like A. R. Lawrence. He has the name of being a good man. I have invited him to come down in my country and discuss with some of us the issues dividing us. It is to be hoped that we may have a good discussion at Oplin and Lawn, Texas. Those who are interested should write Brother Duckworth.

L. W. HAYHURST.

A DISCUSSION OF THE COMMUNION

(Continued from page 5)
1 Cor. 10:6 as an example, but not 1 Cor. 10:16. Why do you make such a claim? I am not denying Thayer. It is you. Heb. 9:15 says first testament; not last. Read it. Paul does not contradict himself in 1 Cor. 11:25, as you would have him do in making him teach different in Heb. 9:12-18.

Now at last, in conclusion he gives up his emblem contention and clearly states when we see the bread with our physical eyes, the mind enables us to discern the Lord's body in remembrance. Yes, you got it right at last. Our physical eyes see and discern his body, the bread, and we know by our physical eyes that we see his body on the table before us, exactly as I have contended all the time. Glad you came through at last.

Yes, we see his body; not an emblem, and our understanding is made clear by sight. Thanks brother.

Brother Harper says in conclusion that I should know the clause in Eph. 1:22-25. The church which is his body is figurative, a figure of rhetoric. No, I do not know it, but he should know that Christ has a real church, a body of people, that He bought and paid for by His life blood. Acts 20:28. I asked if you would deny the church being his body, and now you have done so. In the same way you place everything a figure of rhetoric, you deny Jesus Christ being the Son of God.

This is the Son of God. John 6:34. This is my body. Matt. 26:28. Church which is his body. Eph. 2:23.

If one is a figure of rhetoric, all are. Be careful my brother.

In conclusion the brother has not cited one Scripture that teaches his position. All authorities he cites are against him.

JAS. T. WHITE

Lometa, Texas.

"Keep Their Readers Blinded by Falsehood"

The above caption is quoted from a statement from the Christian Leader written by Brother F. L. Rowe concerning The Apostolic Way and its editors.

Yet Brother Rowe would have his readers believe him, very, very, very brotherly, sweet spirited, and, so meek and humble he would not wrong a brother, no, not for anything. But because Brother Duckworth saw fit to ignore a letter written to him by Brother Rowe, he, Brother Duckworth, becomes a great deceiver in the eyes of this, our bewildered and confused, brother.

His entire article was published, according to his epideictic, in order to see that a brother had fair dealing, in order that the reading public might know about the matter. This great protector of the public, and champion of justice, is so anxious to defend the truth that he brings a dead brother as a shield, getting behind him, and with this breastwork slanders and misrepresents the Church of the living God.

If Brother Rowe so believes in the scripturalness of his practice let him put up a man and we will put up one, and we will affirm that it is scriptural to teach an assembly the Bible by one teacher speaking at a time and that always a man. Now let him affirm his practice, that it is scriptural to divide an assembly into classes, having a plurality of teachers; some of them women, teaching such classes, using as a text book, uninspired literature.

Now if Brother Rowe is half as big as he thought he was when he clipped the article from Brother Fuqua's tract he will accept this proposition, select a man and we will select one and have a discussion through the columns of The Apostolic Way and the Christian Leader. Brother Rowe must endorse the man he selects as representing his views on the question under consideration. While, as publisher of The Apostolic Way, I will endorse the man we put up to meet his man.

Look out! Brother Rowe, do not hide behind some misrepresentations nor put up for breastwork a statement of a dead man which had not previously been published. And do not jump behind Brother Fuqua's flimsy, floppy, slippery, sloppy boasts and brags. The correspondence with Brother Fuqua and me concerning a debate grew out of the demand that he discuss the question there before his brethren. And as I could not get away from the office to make a trip to California at this time Brother Cowan has been selected to meet Brother Fuqua. And if Brother Fuqua is half as brave as Brother Rowe would try to make it appear, he will see to it that a debate of the question is held at Sichel Street Church, Los Angeles, California.

Since Brother Rowe has seen fit to champion Brother Fuqua's cause we shall not enter into any discussion with Brother Fuqua on this subject unless Brother Rowe will agree to publish both sides in the Christian Leader. Just in this connection we would like to notice one or two points in Brother

Ira C. Moore's effort in behalf of the "Bible study." Wherein assemblies are divided into classes and women teachers appointed over some of the classes. Brother Moore says it is not a "Sunday school." Well, well, well Brother Moore, you are about ten years too late in waking up. All through the country brethren are calling it a "Sunday school." In the Dallas daily papers, as well as in other dailies that come to my desk, a Sunday school attendance report is made on Monday and in these reports the Churches of Christ that have the "Bible study" report their attendance. And this has been going on for years in the South. And in the discussions we have here the man who is endeavoring to defend the division into classes usually admits, and refers to, their institution as a "Sunday school." But Brother Moore, we are not concerned about what you call it. It is the think we are fighting. Quit the human institution, performance or practice, for with it you are dividing the Church of Christ.

Yes, I know the progressives said that those who were opposed to instrumental music, the Missionary Society, etc., were dividing the church, but this was not true. Those who brought in the innovations were guilty of the division. And you who are bringing in your division into classes with women teachers over such classes and uninspired literature in such classes as a text book, you are guilty of bringing a division, "contrary to the doctrine of Christ."

The wisdom of Brother F. L. Rowe is shown by his announcement that he will not burden his readers any further with this matter. Do you reckon he said that because he was afraid we would call his hand? Such a brave man as he; such a champion of justice, and yet shuts the door of his publication against a discussion of the differences between us.

Is it possible that Brother Rowe and Brother Moore, as well as some others have been aroused to their present frenzy because we announced that we were going to carry the question to the readers of the Christian Leader, Firm Foundation and Gospel Advocate? We know that there are many honest hearted brethren who are readers of these papers and we are determined that they shall have both sides of the question. The rapid growth of the paper and the activity of its supporters have brought consternation to the publishers of the papers mentioned above. They can not defend their position, hence, they must resort to abuse and vilification. In this way they may blind the eyes of some of their readers, but not all of them. We have set ourselves to the defense of the apostolic practice. We fear no man or combination of men. Their misrepresentation of facts, bluffs or threats do not in any way deter us.

We call upon the readers of this paper to read carefully our announcements and then with their customary enthusiastic support we will carry the fight into the very camp of those who are dividing the church of the living God. R. F. DUCKWORTH. P.S. Since writing the above we received the article from Dr. Trott, which appears on the front page.

THE WINTERS MEETING

(Continued from page 1)

brethren, and the thought of the far reaching effects of their speeches, they pressed the claims of our Lord in regard to this question with zeal and power. No doubt, the echo of these speeches will be heard in the various congregations located in thirty-two counties. I would love for these brethren to have the same opportunity in other localities, which would greatly speed up the campaign, and we would reach the goal sooner.

Brethren if you want your sons to have the privilege granted by the Constitution of the United States, then help us to register our position with the government so that they will be exempt from military service.

It was estimated that two thousand people heard Duckworth and Conner. The meeting continues with increasing interest. More later.

J. N. COWAN.

On August 24, we received a telegram from Brother Cowan stating that the meeting at Winters would continue another week and there had been fifty-one additions.

The work Brother Cowan had been doing in Runnels and adjoining counties caused him to pass through Winters, and like some of the rest of us, who have labored in that field, the desire to have the truth planted at Winters grew. He mentioned the matter to the brethren and the more it was talked, the more determined did the brethren become, that primitive Christianity should be offered to the people in, and around, Winters, till finally the matter took definite shape. Some of the faithful, living in and near Winters, after a discussion of the matter with several congregations in Runnels County, bought a lot, paid for it and

built a tabernacle, arranged with Brother Cowan and on August 8, the meeting began; the results already accomplished show the wisdom of such a move.

No organization beyond that given us by Jesus Christ himself was necessary. Each individual congregation in that county simply stated they were ready to help in the meeting. The meeting was advertised and thousands have heard the gospel preached.

We are glad to give this much space to this exceptional meeting, hoping thereby to encourage other brethren in other sections of the country to undertake the same thing. Look out among you brethren, for a place where there is no congregation; talk the matter over with nearby congregations, concentrate on the place and plant the truth there. One hundred meetings like the one at Winters could be held between this and next July and as a result thousands of brethren now in error would be persuaded to turn back to apostolic Christianity. You have the opportunity. Will you seize it?

Brother O. Brannon, Winters, Texas, whose ability and zeal played no small part in the success of this meeting, could tell you about many features connected with it that would be interesting if you will write him. Or better have him visit your place, preach a few nights and tell you about the great work done there. We would like to mention each church and individual who contributed to this meeting but space forbids it. And we feel it unnecessary to comment upon Brother Cowan's ability in such a meeting. His humbleness of spirit, soundness of speech, in and out of the pulpit, with his devotion and sacrifice for the principles of Christ are too well known among the brotherhood to permit comment from us.

R. F. D.

TWO DISTINCT PAPERS

Since the publisher of this periodical has been a reader of religious journals there has been a demand by the brotherhood, for a paper that could be given to our religious neighbors, in which would appear no wrangles or disagreements among brethren. We have decided to undertake to furnish just such a periodical and will continue it so long as it seems advisable.

The plan is to give the first issue in each month to a discussion of first principles, debates with our religious neighbors and a general discussion of the differences between the Church of Christ and other religious bodies. The second issue in each month to be devoted largely to a discussion of such questions as may be of direct benefit to members of the Church of Christ.

The distribution of free literature has been carefully weighed and considered. All realize its unquestionable value, but as we do not have the funds with which to prepare, in large quantities, such leaflets and tracts we expect to make these issues the very thing desired by brethren for free distribution at much less cost than they could hope to get the same material in tracts or leaflets.

Each subscriber may have ten copies of each issue sent to his address five months for \$5. Each copy will have an average of ten good tracts, thus giving him a total of five hundred tracts for \$5. Of course, we will send more or less copies to one address at the same rate. The reader receiving the paper will instantly know of some person whom he would like to have read some article appearing in that particular issue. He can turn to the article, hand it to his interested, or to be interested, friend with the request that he read this article. Then in a few days call on him, discussing the article with him, secure the paper and pass it on to some one else to read the same or some other articles in that issue. In this way one hundred thousand people could be reached in and out of the church. By persistent effort on the part of our readers thousands could be converted to the truth. Remember the first issue of this five months' proposition begins November 1. We are watching for your order. You know a friend who needs the truth. Go after him. Use this opportunity as a means of interesting him and do not stop with just one. Give part of your time, your mind and thought to the evangelizing of your neighbors. This life is too short and eternity too long for us to neglect putting the truth before our friends and neighbors.

R. F. DUCKWORTH.

Cowan-Davis Debate

This debate was held in a Baptist community at Holt, near Richland Springs, San Saba County, Texas. A kind of camp meeting, it was; some twenty-five car loads camped at the tabernacle and near there. It was my pleasure to go with three families from Eden and Pasche where I closed a meeting.

The debate was full of interest—at least, for three days—the fourth day was somewhat tiresome, because of Davis's repeated repetitions of matter previously answered by Brother Cowan time and again. Davis is a skillful twister of the Word, but during several sessions Brother Cowan delivered such masterful blows that Davis and his people looked quite downcast—their cause suffered terribly. But through it all the order and behavior was excellent—both of audience and speakers. Davis paid Cowan the tribute of being the cleanest man with whom he had debated. Cowan complimented the Baptist as being as courteous as any he had ever met. The social feature was indeed great. The many campers (all our brethren I think) spent their time in good old-fashioned simplicity; in pleasant conversations, singing and "bushwhacking" discussions.

It was a great seed sowing to the large crowds. I wonder what congregation who has Brother Cowan's time will send him there to reap the harvest. Instead of their having him preach to those who have often heard the gospel, what church will support him to do a work that no one else can do there? How much of the spirit of Christ have we?

J. FRANK COPELAND.
Gunter, Texas.

The Abilene Meeting

I was with the Church of Christ, meeting at the tabernacle, from June 21, to July 9, in a series of meetings. The faith has flourished in this part of Texas and error has also grown up on every hand. At this tabernacle Brother J. N. Cowan met Brother Lawrence in a discussion some time ago. The church has grown from a few faithful to about one hundred and fifty, at the present time.

Brother A. J. Humphries who works with the congregation preached Saturday night and Sunday morning before I arrived. I was with the brethren

at North Fort Worth, Texas Sunday morning. Brother John R. Freeman of Gunter, Texas, was conducting a meeting there. I arrived at Abilene Sunday night, July 21, and began preaching. Throughout the meeting, with the exception of one day, we had day and night services. The preaching at the morning services was directed to the church and all who attended expressed a genuine interest and were much encouraged.

We had dinner on the ground the second Lord's day and enjoyed a feast of good things. Brethren came as far as from Ballinger, Texas to be with us.

Seven were baptized, one took membership and one was restored.

I have never been among better brethren and enjoyed a meeting more than I did this one.

This was my first trip to Texas. I have preached in Tennessee, Mississippi, Arkansas and Oklahoma, but never before in Texas. This is the home of Brother J. H. Stewart who is a consecrated gospel preacher. No church would make a mistake in calling Brother Stewart.

Since leaving there I have held a meeting at Sand Springs, Oklahoma; am at this writing at Francis, Oklahoma. Despite the resistance from the Sunday school people and the combined efforts of the Methodist and Baptist in a union meeting we are having a good meeting.

LELAND H. KNIGHT.

A Private Letter

Dear Brother Duckworth:

I know that you are very busy, but there are some things that I want to say to you. Dry weather has ruined our crops. It will take from twenty to thirty acres to make a bale of cotton; some made no corn at all; same condition last year. Nearly all owe for the things they have used for the last two years.

We have a congregation here of about sixty active members, where there were less than one-half dozen when I came here ten months ago, and it is by request of some of them that I am writing you.

They want me to stay another year. They are liberal as they can be, but we are all hit hard. I have a crop and will not get more than two bales of cotton and I am working on the halves. I am the only man within fifty miles of here to preach New Testament doctrine. I am doing my best under conditions. The sects know that I am here, I am baptizing some of their members, and interfering with their meetings. I want to do still more. Houston County must have a gospel preacher. Then somebody else must help keep one there. The small amount promised by home brethren will not go very far.

If I can get some fall and winter meetings to help me through until Spring I can stay here, the Lord letting me live, otherwise, I must leave. The brethren here will vouch for me as preaching sound doctrine and the life I am living.

I can begin meetings by September 1, then any time.

JOHN J. SMITH.
Grapeland, Texas, Route 1.

Reasons Why I Am Not a Sunday School Man

17. In 2 Tim. 3:16-17 Paul says, "All Scripture is given by inspiration of God, * * * that the man of God may be perfect, thoroughly furnished unto all good works." Question—Does it take modern-man-made Sunday school, Bible classes, with women teachers to make "the man of God perfect and thoroughly furnish him unto all good works." If it does, then Paul wrote a falsehood when he said the Scriptures made the man of God perfect and thoroughly furnished him unto all good works. And as the Scriptures say nothing about Sunday school, Bible classes of any kind, with women teachers, therefore, they are not necessary to make the man of God perfect, neither do they "thoroughly furnish him unto all good works." Of course, if the Scriptures had authorized Sunday school, Bible classes, with women teachers, then they would be necessary to make "the man of God perfect." But it is a fact that the men of God were made perfect and "thoroughly furnished unto all good works" by the Scriptures for about seventeen hundred and fifty years, during which time no man ever saw, heard or thought of a Sunday school, Bible class, with women teachers. This is not a matter of mere think so, but a matter of historical fact. Where is the man to deny this statement? As men were made perfect for so many years by the Scriptures and without the aid of Sunday school classes or anything of the sort, I ask why can not men of God be made perfect now by the Scriptures, without the aid of these modern man made arrangements? I answer they can. Who is ready to deny this proposition? A denial of it is the denial of the wisdom of God.

18. In Matt. 28:19-20 Jesus said to the twelve, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you." Question—Did the apostles do what Jesus commanded them to do? They certainly did. Did the apostles divide their audience into two, three, a half dozen or more classes to teach them what Jesus commanded them to teach? No mention made of it in the Bible, nor in history until A.D. 1781. Did Jesus know the best

way to teach the multitudes? He certainly did. Did he successfully teach the people the Word of his Father? He certainly did. Was the Father well pleased with the way his Son taught the people? He was. The Father said, "This is my beloved Son in whom I am well pleased, hear ye him." Did Jesus ever divide the multitude into classes, with women teachers, to teach them the Word of his Father? He did not, and every Bible reader knows it. Did Jesus ever say a word about Sunday school or Bible classes? Not a word. Did the Father, Son, Holy Spirit and the twelve inspired apostles know the best way to teach the people? They certainly did. Were the twelve apostles guided by the wisdom of God or the wisdom of man. Every Bible reader knows they were guided by the wisdom of God.

To say that the Sunday schools or Bible classes with women teachers, are a greater and better way to teach the people than Jesus, the Holy Spirit and the apostles employed, is to say that the wisdom of man is greater and better than the wisdom of God.

But we must confess that the wisdom of man is very great in conjuring out "ways and means" to serve (?) the Lord. All of the man made schemes and institutions of men that have disturbed and divided the church of the first born, are the product of the wisdom of man. Such as Missionary societies, Endeavor societies, Aid societies, Bible colleges and last, but not least, Sunday school-Bible classes with women teachers. All these and many other schemes that might be mentioned are the product of the wisdom of man. Men who are not satisfied with the simplicity of the New Testament; men who imagine that the wisdom of men is greater and better than the wisdom of God.

And just here I want to say there is no man living or dead who can name and number all the different societies that have been invented by the wisdom of man to carry on the work of the church. And every intelligent Bible reader knows there is no more divine authority for the schemes mentioned above, than there is for infant baptism, a Methodist mourners' bench, praying to the virgin Mary, counting beads or kissing the Pope's big toe.

JOSEPH M. WALTON.

Browning, Ill.

GUNTER COLLEGE

Gunter College, formerly called Gunter Bible College, was established in 1903, and is maintained by the work and sacrifice of individual members of the Church of Christ. Note the following as some of the characteristics of Gunter College:

1. A school for both sexes.
2. All grades from the first up through junior college.
3. High school fully affiliated.
4. College to be affiliated this fall.
5. All the teachers are Christians.
6. The influence of a true church that teaches and trains young people in public meetings called for that purpose and also in personal consultations.
7. No matched games of any kind. We play at home only, and that for exercise and in clothing that is decent.
8. Expenses as low as possible.

Remember that school opens September the 16th.
Gunter, Texas

JOHN R. FREEMAN, President.

A Twelve Page Tract

The Sunday School Question, sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925, at the close of a series of meetings.

These tracts may be ordered from The Apostolic Way, Dallas, Texas, or from J. N. Cowan, Robstown, Texas. Price 5 cents per copy, twelve copies 50 cents, twenty-five copies \$1.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year.

DALLAS, TEXAS, SEPTEMBER 15, 1925

Vol. III. No. 2.

FROM LABOR TO REST

I was called to Albany Friday night August 21, to conduct the services at the funeral of our beloved brother, A. M. George, which took place at 4 p. m. on Saturday, August 22. The services were simple, in deference to his expressed wishes and many sorrowing friends and relatives attended the last sad rites. Any eulogy of Brother A. M. George would be but an effort to paint the lily or burnish the sun. His life was so pure and so devoted to the service of God that he has been a shining light among us for many long years and his memory will always be an incentive to the living of an earnest, consecrated life to all who knew him. I am appending the simple annals of his life as written by himself and read at his grave as the very best comment that can be made upon his earthly pilgrimage. May God's richest blessings attend the sorrowing ones left to mourn; especially upon his beloved and feeble companion who journeyed along life's way with him for so many years.

G. A. TROTT.

* * * *

A. M. GEORGE

A. M. George was born in Florida, Monroe County, Mo., March 29th, 1835. About 1851 he was baptized into Christ in Paris, Monroe County, Missouri.

In 1852 he went from Missouri to California. In 1860 he came from California to Texas.

He went from Austin, Texas, into the Confederate Army at the beginning of the Civil War, and served through the war.

He was four times wounded, losing an arm at the Battle of the Wilderness, in Virginia. He regretted this part of his life when he learned later that it was un-Christian to fight.

He married Miss A. D. McQueen in Richmond County, North Carolina, at the close of the war, September 7, 1865. Texas has been his home since with the exception of two years in New York.

During his stay in California and the army he fell into evil ways, but returned to the church in Lancaster, Texas, in 1873.

Since then he has tried to do his duty as a Christian, but always felt that he fell far short.

He was uncompromisingly opposed to partyism, or denominationalism in religion. He believed that the Bible was God's word; that it always meant just what it said; and it was just the same to him as God talking to him face to face.

And he believed that men should follow it without turning, either to the right hand or to the left; that we should add nothing to it, nor take away aught from it. He regarded it as a presumptuous sin, and unpardonable, to knowingly change it in the least. He believed that the New Testament was God's power to salvation to every one who believed and obeyed it, and that there was no other way. He believed that there was only one church in which salvation could be found; and that is the church that you read about in the New Testament, the church of God, the one body of Christ. He believed that there is one God, one Lord, one Spirit, one Body, one Faith, one Baptism. He believed that it would be just as unscriptural to contend for more than one body, or one faith, or one baptism, as it would be to contend for more than one God, one Christ, one Spirit. He believed that there were no branches to this "One Body." He regarded Christ as the Vine, and His followers, or Christians, as branches, as long as they continue in the vine, or fruitful, but no longer. He believed that the Saviour's prayer, in John 17:21, and its repetition by Paul in 1 Cor. 1:10 and other Scriptures, made it the bounden duty of every Christian to strive continually for the unity of Christians, and that the only possible way to reach it is for every one to say just what the Bible says and stop, or, as the Bible says, "If any man speak, let him speak as the oracles of God speak." He believed that if all would do this, all would speak the same thing, and, speaking the same thing, all could believe the same thing.

He regarded all partyism in religion as carnality, because Paul said so; and he regarded carnality as a deadly sin, because Paul said so. He stood rigidly by the Bible, every word of it, as the only hope of the world, and died believing that

its promises were sure to every one who obeyed its commandments, and only those; as John said: "He that saith I know him and keepeth not his commandments is a liar and the truth is not in him." He regarded "faith" without "works" as no better than "works" without "faith," and either worthless alone.

He had little regard for funeral orations, as they could do the dead no good, but often very misleading to the living.

He realized that the living should prepare for death before death came, as no change is possible after death, and all the prayers and eulogies that are possible can avail nothing.

"If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be."

His advice to his children, and to all others, is: Take only the uncorrupted word of God, free from man's interpretations, for your only guide; His church for your home and place of work, and work out your own salvation with fear and trembling while you have life and opportunity; for the time swiftly approaches when time and opportunity will be no more.

Written by himself, and he is willing to face the great judgment with this in his hand.

To be read at his burial without any additional services.

In July we received the following statement from Brother George. The last we ever received from this dear old brother: "I am near the end of my journey. Good bye and God bless you and your work. My prayers go with you." We were very much touched by this farewell message, realizing that he could not be here much longer.

I spent a portion of one day and night in his home in September, 1923. I had already learned to love him before that time for his faithful contention for "a thus saith the Lord" in all things religious.

He was a warm friend and supporter of The Apostolic Way. He never wavered in his confidence in, and admiration for, Clarence Teurman, often responding to Brother Teurman's needs. And when I became publisher of the paper he gave his support and encouragement to me. On one occasion when we were behind with printing bills and could hardly see our way out, he sent us \$350. A little over \$300 of it was used to pay back bills of the paper, the balance being applied on the next issue. He requested that we make no mention of it as he was not caring for the praise of men, but believed the paper was doing a great work for primitive Christianity and wanted his money to go for that cause. At one time he proposed to sell to the paper a piece of land for a nominal sum, but I discouraged the idea, telling him that I thought it was much better for him to handle the property and give what he wanted to give direct.

My acquaintance with him led me to believe him to be entirely without compromise on any point pertaining to the religion of our Lord and Saviour Jesus Christ. He would make any sacrifice to maintain his convictions, yet he seemed, to me, to be very kind and considerate of the views of others.

R. F. DUCKWORTH.

STRAW MEN—TWO PAPERS

We have repeatedly tried to get such papers as the Firm Foundation, Christian Leader, Gospel Advocate and The Apostolic Review to select a man and open their columns for a fair discussion of the "Sunday school," "Bible class," "Bible study" question, but they have not seen fit to so agree. Sometime ago we announced that we would undertake to present both sides of the question. This we are determined to do.

Beginning about November, unless we can get one or more of these editors to unlock the columns of their papers for a discussion by the man they select and one selected by us, we expect to put forward a straw man. And with the effort to be absolutely fair, we will allow this straw man to present the strongest arguments that the Sunday school folks can put up, and we will endeavor to answer these arguments with fairness and directness, continuing this discussion from issue to issue, or possibly in the 15th of the month issue from month to

(CONTINUED ON PAGE EIGHT.)

Pro and con of the Sunday school question. Read our statement in this issue under the caption, "Straw Men—Two Papers," then write us what you think about it.

Now in Chicago

Dear Brother Duckworth and The Apostolic Way readers:

Since my last report I have been busy filling my regular appointments in Arkansas, and winding up my part of the Lord's work there.

About three months ago I had a debate with a Baptist, Mr. Finley. He is one of the best debaters the Baptist have. This debate lasted four days, and ended with a victory for the truth. I had the last speech, and just before my time was up I extended the gospel call, and three Baptists and two who were not Baptist obeyed the gospel.

About three years ago I left Chicago and went to Arkansas to preach the gospel to the lost of Adam's race. During the three years I was in Arkansas, I converted three hundred and eighty-three people to Christ about one hundred of whom were Baptists. I was in the northern part of Arkansas, and part of the time I traveled over the country on foot. The people in that part of the country are very poor and they can not support a preacher. While I was there I got some help from congregations at other places. If it had not been for the brethren away from there helping me, I could not have stayed as long as I did.

Before I went to Arkansas, I worked for one of the largest shoe companies in Chicago, Ill., and made good money. But preaching the gospel is more dear to me than any other work. I guess Brother Duckworth has wondered why I have not renewed my subscription to The Apostolic Way. Brother Duckworth, I am not able to do it now. The Apostolic Way is the only paper that I know of that is true to Christ and His dear cause. May God bless the managers of the paper in their efforts to put forth the truth to the world; the fight is still on and the end is not yet.

Listen, dear brethren, I would to God that we could set up some loyal congregations here in the great city of Chicago. And I firmly believe it can be done if the brethren who are able will help us. Think, three hundred thousand people and almost all of them are starving for the gospel; the gospel that Christ the Lord shed his blood for. I believe I have met some of the best hearted people here in Chicago I ever saw, that is, to be sinners.

If we can get the brethren to help buy a tent, I think I know where I can get a large tent for \$150. It is a second hand tent. The Baptists used it for large meetings.

I would like to hear from congregations in Illinois, Iowa and Indiana who would want me to conduct a meeting for them, or who would want me to preach once a month for them. Brethren, if you do not need me to preach for you in your home congregation, can you not help support me in the mission field? I shall be glad to hear from any of the brethren anywhere who want to help support me, to bring the lost to Christ.

Oh! think, my dear brethren, of the poor lost souls who are dying out of Christ without hope, without God in the world to come. Oh! let us save some of the poor sinners who are living now. If they never hear the gos-

pel, it will be our fault, and we will have to answer for a part of it.

Let us work while it is light. Pray for me.

W. S. ENIX.

Chicago, Ill., Diversy 105A.

To My Mind a Very Questionable Case

"I know a young brother who married a girl. She refused to live with him as his wife and after some time left him without cause. They never knew each other in a carnal way as husband and wife. The question now is, was she his wife in the sight of God.

"Paul said, if one is joined to a harlot they are one flesh. 1 Cor. 6:16. I understand 'joined to' to mean, or embrace carnal relation. Then for a brother to be 'joined to' his wife such relation must exist, without which they could not be 'one flesh,' hence, are not husband and wife. Please give your idea on this case * * *"

In dealing with such cases as the above recites, all that can be said or done, is to "give your idea," as the brother suggests.

There is no such case mentioned in the Bible and can not be answered by the Scriptures. As related in this record, my "idea" is that to me, it looks very unreasonable and is next to the impossible, and the truthfulness of which I am inclined to question. There are too many to-day who are seeking justification before men for destroying the home. The home is an appointment of God, and he who would destroy it brings upon himself the wrath of God and will in the final end receive his reward.

But to the case in hand. Our brother thinks that carnal relation is the act that joins man and woman as husband and wife and by such act the relation of "one flesh" is created. I am quite sure that the lust of the flesh is about all that many have seen or want to see in the marriage relation. Such an estimate of the marriage relation reduces it to a level with the beasts of the field.

When God made, and presented to Adam, the woman Eve, Adam said she is "flesh of my flesh." Long after this when they were driven from the garden of Eden, it is said that "Adam knew his wife and she conceived and bare Cain." She was Adam's wife long before he "knew" her by any carnal relation. But my dear brother, if the act of carnal relation produces that relation known in the Bible as one flesh and, therefore, husband and wife, then it follows that the fornicator has as many wives as there are women with whom he has committed fornication. I am sure that none of us are willing to espouse such a cause.

But my "idea" about that "brother" and the "girl" he married is that according to the report they are husband and wife and had better remain single hereafter or be reconciled together.

Flirting with God's appointments is dangerous. So this is my "idea" as well as some things God has said about the relation of husband and wife.

R. H. HOWARD.

Fort Worth, Texas, 1004 E. Belknap.

Hope—The Anchor of the Soul

"Which hope we have as an anchor of the soul both sure and steadfast and which entereth into that within the veil." Heb. 6:19.

It seems obvious that the above Scripture draws a simile of the Christian, and the ship that has dropped anchor during a storm. Thus we readily see that hope is the anchor of the disciple and the goal it aspires unto is eternal life. "In hope of eternal life, which God that can not lie, promised before the world began." Tit. 1:2.

Three outstanding characteristics perhaps merit attention in this comparison. First, the ship that is anchored often experiences abrupt heavings and rackings which those that float with the tide know nothing about. But when the waters become agitated and tempestuous winds toss the angry sea waves to and fro the ship that is properly anchored will bravely cope with the situation. So it should be with the faithful disciples of the Lord. Despite the fact that Jesus has said, "Ye shall be hated of all men for my name's sake" we should don the whole armour of God in order to resist the wiles of the devil in this great onward march of Christianity.

Second, when the violent hurricane sweeps down upon the anchored ship it only forces the anchor to bite deeper and deeper into the bottom of the sea. If then persecutions and temptations overtake the faithful they should only strengthen our faith in Christ and deepen our affections for Him. Peter says, "Beloved think it not strange concerning the fiery trial which is to try you." Let us not, then, lose our ropes—lift our anchors—and float off with the tidal waves when obstacles seem to beset our way. "Nothing should separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:39.

Third, the ship that has dropped anchor is sensitive to every new gale of the sea. During a heavy gale the ship is turned to face the storm, otherwise it would be in danger of utter destruction. Likewise the Christian should be sensitive to every move the church makes, and be ready at all times to face and expose any innovation or principle that is contrary to God's Word.

VAN BONNEAU.

Meeting at Friendship, Oklahoma

I have just closed a two weeks' meeting with the church at Friendship, Okla.; seven were baptized and the church otherwise strengthened, notwithstanding the fact that these brethren have been surrounded for several years by influence from Cordell, which has for some years been the incubator of most of the innovations in Oklahoma churches, yet Friendship has remained true to the Bible in its work and worship.

For some cause I have not been associated with, or in any way, connected with, The Apostolic Way, but I feel it my duty to let the faithful brethren

know who, and where, I am. I am 65 years old; been preaching the gospel for 30 years and all these years have had no time nor patience with anything I could not read in the Word of God. I should like hereafter to keep in closer touch with my brethren of "like precious faith."

I have just met with Brother R. H. Howard in his meeting at Mountain View, Okla., and through his solicitation I promised to, hereafter, do what I could for The Apostolic Way throughout my field of labor.

T. K. BALES.

Banner, Okla.

Wants Meetings

Brethren if I am to continue in the work during 1926, I must have preaching to do this winter. If no preaching this winter, I will be forced to do something else and doubtless my last year as an active gospel preacher. For thirteen long years I have been actively engaged and have never known what it was to be without work, but since the division over the Sunday school, my road has been a hard one to travel. I could be drawing a good salary, even in Sweetwater, if I were of the mind of the Sunday school brethren, but since I have sacrificed all for the true principles as written in the New Testament, and we are so few in number, the future is hard to guess at.

I can be had for meetings after the first Lord's day in September. A wire or letter will catch me at home after this date.

J. A. BRADBURY.
Sweetwater, Texas, Box 155.

Wood, Hay, Stubble

A reader of The Apostolic Way is seeking light on Paul's statement of 1 Cor. 3:15. In order to pave the way for a better understanding of the passage, I will say that Paul, in this chapter, speaks of two classes of works. From the fifth to the eleventh verses inclusive, Paul has under consideration the teaching work of his ministers. From the twelfth to the fifteenth verses inclusive, Paul is speaking of that which is placed on the foundation. Men and women are placed on the foundation, so men and women are going to be tried. Men and women are the minister's work in the Lord, for Paul in 1 Cor. 9:1 says, "Are not ye my work in the Lord?" If the minister's work then be burned, that is, if men and women are found to be as wood, hay, stubble, the minister will lose his work, yet he will be saved. The minister meant well, but he could not prevent his converts from becoming wood, hay and stubble. The minister will be saved, yet so as by fire. Fire is the thing that will test the minister's work; not the teaching work, but men and women, the minister's material that has been placed on the foundation.

J. A. BRADBURY.
Sweetwater, Texas.

OPPOSED TO CHRISTIANS ENGAGING IN CARNAL WAR

I have been reading some copies of The Apostolic Way, sent me by Brother L. E. Dunzan. I read the article against carnal warfare by Brother Noah Cowan, and consider it very good.

I have always said it was wrong for Christians to go to war and kill each other. I worked for the U. S. Government at San Antonio for over three years, and I signed a number of papers showing my allegiance to our country, but I always refused to swear (Matt. 5:34) or bear arms.

It seems to me like the articles I have been reading have left out some of the most important quotations against Christians engaging in carnal warfare. In Luke 22:36, Christ told His disciples to sell their garments and buy a sword. They said, "We have two," and Christ said, "It is enough." Why were two swords enough? Because he wanted to teach them a lesson. Then in verse 49, when Judas came with the soldiers to betray and take Christ away, the disciples asked, Lord shall we smite with the sword? But (verse 50) before Christ answered, one of His disciples drew his sword and cut off one of the servants' ears. In verse 51 Christ said, "Suffer ye thus far," (Stop—a miracle) and he touched his ear and healed him. In Matt. 26:52, Jesus told His disciple, "Put up again thy sword into his place. (? Why) For all they that take the sword shall perish with the sword." (His disciples wanted to protect him.) Verse 53, Christ said, "Thinkest thou that I can not now pray to my Father, and He shall presently give me more than twelve legions of angels."

After Christ told His disciple, in verse 52, to put up his sword (where it would not harm anyone), there is not another reference in the New Testament where he ever told them to, or where they ever

offered to use their swords again. But in Eph. 6:10-18, Christians are taught so beautifully how and what we must use. May the Lord help us to do His will.

Lampasas, Texas.

FRED PEELER.

WAR

Many timely articles have recently appeared in the columns of The Apostolic Way on this subject, and the signs point to another great conflict in the near future. It is pointed out that Japan teeming with population and little larger than the State of Texas, only hopes to continue as a nation through war, as they can no longer emigrate to this country.

It seems that another war is inevitable. It behooves Christians as soldiers for Christ to unite in an effort to show the world where we stand as such and to teach the church that the weapons of our warfare are not carnal.

While I disagree with most that the great criminal lawyer, Clarence Darrow, said at the famous evolution trial, I admire one statement he made, as follows: "We have just emerged from a great war where Christians have been killing each other; a war which shed oceans of blood, more than was ever dreamed of on earth before. Not only this, but ministers of all sorts were each praying that their side might succeed and seeking to align God to their cause."

Let us learn that we belong to the peaceful reign of Christ, and that the prophets said, "They shall learn war no more."

L. G. PARK.

Council Hill, Okla.

We want to thank all who have been helping in the effort to arouse the brotherhood to a realization of the teaching the Scriptures concerning carnal war.

We have aroused a great interest and a considerable undercover opposition by persons not willing to openly advocate carnal war just now while so many are crying peace, but in a round about way they are attacking the publisher of The Apostolic Way. This is no more than we expected and there will be more of it for we are not quitting the fight, but will push it harder and harder until we have registered the fact that the Church of Christ is opposed to Christians engaging in carnal war.

We believe the readers of this paper are with us in the fight, not only in faith, but in works. We are getting lists of names every day.

If you need blanks, order them. They will be sent promptly. Do not put the matter off but see your neighbors. If you have already seen them once, see them again; convert them to the position taught by Jesus Christ, "Love your enemies," and then send in their names, for we would like to have the name of the head of the family of all members of the Church of Christ, who are opposed to Christians engaging in carnal war.

THE APOSTOLIC WAY.

STRAW MEN—TWO PAPERS

(CONTINUED FROM PAGE ONE.)

month over a period of, at least, five months, agreeing to allow the editor of either of the papers mentioned above to take the straw man's place, any time they select to do so, with the understanding that the articles will appear in their paper and in *The Apostolic Way*, without being bolstered by the publisher or editor so long as the discussion may continue.

Our call for one hundred debates on the Sunday school question, as well as other articles and statements we have made, has brought forth some response from advocates of the Sunday school. But the above mentioned papers seem to think these respondents too small to be allowed to discuss the question with us through our paper and the above mentioned periodicals. And, of course, so long as the editors of the papers that espouse the same cause as these brethren, think them too little for the job, such brethren should not expect us to open our columns for them. So brethren if you really are anxious to have the matter discussed and feel like you can defend your position, go after the editors of the above mentioned periodicals and have your friends do so until they have agreed to endorse you. We will be glad to continue such investigations until all persons with the proper credentials have been heard.

Since the publisher of this periodical has been a reader of religious journals there has been a demand by the brotherhood, for a paper that could be given to our religious neighbors, in which would appear no wrangles or disagreements among brethren. We have decided to undertake to furnish just such a periodical and will continue it so long as it seems advisable.

The plan is to give the first issue in each month to a discussion of first principles, debates with our religious neighbors and a general discussion of the differences between the Church of Christ and other religious bodies. The second issue in each month to be devoted largely to a discussion of such questions and debates as may be of direct benefit to members of the Church of Christ.

The distribution of free literature has been carefully weighed and considered. All realize its unquestionable value, but as we do not have the funds with which to prepare, in large quantities, such leaflets and tracts we expect to make these issues the very thing desired by brethren for free distribution at much less cost than they could hope to get the same material in tracts or leaflets.

Each subscriber may have ten copies of each issue sent to his address five months for \$5. Each copy will have an average of ten good leaflets and tracts, thus giving him a total of five hundred for \$5. Of course, we will send more or less copies to one address at the same rate. The reader receiving the paper will instantly know of some person whom he would like to have read some article appearing in that particular issue. He can turn to the article, hand it to his interested, or to be interested, friend with the request that he read this article. Then in a few days call on him, discussing the article with him, secure the paper and pass it on to some one else to read the same or some other articles in that issue. In this way one hundred thousand people could be reached in and out of the church. By persistent effort on the part of our readers thousands could be converted to the truth. Remember the first issue of this five months' proposition begins November 1. We are watching for your order. You know a friend who needs the truth. Go after him. Use this opportunity as a means of interesting him and do not stop with just one. Give part of your time, your mind and thought to the evangelizing of your neighbors. This life is too short and eternity too long for us to neglect putting the truth before our friends and neighbors.

We are anxious to impress upon our readers the necessity of sending in orders for extra copies at once. If all wait until the last we will not be able to take care of you as we would like.

Ten copies of each issue for five months, \$5. Some orders are already coming in, but we want them to come faster.

THE APOSTOLIC WAY.

Musgrave-Taylor Debate

Brother Bob Musgrave of Elk City, Oklahoma began the meeting August 1. I want to say that we had one of the best meetings that have ever been held in Healdton. We had large crowds all through the meeting.

We intended to continue two weeks, but the Sunday school people thought we were doing too much good and challenged Brother Bob for a debate, in order to stop the meeting, putting P. J. Taylor up to defend the Sunday school. The meeting closed August 11, with two baptisms and the debate started Wednesday, August 12 and closed August 15.

I want to say to the brotherhood that Brother Bob sure did a good job

of it. Taylor could not do a thing, but villify Brother Musgrave and his brethren by saying that we were ignorant and would remain so.

Brother Taylor brought up the woman at the well and Brother Musgrave showed him that the church was not established at that time. In fact, Brother Bob met everything that he brought up with entire satisfaction to all who heard him, except Taylor and his brethren.

We wish to say to the loyal brethren that we hold Brother Musgrave in the very highest esteem as a gospel preacher and a Christian gentleman. Therefore, we say to the loyal brotherhood that if you have a Sunday school preacher (digressive No. 2) who needs attending to, you will make no mistake in calling for Brother Bob. To know him is to love him. We know of no man in the brotherhood who can de-

send the great truths of the Word of God better than he. Let us keep him busy in the field as he is able and worthy.

Brother Musgrave preached for us on Lord's day following the debate; three were restored and ten of the Sunday school brethren and sisters came over from the Wirt and Healdton congregations.

O. C. MATHEWS.

Healdton, Oklahoma.

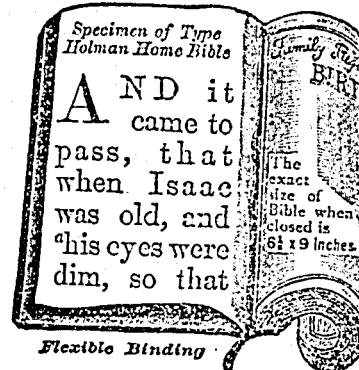
Brother Homer L. King of Deming, New Mexico has been holding some meetings in the valley and much good has been done. Prospects for the establishment of three congregations this winter.

The cotton crop is fine here and pickers are wanted. Would be glad to locate more Christian families in here. Write me.

J. B. DANIEL.

Garfield, New Mexico.

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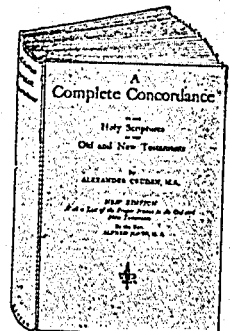
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A TWELVE-PAGE TRACT

The Sunday School Question, sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925, at the close of a series of meetings. These tracts may be ordered from *The Apostolic Way*, Dallas, Texas, or from J. N. Cowan, Robstown, Texas. Price: 5 cents per copy, twelve copies 50 cents, twenty-five copies \$1.

Address all orders to THE APOSTOLIC WAY, 2109 Second Avenue, Dallas, Texas.



The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly. \$1.50 Year.

DALLAS, TEXAS, OCTOBER 1, 1925.

Vol. III. No. 3.

Questions

A brother has submitted to me a number of questions which seem to me to be most interesting and pertinent to those of an enquiring mind and which I shall endeavor to answer as lucidly as possible. As there are quite a number of questions, I shall answer a few at a time until I have completed the list. Now for the first one.

In Eph. 2:10, the apostle Paul says, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Again, in Eph. 4:24, he says, "And that ye put on the new man, which after God is created in righteousness and true holiness."

How are we created in Christ in righteousness or through righteousness?

There are a few other Scriptures that will give us light upon this matter and save me the trouble of a lengthy reply, but first the word creature is the noun form of created and what is said of the creature will help us to understand how we are created. In 1st Cor. 5:17 Paul says, "Therefore if any man be in Christ, he is a new creature," (created anew) and it follows beyond question that if we can discover how one gets into Christ, we will know for a certainty how he is created in righteousness and true holiness. Since all God's commandments are righteousness (Ps. 119:172) righteousness and obedience to God's commandments are synonymous and obedience to the command of Christ to be baptized in His name brings to us the remission of sins, without which we could not have true holiness. "As many as have been baptized into Christ have put on Christ (Gal. 3:27) and all who have put on Christ are new creatures (created anew) in Him. James corroborates this, saying "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." (Jas. 1:18.)

Question 2. In Rom. 8:10 Paul says, "If Christ be in you the body is dead because of sin; but the spirit is life because of righteousness." When does this righteousness begin that makes the spirit alive?

The quotation answers this question without having to seek any farther; the subjunctive "if" settling the matter beyond all doubt. If Christ is not in us the body is not dead because of sin, nor is the spirit alive; but Christ is not in us until we have been baptized into him so that it may be readily seen

that when we become new creatures in Christ—in other words, when we have obeyed from the heart, that form of doctrine delivered unto us—we attain the condition mentioned in the above quotation and the answers to both of these questions are the same.

Question 3. When does the creation of a child of God begin, before baptism or after baptism?

Neither before nor after, but in the very act of obedience. We should bear in mind that there is a difference between the expressions born and created and in order to understand clearly what the Scriptures teach we should not confuse these two words, for there is more than a shade of difference between the ideas conveyed by them. To make the matter clearer let us diverge a little from the direct line of our investigation. On pentecost the apostles baptized many and all those who obeyed received the pardon of their sins, but the apostles did not pardon their sins, nor did the persons baptized pardon their own sins. It was God who did that and therefore we are told that it was He who added them to the church; even so God creates us anew in Christ when we obey Him in baptism. We were the children of the devil and nothing but the fiat of almighty God could change our relationship and make us the children of God. It is not something done by us nor in us, but something that God does for us creating us in Christ and adding us to the church are one and the same thing; it takes place in the mind of God and is as instantaneous as when He said, "Let there be light, and there was light."

G. A. TROTT.

Church Unity

Religionists of almost every shade of faith, have, in the last few years, been brought to realize to some degree the need of church union. The religious press has been full of it, and nowhere has the demand been stronger than in Europe. The United States has made some considerable spasmodic demonstrations.

The country has not yet forgotten the effort to bring all the world into one united religious body, backed by the Rockefellers, in which they spent some millions of dollars, and now there seems to be another adventure, this time beginning with local bodies. Their mouth piece is Dr. Harry Emerson Fosdick. I do not know what the "Dr." stands for. It could mean Doc-

tor of Physics, or it could mean Doctor of Philosophy. It could stand for dirigible, but it more than likely stands for Doctor of Laws, for that seems to be his first job, the doctoring of the laws of God to meet the human idea of a church on earth.

The Canadians have made considerable progress in these human methods of having one united body. Some eight thousand churches have been brought together, Methodists, Presbyterians and Congregationalists. If they follow the tenets espoused, their membership will eventually be prepared for a full acceptance of the religion of Jesus Christ. We quote some questions asked their ministers at ordination performances:

"(1) Do you believe yourself to be a child of God through faith in our Lord Jesus Christ?"

"(2) Do you believe yourself to be called of God to the office of the Christian ministry, and your chief motives to be zeal for the glory of God, love for the Lord Jesus Christ, and desire for the salvation of men?"

"(3) Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required for eternal salvation in our Lord Jesus Christ, and are you resolved out of the said Scriptures to instruct the people committed to your charge and to teach nothing which is not agreeable thereto?"

And here again we are made to ask, are members of the Church of Christ willing literally to subscribe to the principles of Christian union as given to us in the perfect law of liberty? And those who can answer in the affirmative we would ask another question, are we using every available opportunity to put before the world a scriptural basis for Christian union? The masses of the religious world are hungry for something tangible, something practical, something that will work. Christ has furnished that something and these poor, hungry, starving souls do not know it. How great and grand it would be if our pulpits would ring with a plea for Christian union as they did from 1840 to 1880. Then almost every preacher made a specialty of preparing to preach on unity, and preached it at every seasonable opportunity. But, kind reader, how long has it been since you heard a discourse on that subject? How long has it been since you talked about it with your religious neighbors? Are we not all guilty? Nay, verily, I am persuaded we are all guilty of neglecting our opportunities along this line, and where the Church of Christ should be taking the

lead, setting forth the great principles of Christian unity we are so far behind in the advocacy of this principle that our murmurs are scarcely audible while the welkin is ringing with the shouts for unity, unity by our religious neighbors who do not know how to establish or direct such a unity upon the hypothesis given us by Jesus Christ.
R. F. D.

Smith-Seagraves Debate

This debate began August 31, and continued eight nights; two hours each. Brother E. J. Smith of Crowell, Texas, representing the Church of Christ, and Mr. Seagraves, the Missionary Baptist; three propositions discussed.

Brother Smith affirmed two nights that the Scriptures teach that the Church of Christ, of which he is a member, was set up on the first Pentecost after the resurrection of Christ.

Mr. Seagraves affirmed two nights that the church, with which he is identified, known by him and his brethren as the Missionary Baptist Church, was set up during the personal ministry of Christ and was identical with it.

Then next came the question: The Scriptures teach that a person is saved from past sins, by grace through faith, and obedience to the conditions as set forth by the apostles; namely, repentance, confession and baptism. Smith affirmed, Seagraves denied. Mr. Seagraves affirmed that the Scriptures teach that a person is saved by grace, through faith, before and independent of baptism.

Apostasy was the third and last proposition. The Scriptures teach that a child of God can so apostatize as to be finally lost. Brother Smith affirmed and Seagraves denied. Mr. Seagraves affirmed: The Scriptures teach that a child of God can not so apostatize as to be lost.

For the most part this was a very pleasant debate. The brethren, I am sure, were pleased with Brother Smith's defense of the truth, for he is well posted in the Bible and made a strong fight for the true principles of Christianity.

This debate was held with the Pearson school house congregation, near Colbert, Okla., and the Baptist of that community. The writer moderated for Brother Smith and a Mr. Fowler moderated for Mr. Seagraves.

B. J. PARKER.

Rt. 3, Sherman, Texas.

Martin-McGary Debate

Second Affirmative.

He was mistaken in saying he handed back to me "the laboring oar." When he saw the high waves of difficulty against which his denial that the Sunday school that I submitted to him is a Sunday school obligated him to row against, he took such alarm that he could not sit steady in the boat. So he flung away "the laboring oar" and leaped into the sea and attempted to keep his head above water by sophisticating concerning my remarks about the way we derive authority to adopt methods of doing things we are commanded to do, when such commands do not include any method by which the things commanded shall be done. Then when he realized that the sophisticated manner in which he was handling these things was getting him nowhere, he turned them loose in the following way: "We are not supposed to be discussing books and papers in this investigation" (referring to song books and religious papers).

If I can now get his "supposer" to function logically in discussing what we are "supposed to be discussing"—which is, whether or not what I submitted to him as a Sunday school is a Sunday school, I'll soon enable him to realize his error. He has made this the only real issue between us, in admitting that it does not violate the law of Christ, and then denying that it is a Sunday school.

If he had not turned loose song books and religious papers, as things that we are not supposed to be discussing in this investigation, I would take them to thoroughly expose the egregious fallacies in which he so sophistically indulged himself concerning them, before he turned them loose, but owing to his having turned them loose I'll only advert to his absurd idea that the inspired writings of the apostles constitute precedential authority for publishing uninspired papers. But if even this were not a rank fallacy, it could not possibly afford him any more help in "this investigation" than it would me, for I could lay the very same claim to it as authority for publishing Sunday school literature that he could for publishing an anti-Sunday school paper—it would appear strange that he did not see this. Did we not know that one in such confusion can not see beyond the end of one's nose! He said (I suppose upon the principle that "misery loves company") that I once held to the idea that the apostolic writings furnish precedential authority for religious papers. If I ever did I do not remember it; but I know his honesty and integrity too well to think he would purposely make a false statement. If I did so contend, it was when I was under the domination of the same nonsense that's now dominating him. But I've at all times reserved, as an inalienable right, the privilege to abandon any nonsense I may entertain, the very moment I discover it to be nonsense.

Now to the clear and only issue between us: Is what I submitted to him as a Sunday school, a Sunday school? He says it is no more a Sunday school than his teaching his children "mathe-

matics on Sunday would be a Sunday school."

Now I want him to pull off that dunce-cap he's wearing and, as he said, "straighten that thinking cap," he used to wear, that I may bring him to understand that "we are supposed to be discussing in this investigation," a principle that is involved in the Sunday school method of teaching children the Bible, not "mathematics," nor fanatics nor schismatics, nor dogmatics—most of which are being taught by that school in which he recently matriculated. We are discussing a principle that can not be changed one iota, by changing localities or numbers of pupils or teachers—a principle that holds its own as securely when applied to a hundred children being taught in a church house, as when applied to a small class of children being taught in a private residence. He could, with the same show of reason, or rather unreason, contend that ten disciples of Christ, consisting of father, mother and their eight grown children worshipping God in their home, is not a church, as he can that a mother and father teaching their large family of children the Bible in their home on Sunday, is not a Sunday school.

In a trial of the rights of property in a court of equity when the defendant has submitted his claim and the evidence upon which he bases it, nothing more is required of him, till the plaintiff attempts to show, in a reasonable way, that the evidence is insufficient to establish the claim. If the plaintiff should make no further effort to invalidate the claim than to pooh-pooh at it, he would put himself out of court—yet, this is all Jack Martin has done to invalidate my claim, that what I submitted to his consideration is a Sunday school.

But I'll not declare Jack out of court until I give him another chance to do more than pooh-pooh at my claim.

Now, Jack, I asseverate that it is a Sunday school, because it is a school taught on Sunday, and as you said, taught the "same subject matter" that is taught in what you say is "generally and universally recognized" as a Sunday school. Now, these facts would, of themselves alone, constitute mine a Sunday school in a limited sense. But other facts connected with it (which I put in it to accommodate the rag-chewing propensity of your cult) constitute it a Sunday school, in the broadest possible sense; which facts are, a woman teacher, a division into classes and the use of other literature besides the Bible. In short, it contains every part and parcel, jot and tittle, atom and iota, that what you say is "generally and universally recognized" as a Sunday school contains and does not contain one part or parcel, jot or tittle, atom or iota, that what you say is "generally and universally recognized" as a Sunday school, does not contain. Therefore, as it and what you say is "generally and universally recognized" as a Sunday school are "equal to the same thing" and as logic teaches us that "things equal to the same things are equal to teach other" it is an outstanding un-get-around-able fact, that what I have submitted to you as a Sunday school, and what you

say is "generally and universally recognized" as a Sunday school, "are equal to each other."

If you can't discover something in what I've submitted as a Sunday school, that differentiates it from what you say is "generally and universally recognized" as a Sunday school you should exercise that good sense and sterling honesty and moral courage, that I know you used to possess, in making a clean breast and an open acknowledgment, that your contention is untenable. And I shall confidently expect you to do this; for I know that, if you were seven-headed and fourteen-eyed, you could not point out one whit's difference between the principle of what I submitted to you and that of what you say is "generally and universally recognized" as a Sunday school. But, if you shall decide to act as most all debaters do, after once espousing a bad cause, "go further and fare worst," rather than yield the point, I'll agree to furnish you such "fare."

A. MCGARY.

REPLY.

Second Negative.

"The Sunday school is authorized by the scriptures." When Brother McGary wrote me that he would affirm that proposition and asked me to join him in its discussion, I accepted through the very best of motives, viz., to get before the people on both sides of the subject the best that could be said on the subject from the affirmative side. I hoped that a fair, honest and intelligent investigation by friends of many years' standing would be brought to light that would serve as a beginning toward a settlement of the question. I knew, and know yet, that if the proposition could be sustained McGary could do it. But I am sorely disappointed. What has he given us in support of his proposition? Not one single word; not even a direct reference to the Sunday school, except to say that authority for it was derived from the same source as for religious papers and song books, but did not tell us where the authority is found or what it is. When I showed him that authority for teaching through papers was that of precedent and asked for precedent for the Sunday school, what was his answer? He replied that if he ever held to such an idea he had abandoned it as he had an inalienable right to do. (I don't quote him verbatim.) Now I am wondering whether he abandoned that position before I put the hobbles on him or afterward. But he still did not tell us. Not only has he not discussed the Sunday school, but has abandoned his proposition altogether. He now says that "we are supposed to be discussing a principle that is involved in the Sunday school method of teaching children the Bible, not mathematics." Why did you not tell us what that principle is, and why do you say we are "supposed to be discussing a principle involved in the Sunday school method of teaching" instead of the authority for the Sunday school? Is not the authority for it what you set out to prove? If so, why have you not discussed it?

McGary says again that we are supposed to be discussing whether or not what he submitted is a Sunday school.

What he refers to is parents teaching their children the Bible on Sunday. As I said in my first, I say again that any teaching done on Sunday is, technically, a Sunday school. Parents teaching their children mathematics on Sunday is as truly a Sunday school as if they were teaching the Bible. But not matter what they teach, if the Bible it is no more a Sunday school in the generally accepted use of the term than the teaching of mathematics would be a public school; consequently whatever proof is, or can be shown for either covers both, for both are technically Sunday schools. Such word-playing, such hair-splitting, such resort to technical definitions as my valued friend and brother has resorted to is unworthy of him. I thought he could do better than that. Now, Brother McGary, if you want to call parents teaching their children a Sunday school (and that it what you call it), let us see where it leads you. You have said the authority for the Sunday school is derived from the same source as the use of song books and publication of religious papers. While you have not told us so, we know that authority for parents teaching their children is derived from a direct command of the Apostle Paul. Syllogistically stated, we have this: assuming that parents teaching their children at home is a Sunday school. Authority for the Sunday school is derived from the command of the Apostle Paul. Authority for the publication of religious papers and use of song books is derived from the same source as the Sunday school. Therefore, authority for the publication of religious papers and use of song books is derived from a command by the Apostle Paul. Now my dear brother show it. If you object to that try it stated this way: There is no authority for the publication of religious papers and use of song books. Authority for the Sunday school is derived from the same source as the publication of religious papers and song books. Therefore, there is no authority for the Sunday school. How do you like that?

Now I am going to ask you some questions which will, if answered without evasion, either expose your false reasoning or make you do some retracting, or both. I want you to answer them in your old time honest way.

1st. Is it true that authority for the Sunday school is derived from the same source as authority for the publication of religious papers and use of song books? Answer yes or no.

2nd. Is it not true that what you call the Sunday school—parents teaching their children at home—is authorized by the command of Paul to "bring up your children in the nurture and admonition of the Lord"? Answer yes or no. If you answer yes, does it not necessarily and logically follow that the publication of papers and use of song books are also commanded? If so, where is the command found? If your answer is no, where is your authority for the Sunday school?

3rd. Do you know of any passage of Scripture concerning the teaching of children that is not addressed or re-

(Continued on page 5)

THE ETERNAL DANGER

WAR, that—as the whole world learned only a few years ago—is the great eternal danger.

WAR, WAR, WAR has been the cry through the ages.

Europe had its HUNDRED Years War, its THIRTY Years War, its SEVEN Years War. Among old kings and emperors war was looked upon as the NATURAL state. Peace was a temporary vacation to be spent getting ready for more war. An Englishman of wealth and education could actually write, within recent years, and with perfect seriousness, "I don't like this peace, it's dangerous. I shall be glad when we are safely back at war."

War has ceased to be the amusement of kings, a means of distracting the people from their own rebellious ideas, by setting them to fighting each other, or of transferring wealth from some soft, rich, decaying nation to some young, vigorous, fighting people.

Alexander the Great, making war against gigantic, swollen, rich Persia, could spend to please his teacher, Aristotle, a sum greater than the fortune he inherited from his father, Philip.

Charlemagne, conquering as he marched, could build up his great empire, as Caesar and others built up for Rome, an empire of conquered territory that poured gold, slaves, food, amusing wild animals—every form of property and prosperity into the Eternal City.

But WAR has changed, as WEAPONS have changed. Two men with loaded pistols, fighting each other in a small room, kill each other. NEITHER CAN WIN. The world, with its flying machines, fast boats and trains, high explosives, telephones, has become "a small room." And when two or more nations go to war in this day NONE CAN WIN.

The "victor," as France, England and Italy can testify to their sorrow, may lose more than the vanquished.

When France went into the war, Russia owed her 30,000 MILLIONS of francs. Now that debt is wiped out by the Russian Revolution—all lost, and France finds herself in debt 100,000 MILLIONS of francs to this country, and in debt as much more to England.

THERE IS NO PROFIT IN WAR.

Yet war endures. There is fighting in China, in Africa, Asia, and danger of fighting on every one of the earth's continents except, perhaps, Australia. And Australia, with its handful of white men, lives within Asia's deadly shadow and can never be really safe while war exists.—Brisbane editorial in Hearst papers.

Christ gave the only remedy, the only relief, the only method of escape. The principles of His kingdom will remove the eternal dangers of war if planted in the hearts of enough men and women.

The church is the pillar and ground of the truth. By it men are to be influenced, taught, converted. The weight and power of the church can only be felt to the extent that it abstains from the work of the flesh and manifests the fruit of the spirit. The works of the flesh are these: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. 5:19-21. It is upon such works of the flesh that wars are built and every Christian practicing one of these principles encourages war.

"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22-23.

Then the apostle tells us in the 24th verse "They that are Christ's have crucified the flesh with the affections and lusts," adding in the 25th verse "If we live in the Spirit let us also walk in the Spirit." There is not a fruit of the Spirit that will produce a single principle of war.

In the World War men, professing to be Christians, churches, and preachers, were engaged in condemning, criticising and abusing the opposing nations. They publicly prayed for the success of the arms of the nations of which they were citizens. As a consequence the conflict was called a war of Christian nations and it was asserted that "Christianity has failed." Why this impression? Because professed Christians had publicly sympathized with, or taken part in, the agitation and sometimes in the real conflict.

We are making the campaign against Christians engaging in carnal war that we may combat this very impression, and establish the fact that the Church of Christ, the institution He bought with His own blood, is opposed to, and will refuse to engage in, carnal war, either in person or by proxy.

We urge every member of the Church of Christ to lend a helping hand; join forces with us that we may register the church's real position so forcibly with the "powers that be" as to call the attention of the general public to it, that they may be influenced by the principles of Jesus Christ. And having recognized the beauty and grandeur of His peaceful method of accomplishing great results may be caused to investigate the real truths of the gospel of Christ and thereby many be converted and have their sins blotted out.

Breakfast at Church

Up in the smoky town of Pittsburgh the Highland Presbyterian Church has hit upon a happy and effective means of getting members of the men's Bible class out to Sunday school. Late-sleeping members had subtracted heavily from the attendance record, and it was with the hope of getting them up early that certain of the early-rising and regular attendants decided to serve Sunday morning breakfast in the church basement. Did the lure work? Well, the story tells that among other things hot ham and eggs were on the menu. That answers the question in the affirmative.

No such means of stimulating attendance is required in these parts, it may be. Reports indicate that the Sunday schools are flourishing and are drawing increased attendance. But if it ever becomes necessary to spur the sluggish out of their Sunday morning beauty sleep no better plan has been presented than that which this Pittsburgh church has tried out with success. Hot ham and eggs on a frosty Sabbath morning would tempt the most cantankerous of us to join heartily in singing that good old chorous, "Makes Me Love Everybody."—Ex.

The foregoing is pretty good (?). Brothers F. L. Rowe and Ira C. Moore might try it out in their Sunday morning "Bible study." (The writer of the above didn't know any better than to call it a Sunday school). Now you need not hold your nose Brother Moore, ham and egg sandwiches served to children, would not be any worse than all day suckers, and some of the brethren have tried the suckers, and neither of these can hardly be any greater stench in the nostrils of the Lord than "straw rides," "hikes," and "Sunday school base ball," for the purpose of stimulating church attendance.

But Brother Rowe is going to "protect the public." Then get busy Brother Rowe, among the folks with whom you stand identified, publish in your paper some of the appeals for the Book and Book only that were published in it thirty to forty years ago; tell your readers what God failed to authorize, as a religious practice, is without divine sanction and, therefore, wrong, or will you stay with the ham and egg inducement crowd to bring folks out to be taught the Word of the Lord?

R. F. D.

The Meeting Is Over

The meeting at Odem, Texas, continued three Sundays. The results of the meeting the Lord knows; no additions, but we tried to stir the church to better practice. The influence of Sunday school, with other bad things, are giving lots of trouble. The brethren

Cowan Going to California

Brother Cowan is billed to debate with E. C. Fuqua at Montebello, Calif., beginning the night of October 20, and it is agreed that if the Sichel Street Church does not attend this debate, they will repeat the debate there. This is the congregation where Brother Fuqua preaches, if I am correctly informed.

A meeting is to follow the debate, or debates, at Montebello, and Cowan will hold one at Imperial, Calif., and others along the route.

Preaching brethren in California are especially invited to attend the debate.

ren appointed a time for me to investigate the claims of Sunday school advocates. I gladly addressed myself to the task. There was no Sunday school preacher present that we knew of and it looks bad for men to say too much when there is no one to represent both sides.

When the talk closed one brother deliberately arose and said, "We do not want to brag nor blow but we do want the people to hear what the Lord says about the salvation of men and women and their duty to Him. This brother has been fair. If you can get a man to answer this argument we will pay him for his time." I do not mention this because I was connected with it, but because our eternal interest is depending on it.

May the Father of Mercy pity His children, and will if we love and obey Him.

I will begin a meeting at Kingston, Okla., Saturday, September 26, if the Lord wills.

I am your brother in the Christ who died for us,

J. S. HALL.

Hamilton, Texas.

P. S. Please find enclosed check for \$5. Use as you please.

"Millions Now Living Will Never Die"

Charles T. Russell, J. F. Rutherford and old Mr. "Snake" are the instigators of a little book with the above title. This book has been doing a serious work, especially to the class (educated and uneducated) who do not think for themselves, neither do they study the Scriptures in a serious God fearing manner. I have read and reread this book "Millions Now Living Will Never Die," also heard Judge Rutherford deliver his lecture on this theme, and have talked to several of their deluded followers from time to time.

And what I am about to say now is especially for their benefit. On pages 88-97 you will find, that according to their way of fixing dates, that the world will come to an end in 1925 A. D., sometime in the fall. And that Abraham, Isaac, Jacob and all the faithful ones spoken of in Heb. 11 will be resurrected. They call this the beginning of "the great Jubilee cycle." Now turn to the front of the book, pages 15-19 and we find that the world ended in 1914 and "that the old order began to pass away." Again they state, "Then we should expect that his first work would be the destruction of the old systems of unrighteousness." Again, "Every nation under the sun has been growing weaker." Now with these statements before us what can we learn? We can learn that Russell and Rutherford predicted that the world would end 1914 A. D., and as it did not end, they advance the time to 1925, under another expectation. And their followers have believed this prediction, which is based on good authority (?) J. F. Rutherford. We also learn that all of the systems of unrighteousness are not weaker, but stronger than ever, their strength being in money, guns, ammunition, man power, etc. All who read know this to be true.

Now I wish to admonish "the little flock" (as they call themselves) not to reread "Millions Now Living Will Never Die," neither read the Bible, but just wait until next year for the beginning of the "Great Jubilee," which will be preceded by the resurrection of Abraham, Isaac, Jacob, and all the saints of Heb. 11 chapter. If by that time you are still a conscientious follower of Rutherford and Russell you will be convinced beyond all doubt that they only belong to the class of

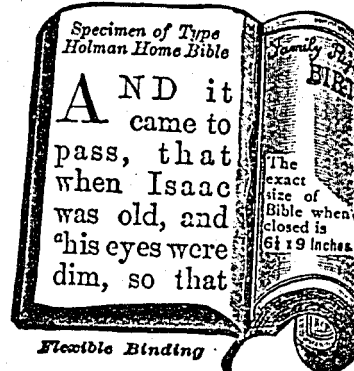
all false prophets, such as Ellen White, Joe Smith, etc.

Now the reason I do not advise reading the Bible is this—any one who has a head full of Russellism can not see the truth, and I am not expecting them to be converted, but one way, namely, wait until January 1, 1926 and be convinced that Russellism is only an ism, then take up God's blessed Word and look for the truth, as it is in Christ Jesus.

J. A. DENNIS.

Union City, Ga.

BOOKS AND TRACTS



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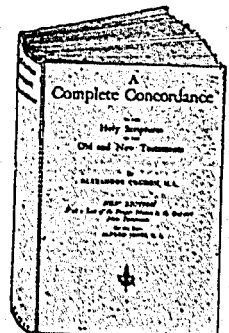
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DALLAS, TEXAS, OCTOBER 15, 1925.

Vol. III. No. 4.

An Important Query

Some time back the letter which appears below, was received and we appreciate the spirit in which it was written and the loyalty to God's Word displayed by this brother, even though we believe he has a wrong view of the matter. Here is his letter:

"Dear Brother, I am desirous of some information, which I am sure you will furnish me if you can. I have been a reader of The Apostolic Way for some time and fully believe that my most perfect brothers belong to the little band that hold this paper in such high esteem. I am sure I want to do my best for the Lord and I believe in pushing, but as yet I have no faith in the publication of the paper. Faith cometh by hearing and whatsoever is not of faith is sin. Now, I believe in being led by the Spirit—the Word—and I am sure if I am in fault, some good brother can restore me. My subscription has expired and I shall not renew for the present.

Yours for the truth,
B. V. MOORE."

The first thing I wish to say in reply is that I honor every man who is true to his conscientious convictions and unless I can convince this brother that he has viewed this matter from a wrong angle, I would not have him to change his attitude for anything in the world.

However, I am confident that I can make it perfectly clear to him that he is wrong and the loyalty he has shown to the dictates of his conscience leads me to believe that he will acknowledge it and renew his subscription in all good conscience. In the first place he seems to have the impression that The Apostolic Way is a church publication and if that be the case he is entirely wrong. As individuals Christians may and should do many things which the church, as a composite body, would be very wrong in doing.

For instance, several brethren may

DOES HE HAVE THE COURAGE?

Brother F. L. Rowe, publisher of the Christian Leader is anxious to reach every subscriber of The Apostolic Way, so he says. That is fine. We are going to tell him exactly how. Put up a man who will affirm that the "Sunday school," the "Bible class," the "Bible study" with its division into classes, women teachers as practiced by the Church of Christ with which Brother Rowe is identified, is Scriptural and we will put up a man who will deny it and run the discussion through the Christian Leader and The Apostolic Way. Have you the courage Brother Rowe? Or do you know your position can not be defended? Are you afraid for your readers to see both sides of the proposition? We are not afraid for ours to see both sides.

I am told that Ira C. Moore is a "scraper," that he is ready to defend what he believes. All right Brother Moore, do not let up on Rowe until he agrees for you to discuss this question. Again I ask the Christian Leader's editor and publisher have you the courage to defend your practice. Your readers are going to expect it of you. It would be better for you to undertake the job before they force it upon you.

engage in the publication of hymn books to be used in the song service but the church could not engage in such a business and sell them to the brethren. I suppose Brother Moore never thought of refusing to buy a hymn book, because of conscientious scruples. Again, it would be all right for members of the church to form a company for the printing and selling of Bibles, but the church would sin in so doing, because it does not come within the purview of its instructions. The work of the church is confined to preaching the gospel to the world, edifying itself, worshipping God and assisting the needy, and it cannot scripturally engage in any other line of work. If every article in this issue had been directed to Bro. Moore by the writer and sent to him by mail, he would know that it was all right, but that being true, why is it not equally right to send them to 5000 brethren at once through the medium of The Apostolic Way? I am sure Bro. Moore can see that he has been depriving himself of a perfectly legitimate pleasure, through a misapprehension and I believe he will gladly renew his subscription after reading this article.

G. A. TROTT.

Financial Statement

Dear Brother Duckworth:

Your letter containing the financial statement of The Apostolic Way received, read and carefully considered. Permit me to say that I think your appeal for financial aid is founded all right, but how many of those brethren who have the money are willing to turn enough of it loose to relieve the situation so far as the The Apostolic Way is concerned? I will venture there is not one in a thousand. If there were no doubt The Way would already be on its feet financially.

I hope to be able before very long to order several bundles of The Way for distribution, but can not just at present.

I stated in another letter to you and Brother Conner that I am a poor man in this world's goods, and I now want to add that I am rich in love toward my King, and I am willing to do all I can for Him, which, after I have done all is little enough.

I pray God that the time may soon come that I may be able to do more for my Master than I have ever done, and I ask you and all the faithful

brethren everywhere to pray for me and my household.

J. D. LEWIS.

Wynnewood, Okla., Rt. No. 1.

The financial statement as sent out by us seems to have met with general approval by the brotherhood. We endeavored to give facts and tried to distribute the statements in such a way that all interested in our present condition, as well as the work before us, might learn of our exact financial situation.

We have spent more than three times as much money in pushing the war campaign as we have received in donations for it. We had to take from our general maintenance fund in order to push the war campaign. And while this was a wise thing to do, the proper thing to do, it has left us in a financial cramp. The promises of help by mail and where Brother Conner and I spoke on the war question made us feel safe in thus using our maintenance fund, realizing that when this promised help was sent in, it would relieve the situation.

We suggested in this statement "that somewhere among us there is a member who could send us a check for \$500.00, completely relieving us, so that we could go on using other donations and subscriptions, pushing the work." If we keep up with the interest manifest in the war campaign we will be required to spend even more for the next few months. Its friends should take a personal interest and see that we are able to complete the work as planned. The writing of thousands of letters, the sending out of copies of the paper and other literature can not be done properly and systematically without an expenditure of more funds than we have been receiving for this work.

We are going on with the work. We are expecting hundreds to respond to our special offer of sending ten copies of each issue, for five months, to one address for \$5.00. These copies to be handed to our Sunday school brethren,
(Continued on page 4)

Two in one—November 1, is the time set for our first issue of the five months, two paper, proposition. We are requesting every subscriber to send for, at least, two extra copies of each issue. We are not asking any one to help us, or give us money. We are asking you to pay the expense and use this opportunity of arousing your friends and neighbors to a desire for the truth of God. The opportunity of giving fifty or more of your friends the teaching of one hundred sermons for only \$5.00 is not a matter to be treated lightly. If to do this requires a sacrifice you could make and do not somebody's continuing to live in error may thereby be charged to you.

Remember we send ten copies of each issue for five months for \$5.00; two copies of each issue for five months for \$1.00. Send us your check, money order or the money at once and let us book your order for as many copies as you can profitably use. We are persuaded every subscriber can respond to this proposition.

A Double Minded Man

Dear Brother Duckworth:

Just drop me from your list of preachers, as I am forced to seek other fields in order to gain a living. The brethren have starved me out at last.

A. M. KENNEDY.

It is always regrettable when a preacher finds it necessary to leave off preaching the gospel in order to obtain the necessities of life.

More than twenty years ago, after preaching and debating several years in Northeast, Texas, I found myself facing more debts than were good for a preacher, and with a sickly wife and puny baby I was compelled to turn my attention to other matters. At that time those who opposed instrumental music, Ladies' Aid Societies, etc., in the work and worship of the church were just beginning to realize the importance of supporting gospel preachers.

We are glad to say that those who are now fighting innovations of every kind, are learning to give of their means to the support of the cause of Christ in a substantial way more rapidly than did the faithful who were driven out of their places of worship forty years ago.

We are hoping that those who are able will learn more and more the advisability of laying up their treasures in heaven instead of on earth, and will give more and more to the cause of Christ.

Perhaps Brother Kennedy would have had a better support from the faithful if he had not acted in a way to make brethren believe that he was "playing" on both sides of the Sunday school question. And the fact that he has been giving his time, since writing me the above, to, and standing identified with, those in favor of the Sunday school convinces the brethren that he was never genuinely opposed to it.

Why Condemn the Thing That You Allow?

In Romans 14:22 the Apostle Paul says, "Happy is he that condemneth not himself in that thing which he alloweth." I am sure we would all be happier if we could apply this Scripture to every position we take and in everything we do.

But it is our purpose to notice this Scripture just a little for the benefit of some of our brethren who may believe in the Sunday school and try, if we can, to get them to see a mistake they are making. Sometimes we hear our brethren quoting the 12th verse of the 8th chapter of Acts of the Apostles, and they say, "But when they believed Philip's preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men, women and children." I have heard it quoted that way as a blow to the poor Methodists, who sprinkle babies and call it baptism. I am sure the Sunday school brethren, and all as to that matter, would say it was quite a blow to them, being as it is an addition to God's Word.

Let us take another statement found in Paul's letter, to his son Timothy, and see if they are not guilty of the same crime. 2nd Tim. 2:2, reading it as it fits their practice, "And the things that thou has heard of me, among many witnesses, the same commit thou to faithful men, and women, who shall be able to teach others also." In their practice they add women to 2nd Tim. 2:2 just like the Methodists add babies to Acts 8:12, in their practice. Then as the Apostle Paul says, they would be happier if they did not allow, or do, the very same thing that they condemn.

Question: Which is the greatest wrong, to add the word babies to the Word of God, by practice, or to add the word women to it by practice? Rev. 22:18. Both are wrong and should not be done.

Again the Apostle Paul says in Heb. 4:12, "For the word of God is quick, and powerful, and sharper than any two-edged sword." What do we understand by this expression? It means that if I, as one of God's servants, am handling the Word of God, which is the sword of the spirit, and cutting the other fellow with it, it will come back with a rebounding force and cut me if I am violating God's law.

So it is with the Sunday school brethren, when they strike the Methodists with the sword of the spirit, the Word of God, and cut them for adding babies to the Word of God, by practice, it rebounds, as it were, and cuts them just as bad for adding women to 2nd Tim. 2:2. Let us not allow the thing which we condemn. More could be said.

SAM L. SHULTZ.

Box 55, Lexington, Okla.

Some Thoughts Here and There

This scribe recently spent ten days with the faithful who meet at Oakhill, three miles north of Mountain View, Okla. Near the close of the meeting I spoke one night each on the following questions: "Adultery," "What Must the Church of Christ Stand For?" and "The Divine System of Teaching the Scriptures as Revealed in the New Testament." Many brethren as well as others heard and received these lessons with much interest.

We clip the following notice from the Star-Telegram of Fort Worth, Texas: "Rev. W. L. Oliphant, pastor of the Oak Cliff Church of Christ, spoke on the Klan, which he asserted he belonged to, because it was the order unifying all Protestant churches." How the world do move, but nuf said.

"If a woman, who is a member of the church, teaches her children the Bible in her home, is she not teaching in the church?" No; women are forbidden to teach in any congregation where the church has come together. It is the woman's duty to teach her children in her home. Teaching the children in the home is God's ordained plan and place for such teaching. To organize children into groups and classes for teaching them the Scriptures is neither teaching them in the home nor the church, and is an abso-

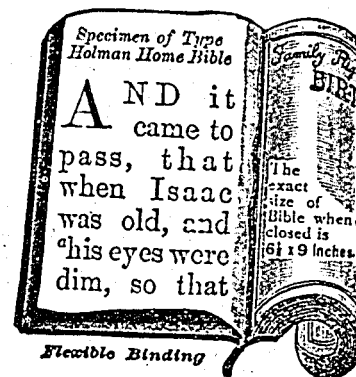
lute perversion of God's order. Such questions as the above are to draw the mind away from the truth, and to offer an excuse for the Sunday school, an institution wholly unknown to the entire Word of God.

There are too many in the churches today who are Christians in name only. They are not followers of Christ in deed and in truth. In times of trouble and hard fighting for the true work and worship of the Lord's house, they

are not seen in the front ranks of the true soldiers of the cross. The cause of Christ greatly needs men and women today who are willing to make their service to the cause of truth a matter of life and death. It is distressing to know how few there are of this class. Men with honest and earnest conviction, concerning things eternal with courage to maintain their convictions, are greatly needed in God's house today.

R. H. HOWARD.

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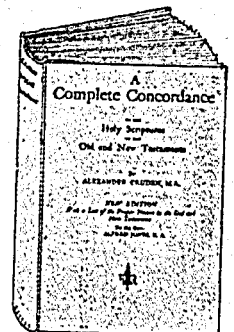
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DALLAS, TEXAS, NOVEMBER 1, 1925

Vol. XII No. 5

Questions Continued

Question 4. Paul says we are "created in righteousness." Is the righteousness here mentioned that which man must do in being created in Christ? In being created in Christ, are we active or passive?

Ans. In the scripture quoted, the preposition used in the Greek is "en" and not "dia," the latter usually rendered through, indicating instrumentality, while the more common definition of the former is a state of being. I gather from this passage that God creates us his children in that state of righteousness which results from our baptism. This is made stronger by Paul's declaration that obedience is unto righteousness (Rom 6:16) and when we have attained to that state, God creates for us a new relationship by adding us to the church. In the obedience unto righteousness we are active, in being created anew (added to the family of God) we are passive; that is God's part.

Question 5. If a man is active in being created in Christ, what is the first act of righteousness for him to do?

Ans. All God's commandments are righteousness (Ps. 119:172), but the commands to the alien belong to a different class from those bound upon the newly created citizen of the Lord's kingdom. I am not sure that we can definitely single out the one that comes first, but rather believe that each one should do the first thing he learns to be his duty and keep on learning and doing. However, I think it may all be summed up in adding to our faith the things commanded, in such order as circumstances and opportunity present them.

Question 6. In John 6:29, Jesus says, "This is the work of God that ye believe on him whom he hath sent." If man is active in being created in Christ is not to believe the first act of righteousness?

Ans. Yes, to believe is the first act of righteousness for the alien. We must keep in mind that the obedience (or righteousness) of the sinner is to bring him into that state of righteousness in which he has the promise of being created a citizen of God's kingdom.

Question 7. From 1 John 5:1, 4, 7 and 2:29 we learn that a man is born again by believing, loving and working righteousness. What is the difference between being created in Christ and being born again?

SOME CRITICISM

Criticise—"To discuss the merits or demerits of a thing or person." Criticism—"The art of judging with knowledge and propriety."—Webster.

When the above rules are complied with, criticism may be said to be always profitable, but when critics sally forth not knowing what they say or whereof they affirm much harm may be the result.

We have just learned of a criticism of the Senior Editor of this paper that we feel should have some attention, not that it could injure him at whom it is directed, but by it some have been, and others might be held back from helping.

The lie, as reported was: "The paper can not continue without financial help." This much all who are acquainted with the paper, know to be a fact. "But Dr. Trott, one of the editors, is worth \$150,000, let him turn some of it to the paper."

The publisher wishes Dr. Trott had only a small per cent of this amount unincumbered, for we know just what he would do with enough of it to make the battles of the paper more effective. When Dr. Trott reads this in The Apostolic Way, it will, no doubt, be news to him, and what we say about him is without his knowledge or consent, and is based solely upon what we have learned by association with him and from others over a period of years.

Men who do not have the natural ability, the education nor the opportunities of Dr. Trott have accumulated large fortunes. In his chosen profession no one acquainted questions his ability. He has for thirty years made a specialty of chronic troubles which afflict the body, such as cancer, pellagra, eczema, etc. Any doctor who can permanently cure 90 per cent of such cases can become rich if he gives his whole time to his practice and invests his fees in material securities, but Dr. Trott has elected to give much of his time to preaching the gospel at his own charges, and has given to the cause of Christ until the sacrifice hurt. He has been imposed upon by people who took advantage of his good nature and generous spirit, and under a plea of poverty, to which they were not entitled, used his time and medicine free of charge, while others after benefiting failed to pay him. Among such people usually are to be found the dissatisfied, while among those who pay promptly are to be found a doctor's best advertisers.

In a recent letter to the publisher Dr. Trott lamented his inability to give more to the fight The Apostolic Way is making for primitive Christianity, tho he has given thousands of dollars, and right now, like some of the rest of us, he would rejoice if he but had the house in which he lives paid for.

In view of these facts can you blame the publisher of this paper for expressing the hope that this able medical doctor and noble Christian may live long to apply his great skill to the needs of those who are afflicted with what is commonly called incurable diseases and give of the proceeds to the furtherance of the Gospel of Christ?

Ans. This has already been answered in the preceding questions but it will do no harm to recapitulate; being born again is the process by which we receive the pardon of sins, or enter into a state of righteousness, where God creates us his children. In being born again man is active but in no act of creation is the thing created active; that is God's part. When man has been born again by obedience to the gospel, God creates a new relationship for him and declares him to be His child.

Question 8. Is there not a difference in the birth and the thing being born?

Ans. Undoubtedly so: birth relates to the process of coming into another state of existence; the thing or person born is the result of that process.

Question 9. In the creation of a child in Christ, if the one being created

is active, is this not proof that the child has life before its birth?

Ans. This question again shows the confusion that results from assuming two expressions to be synonymous, when they are not so. Everything that is born has life before it is born. Every living thing is active before and in its birth, otherwise it would be still born; it has life from the time it is begotten until it is born. This life, however, is a different state of existence differing from that which it has after being born. Man might be born from a state of disobedience to one of obedience, however, without becoming a child of God, unless God received him as His child, which is just what he does, when he creates him anew in Christ Jesus. Being born relates to man's part and becoming a child of God is God's part, which God does for us the very in-

stant we reach the end of that righteousness that entitles us to his promise.

2 Cor. 6:17-18 shows us that coming out and being separate is our part. Receiving us as children is God's part.

G. A. TROTT.

Mr. Bryan's Undelivered Address on Evolution

The abrupt ending of the evolution trial at Dayton, Tennessee, on July 21, prevented the delivery of the address in defense of the Tennessee anti-evolution law which Mr. Bryan had intended to make. Shortly after the adjournment of the court, Mr. Bryan consulted with his friend, Mr. George F. Milton, of the Chattanooga News, concerning the printing of the address, and after it had been put in type he read the proofs. On Sunday afternoon, July 26, he conversed with Mr. Milton about the speech over the long-distance telephone, and this is believed to be the last conversation that he had with anyone during his life. He died within an hour after that conversation. The full text of the speech appeared in the Chattanooga News for July 28. It consists, in the main, of an indictment of evolution on five broad counts, and is as follows:

Our first indictment against evolution is that it disputes the truth of the Bible account of man's creation and shakes faith in the Bible as the Word of God. This indictment we prove by comparing the process described as evolutionary with the text of Genesis. It not only contradicts the Mosaic record as to the beginning of human life, but it disputes the Bible doctrine of reproduction according to kind—the greatest scientific principle known.

Our second indictment is that the evolutionary hypothesis, carried to its logical conclusion, disputes every vital truth of the Bible. Its tendency, natural, if not inevitable, is to lead those who really accept it, first to agnosticism and then to atheism. Evolutionists attack the truth of the Bible, not openly at first, but by using weasel-words like "poetical," "symbolical" and "allegorical" to suck the meaning out of the inspired record of man's creation.

Our third indictment against evolution is that it diverts attention from pressing problems of great importance to trifling speculation. While one evo-

(Continued on page 7)

Christians Produced by Seed Sowing

In the explanation of the parable of the sower, Jesus said, "But he that received seed into the good ground is he that heareth the word and understandeth it; which also beareth fruit (Matt. 13:23). "And he said, so is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how" (Mark 4:26-27). In keeping with these sayings Jesus said, "The seed is the word of God" (Luke 8:11). Peter wrote to his brethren saying, "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Finally he explains, "And this is the word which by the Gospel is preached unto" (1 Peter 1:23-25).

From the above Scriptures we see that every child of God is but the result of seed sowing. And the seed is the Word of God. This seed is sown only where the Gospel is preached. Certainly there could be no Gospel seed sown in the hearts of sinners in any direct way, where it is not even claimed that any word is heard. We are sure the Gospel can not be preached in that way, and a child of God can not be produced without the seed.

The Holy Spirit talks: David said: "The Spirit of the Lord spake by me, and his word was in my tongue" (2 Samuel 23:2). David prayed, "Cast me not away from thy presence; and take not thy Holy Spirit from me. Restore unto me the joy of thy salvation; and uphold me with thy free Spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Paul also said: "Now we have received, not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (1 Cor. 2:12-13).

While the Holy Spirit has always been a talking Spirit, we see from the above Scriptures that he has used men as his agents to speak to others. Jesus said to his apostles, "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove (convince) the world of sin, and of righteousness, and of judgment" (John 16:7-8). Here we see Jesus promised to send the Holy Spirit

to his apostles, not to the world. And when the Spirit is come to the apostles he will reprove, not the apostles, but the world of the sin of unbelief. Of sin because they believe not on me, is the way Jesus expressed it. But how was the Spirit to thus reprove the world? He was to do the work by speaking to the world.

Jesus continues, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:13-14).

J. J. DAY.

Floydada, Texas.

Things in Brief

Men are not monkeys, and I do not believe that monkeys were ever men, but men sometimes do as absurd things as monkeys ever thought of doing.

Typographical errors often occur that can not be explained by the typesetter, publisher, editor or any other man or monkey. In our issue of October 1, in Brother J. W. Kelly's report of his meeting at Lou there was a plain typewritten no additions in the report, but in some magical or unmagical, scientific or unscientific way the no became a plain six, thus making it read six additions instead of no additions.

While our minds are on the subject the publisher of this periodical would like to state that if you should find some statement in your article never dreamed of by you please write us about it, but do not become offended, but just charge it up to the bewildered state of the typesetter, proof reader or somebody who had no intention whatever of making you say something you did not intend to say.

Meeting at Lometa

There have been a number of brethren here who have not stood with the Sunday school congregation all along for several years, have tried to get a place to have a meeting and get a congregation started to worshipping after the divine order; but it seemed no place could be secured and no concentrated action could be arranged until late this summer. A few of us decided if we could not get a big meeting to start on, we would start with a little meeting. So we did.

First we got the use of the Pentecostal tabernacle for the meeting, but we had set our meeting so late, in order to get Brother Cowan to hold it, and after failing in this, on account of his having more promised than he could get to, we then bought a house, had it wired for lights and seated. We wrote Brother A. W. Fenter of Jackboro, Texas, with several other preaching brethren. Brother Fenter was first to say, "I will come," so we said come on.

The result is we have a congregation now meeting in our own house, it and the meeting being paid for. We meet

at 2:30 p. m. each Lord's day and worshipping exactly as the church in its beginning; use one loaf, one cup, call them what the Lord did; body and blood; show his death in the act of saying what he said and doing what he did; teach one by one; women keep silent in the teaching, but take an active part in the singing.

We shall have preaching through the winter months each first Lord's day and Saturday night before by your scribe. A cordial welcome is extended

to all true to the book preaching brethren to stop off and preach for us, also any one wishing to worship as God has decreed will find a hearty welcome.

In conclusion brethren, if you are not able to get a strong preacher to start you off start anyway, work together and maybe we will have more strong men to help in time of need. You can do anything by the direction of God's Word, mixed with faith and works.

BOOKS AND TRACTS

HOLMAN HOME BIBLE.

Large, clear pica type; marginal references; the best system of indexes; large open type on thin opaque paper. Size when closed 6½x9 inches. Family register and maps in colors. In all, an ideal volume of convenient size for daily family reading.

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By Alexander Cruden, M. A.

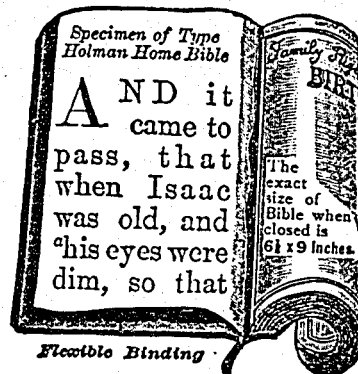
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A TWELVE-PAGE TRACT

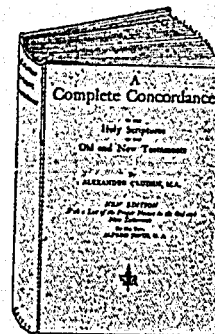
The Sunday School Question, sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925, at the close of a series of meetings. These tracts may be ordered from The Apostolic Way, Dallas, Texas, or from J. N. Cowan, Robstown, Texas. Price: 5 cents per copy, twelve copies 50 cents, twenty-five copies \$1.

Address all orders to THE APOSTOLIC WAY, 2109 Second Avenue, Dallas, Texas.



I am here with Brother Cowan. The debate ended last night. It was a great victory for the truth, and we hope will accomplish much good. Will write a report soon. Bro. Cowan did fine work.

HOMER L. KING
Montebello, Cal.



The next issue of this paper will be devoted to things relating to persons out of Christ. You know some needing the teaching in it. Let us send you ten copies of each issue for five months for \$5.00. A chance to do mission work.

The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly \$1.50 Year

DALLAS, TEXAS, NOVEMBER 15, 1925

Vol. XII No. 6

Sunday Schools—Are They Scriptural?

We state the issue in the following propositions:

1. When teaching the Bible to an assembly it is Scriptural for one to speak at a time, and that always a man.

JIM STRAW, Affirms,
JOE STRAW Denies.

2. When teaching the Bible to an assembly it is Scriptural to divide into classes, with men and women teaching at the same time, using uninspired literature as a text.

JOE STRAW Affirms,
JIM STRAW Denies.

Joe and Jim will step aside any time that either the Firm Foundation, the Christian Leader, the Gospel Advocate or the Apostolic Review see fit to put up a man to discuss the "Sunday school," "Bible school," "Bible study" with a man designated by us, the articles to be published in both papers, not to exceed two installments per month.

The advocates of the Sunday school may send in any arguments they would like for Joe to make. We reserve the right to use or reject in part or in whole any argument sent in. The opponents of the Sunday school may send in any arguments they desire Jim to make. We reserve the right to use or reject in part or in whole any arguments sent in.

Joe—Say Jim, I wish you would get straight on teaching in classes.

Jim—Thanks Joe, I wish the same about you.

Joe—If you had one bit of gumption I could show you the foolishness of your hobby and the sensibleness of our "systematic study" of the Scriptures. You are so ignorant and narrow.

Jim—I would rather not indulge in personal reflections. I deny having a hobby, but I am ready to have you teach me.

Joe—It is hardly worth the effort. There are none of you and your preachers haven't brains enough in the whole bunch to make a respectable show of trying to teach an intelligent audience.

Jim—The apostles were called ignorant men. Acts 4:13. There are more people standing with us to-day than stood with Christ when he was here, and God was with them and against the multitude.

QUESTIONS CONTINUED

Question 10. If the sinner is passive in his creation in Christ, does it not follow that his believing, repenting, confessing and being baptized has nothing to do with his creation in Christ?

Answer. No, it does not follow, because creation in Christ is God's work and obedience unto righteousness is man's work, which God has ordained that he must perform in order to be created a child of God.

Question 11. James says, "faith without works is dead, being alone." If the sinner believes, repents, confesses and is baptized, has he not an active faith before being baptized? What kind of life is this that makes the sinner do this? If you say it is not spiritual life, please tell us what kind of life it is. Can a man believe, repent, confess and be baptized without having any spiritual life? If so, is not this a spiritually dead man obeying a spiritual command—a spiritually dead thing acting spiritually?

Answer. There is an embryonic spiritual life as well as an embryonic physical life and the sinner who is obeying the commands that precede his spiritual birth is in possession of embryonic spiritual life, which will profit him nothing until he is born. The laws which govern the physical and the spiritual man are in perfect harmony, because all truth is harmonious.

Question 12. In the natural birth, is not the child alive before its birth, but cannot enjoy this life until it is born?

Answer. Yes, this is true.

Question 13. Is not the child of God begotten before it is born, or is it begotten and born at the same time?

Answer. It is just as true that the child of God must be begotten before he is born as it is true of the natural man.

Question 14. Is the sinner baptized into Christ or is it a child being created that is baptized into Christ?

Answer. The one baptized arises to walk in newness of life, a new state of existence, and at the time he enters this new life God creates for him his new relationship as His child.

Question 15. The word of God is the seed that produces faith in the heart of the sinner. Does this seed have spiritual life in it? If so, when does it germinate in the heart, before or after baptism?

Answer. The word of God has spiritual life in it, which germinates in the heart before baptism, but as all truth harmonizes and we know that the life in a grain of corn, though it germinates in the ground, is abortive and useless unless it continues to the production of the springing blade, so it is in the spiritual life; its purpose is not consummated until it has culminated in birth.

Question 16. Does not the natural seed begin to create before the thing created comes forth.

Answer. Here again we see the confusion that results from accepting terms as synonymous that are not so. Nothing that is following the natural law of reproduction is ever spoken of as a creation. The grain of corn has the germ of life in it—quiescent—then it becomes a sprouting grain—then it comes forth and a new status is created for it; we no longer speak of it as a seed, but as a stalk of corn. It is so with the word of God implanted in the heart of a sinner; it germinates and has embryonic life and faith, repentance and confession may be called the sprouting stage and when baptized is born into a new life of holiness, at which time God declares him to be his child—a new existence and a new relationship and God adds him to the church, which act of God is called creating him in Christ Jesus.

G. A. TROTT.

Joe—But just look at the smart men and great debaters on our side of this question. Do you think they are all wrong?

Jim—If smart men in great numbers being in favor of a thing make it right, then why fight the sects?

Joe—You know we tell the sects that

they have no Scripture for their religion and urge them to give up every unscriptural practice.

Jim—Yes, that is so, and you have no Scripture for your Sunday school.

Joe—I do not believe in a Sunday school. I believe in having Bible study or the Bible school. I can not

see why you fellows object to teaching the Bible.

Jim—We teach all Christians should study the Bible and teach it, but do not need a school for the purpose.

Joe—The hobby riders do not believe in teaching their children. I do not want my children going fishing and rabbit hunting on Sunday. They had better be in a Sunday school.

Jim—Mine do neither. I take them to church with me and let them see the divine institution, the church, at work. All Christians should teach their children, (Eph. 6:4) men and women not Christians need to be taught. Matt. 28:19.

Joe—We believe in teaching systematically little children whose parents are so worldly that they do not teach or practice the Scriptures. It is such a grand work to be engaged in saving these little children. How can any one oppose such a work?

Jim—The children are not sinners. Christ came to save sinners. Matt. 9:12. His plan is to reach the parents who are lost and then when they are converted let them teach their children. The apostles had no commission to teach children.

Joe—You are so narrow. I believe in looking at things in a broad way. We are living in a progressive age. I want to read an argument from one of our smart men. It will knock you out.

Jim—A man's being smart does not prove him right. I admit being narrow to the extent that the Scriptures are narrow. I am ready to hear your smart man, but he can not knock me out of the "narrow way."

Joe—Here is this wonderful argument:

"I have been a member of the church of Christ for more than thirty years, and never knew of brethren condemning classes until the last few years. Some condemned the use of literature and at the same time used it; and some opposed a woman teaching a class of small children in the church house, but the opposition to classes is a new thing. Of course that would not matter if there was any scriptural ground for it. One man will say: 'am a "standpatter" against classes,' but does he or can he give a reason for his 'standpatter' stand? Does the Bible say we shall study the Bible only in lectures? Does the Bible only in lectures? Does the

(Continued on page two)

Reasons Why I Am Not a Sunday School Man

(22) Ashamed to call it Sunday school—Many churches and preachers seem to be ashamed to call it "Sunday school"—so they just call it "classess" or "Bible study"; but most places I have been in recent years, they have nerve enough to call it "Sunday school." And many of these so-called "Churches of Christ" (?) use the Sunday school literature. Only a few months ago I spent Lord's day with one of the oldest churches in Illinois. On Lord's day morning they had seven classes, with seven teachers. A young lady secretary took up a penny collection from each class, put that on her report; then she passed the Sunday school literature, giving each one a Sunday school paper; then at the close the "superintendent" called on the "secretary" to read the "secretary's report"; she did this, and they called it Sunday school. What would you call it? And this same church claims to be a Loyal church of Jesus Christ.

Bro. Daniel Sommer had been there and it seems that he did not have nerve enough to call it "Sunday school," he just called it "classes or Bible study." The first place I even found this "class" system in operation was in northern Iowa, more than twenty-five years ago. Bro. Sommer had been there and set the "classes" in order. Now will some of you "class" advocates please tell us why you are ashamed to call it "Sunday school"? It does not mend the matter any, nor relieve the situation to call it "classes" or "Bible study." No difference whether you call it "Sunday school" or "Bible classes," the effect is just the same, and that is contention, strife, and division, throughout our great brotherhood of disciples.

23) The Sunday school-Bible-class system violates the "oracles of God." 1 Tim. 2:124, says, "I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." In 1 Cor. 14:34 we have this reading: "Let your women keep silence in the churches, for it is not permitted unto them to speak." Then in verse 35, "For it is a shame for women to speak in the church." Rev. 2:20 says, "I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, etc." Now after all these restrictions Sunday school class advocates put up their women to teach their classes in public. One reason for this is many women are more highly gifted with gab than the men; another reason is many of them want to be seen and heard in public; still another reason is many of them want to show their "bobbed hair," their big fat arms and naked bodies, as I saw recently a young woman with "bobbed hair," no sleeves in her dress, dress too short at both ends, only a piece of a dress, making an exhibition of herself before an audience with a class. I wonder what the devil thinks of all this business? I think he is well pleased

the foregoing is in open violation of 1 Cor. 14:40, which says, "Let all things be done decently and in order." What I have mentioned above is neither "decent," nor "in order."

(24) A debating society—The latest development I have witnessed growing out of the class business—is this: It furnishes an excellent opportunity to conduct a "debating society." I have heard a half dozen or more men all speaking at the same time, trying to debate some question, each one trying to out-talk the other, and neither one willing to admit that the other fellow had the best of the argument (?). And this confusion and uproar to continue for an unreasonable length of time, and even then the audience could not tell which one of the "debaters" told the truth. But all this furnishes an ex-

cellent (?) entertainment for the world and the sects. This I have witnessed, to my sorrow, enough to make angels weep and devils howl for joy.

J. M. WALTON,

Browning, Ill.

Everything In a Buzz

The meeting at Maryneal is over. We had small crowds; we did the best we could under the conditions.

The cotton crops are fine. The people are picking; the gins are humming; the merchants all selling; cotton buyers are buying; the railroad agents are shipping this cotton. That puts things in such a whirl and buzz, some of the

brethren and sisters have just about got time to look on.

May the Lord bless every earnest effort put forth in the name and by the authority of Christ. J. S. HALL.

I notice in "our papers" big reports about how many were out at "our Sunday schools" on Lord's day, but never see where they report how many were out at church. The Sunday school is highly exalted among men, yes, above the church, but it is an abomination in the sight of God, says Jesus. Bro. Martin has McGary tied and he can not get loose.

Long live the A. W.

D. A. JONES.

WHY READ THE APOSTOLIC WAY?

1. It opposes all unauthorized practice in the work and worship of the church.
2. Some of the innovations being condemned through it are: (a) Instrumental music in the worship; (b) the dividing of an assembly into classes for the purpose of teaching the Bible; (c) use of uninspired literature as a text book in collective teaching of the Scriptures; (d) women teaching publicly; (e) "the individual communion cup"; (f) the pastor system by which a man is hired to come to a church and take charge for one day, one week, one month, one year or any other period of time; (g) "sect baptism" by which man's acts are measured by his conscience instead of by the faith.
3. It is a fighter; a clean fighter, not afraid to question the biggest "false prophet" in the church. Christ said of the religious Jews, "Ye hypocrites," "Ye are of your father the devil." Paul said: "O full of all subtlety and all mischief, wilt thou not cease to pervert the right ways of the Lord?" When talking about those who pervert the truth strong language is sometimes used, but never stronger than the above.

Some Things We Desire to Have Agitated.

1. A clean life for individual Christians.
2. A clean ministry to the end that preachers who become immoral will not be countenanced by any sound church.
3. The development of elders to the end that young men may desire to prepare for the work of Scriptural elders.
4. The Christian's attitude concerning carnal war.
5. Women's work as Christians. They are not doing the work specified for them by the apostles.
6. A Scriptural remedy for the dragging services on Lord's day.
7. How can the talents of the members of the church be developed? (a) Teaching, (b) singing, (c) praying, (d) giving, (e) hospitality, (f) strengthening one another.
8. Interest in the welfare of the individual. (a) By the church as a whole; (b) individual for individual.
9. How individual congregations can stimulate more interest in church work and in preaching the gospel.
10. How parents may bring up their children in the nurture and admonition of the Lord.

For the present we expect to take care of the differences between the brethren over the teaching question through debates and would appreciate it if the above and kindred subjects should have the attention of our writers. We desire and expect to make The Apostolic Way the most appreciated paper by its

readers published. To do this we must have the cooperation of our writers.

We shall publish articles with which we are not agreed and articles with which the majority of our readers are not agreed; sometimes without comment or rejoinder, believing it right to allow the minority a hearing.

OUR PURPOSE

It is the purpose of the publisher of The Apostolic Way to make it an open forum. That does not mean we will print everything sent to us. But it does mean, well and thoughtfully prepared articles on both sides of any question will have a chance of reaching our readers, so far as space may permit.

We will not agree to publish anyone's article in advance of their writing such article, but no article will be kept out of the paper simply because we oppose the ideas therein expressed. We are not trying to build up a sect or put up a theological wall around our readers. If we have concrete views on any question, we purpose to reserve the right to express or not express them just as we may determine. If someone writes an article with which we agree and we desire to allow someone who does not agree with it, to reply, we reserve the right to do so. If we receive an article with which we do not agree, we reserve the right to make any comment we see fit or have someone else to do so or publish the article without comment.

In other words we want it understood that while we reserve the right to a final say, we do not propose to close the columns of our paper to all matter except that which is in harmony with our views. Usually a religious journal is confined to the matter with which the managing editor is agreed.

We want it further understood, that we are not, in any way, responsible for the views of any articles published in the paper by its editors or contributors, unless we elect to state our indorsement.

In other words the columns of this paper are not bound by the pet views of the publisher or any of its editors or any one of its supporters or contributors.

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The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly \$1.50 Year

DALLAS, TEXAS, DECEMBER 1, 1925

Vol. XII No. 7

"STATEMENT OF THE PRINCIPLES AND OBJECT OF THE RELIGIOUS MOVEMENT OF THE DISCIPLES OF CHRIST"

(Taken from the Iowa Pulpit, published in 1884. We believe that the readers of The Apostolic Way will appreciate the information this article contains. Its length will demand that we publish it in installments.—Publisher.)

By F. Walden.

Is it right to multiply sects? There can be but one answer to this question in harmony with the teaching of the New Testament. Division among the children of God is severely condemned, (See Rom. 16:17, 1 Cor. 1:10). Jesus prayed that his people might be one, and this unity cannot refer to the invisible unity among the people of God, as some maintain, for the reason assigned for their being one is "That the world may believe that thou hast sent me" (See John 17:21). The world could not see any unity that is not outward and visible. Unity and union are not convertible terms. There may be unity and not union, but both should exist among the children of God. For this we, as a people, have plead since the beginning of our movement. In fact, our existence as a religious people grew out of an effort to bring about union among the divided children of God. This may be seen by reference to the "Declaration" published by Thomas Campbell, September 7, 1809.

If sectism is wrong, what right had we to add another one to the already long list? No right whatever. And if we did such a thing as this we did wrong, and ought to abandon our movement. We set up the plea in maintaining our right to live and work with God's approval that we did not organize a sect when we began our separate existence. It is pertinent just here to raise this question: Can a religious body be so organized that it shall not be a sect and its members not sectarians? We think it can be done. Again, was the primitive church as it was organized by the Savior and His Apostles, a sect in the sense in which we now use the word? No one, we presume, will claim that it was. No sane person would say that the members of the primitive church were heretics, and guilty of heresy, and yet it is well known to those who read the original, that sect and heresy are translated from the same Greek word. (See Acts 24:14 and Acts 5:17). If the primitive church was not a sect in this

bad sense, then to restore that and stand where it stood, would not be to organize a sect. So thought Thomas Campbell when he published the "Declaration" referred to above. This "Declaration" was accompanied with an address and an appendix explanatory unity in opposition to party spirit." (See Memoirs of Alexander Campbell, Vol. 1, p. 265).

These noble sentiments were published in the incipency of our movement, and out of this effort to call God's scattered and divided children back to the non-partism position of the primitive church and to the Bible and the Bible alone as our rule of faith and practice, has grown our separate existence as a religious people. Could such a movement, if carried out in the noble spirit in which it was conceived, result in the addition of another sect? If so, then we may utterly despair of escaping the terrible evil of sectism and the charge of being sectarians. That the purpose return to the faith and practice of the primitive church has been the all controlling influence that has shaped and moulded our religious work, a glimpse at our history will clearly reveal.

At the time that Thomas Campbell published his Declaration and Address he was a Presbyterian laboring to unite the scattered children of God in Western Pennsylvania.

One of the principles laid down in the "Declaration" was that nothing was to be bound "upon the children of God as matter of faith or duty, for which there cannot be expressly produced a 'thus saith the Lord' either in express terms or by approved precedent." This led to the abandonment of infant baptism and sprinkling and pouring. Thomas Campbell and his son Alexander, with a few others who stood with them in this movement for the union of Christians on the primitive basis, found themselves by this step, standing with the Baptists, but still pleading for the union of the divided children of God. Time passes. In 1823 Alexander Campbell commenced the publication of the Christian Baptist, a monthly periodical devoted to the advocacy of these noble aims. The following year the Baptist Missionary Association for the State of Kentucky

published in its minutes a call for a general conference of all Baptist ministers who could attend, to meet in Lexington, Ky., July 1825, to consider the state of religion and the subject of some things in the address. Here we find these words: "If the divine word be not the standard of a party, then are we not a party, for we have adopted no other. If to maintain its alone-sufficiency be not a party principle, then we are not a party. If to justify this principle by our practice in making a rule of it, and of it alone, and not of our own opinions, nor of those of others, be not a party principle, then we are not a party. If to propose and practice neither more nor less than it expressly reveals and enjoins be not a partial business, then we are not a party. These are the very sentiments we have approved and recommended, as a society formed for the express purpose of promoting Christ-ject of reform. This call contained the following suggestive statement:

"It is obvious to the most superficial observer who is at all acquainted with the state of Christianity, and of the church of the New Testament, that much, very much is wanting, to bring the Christianity and the church of the present day up to that standard."

Mr. Campbell published this call and gave it his hearty approval. He declared this a move in the right direction, and with these words as a text and starting point, he began the publication of his famous articles, thirty-two in number, on the "Restoration of the Ancient Order of Things." In his first article under this heading occur these pregnant words: "Human systems, whether of philosophy or of religion, are proper subjects of reformation; but Christianity cannot be reformed. Every attempt to reform Christianity is like an attempt to create a new sun, or to change the revolutions of the heavenly bodies—unprofitable and vain. * * * A restoration of the ancient order of things, is all that is necessary to the happiness and usefulness of Christians. * * * We are glad to see, in the above extract, that the thing proposed is to bring the Christianity and the church of the present day, up to the standard of the New Testament."

What came out of the conference of Baptist ministers here referred to, I am unable to say, but it was a move in the right direction, and in our hands has borne good fruit.

In 1827 the Campbells and many others who held with them as to the

restoration of the ancient order of things, cut loose from all party organizations, determined to wear no name, have no rule of faith and practice, and have no bonds of fellowship but such as belonged to the primitive church as delineated in the New Testament. This is how we came to have a separate existence. In this step did we organize a sect, and are we open to the charge of fostering division among the children of God? If so, then was the primitive church a sect in this bad sense, and to stand with Christ and the Apostles and plead for union is to foster division. This cannot be. If it should be said by any one that we have not restored primitive Christianity and are therefore a sect, our reply would be that we do not claim infallibility and may have made some mistakes, but stand ready to be corrected. Point out to us wherein we differ from the primitive church and we will change immediately. But no one is prepared to pronounce upon the correctness of our position unless he fully understands us. But experience shows us that when any one, in a candid spirit, has examined our claims, the result is that we have one more added to the mighty arm that is pleading for a restoration of the ancient order of things and the union of God's people on that basis. With the captious and fault finding we can do nothing, but with the candid and God-fearing we hope to accomplish much. For the benefit of those who would like to understand our plea, some of our distinctive features are pointed out and our reasons for holding them.

1. We hold that Christianity as it came from the hands of Christ and his Apostles, is a perfect system and incapable of being improved. Mark, this is said of the Christian system, and not of Christians. Christians may go on improving all their lives, but this is done by striving to reach the perfect standard we have in the Bible. They never go beyond that standard. Christianity in this respect is unique. All other systems can be improved. What wonderful strides of improvement have been made in medicine, for instance. What is true of medicine is true of all other systems, Christianity alone excepted. Christianity alone, of all the systems with which man has to do, came from God. Man can create and improve a system of medicine, of political economy, of education, of music, and so on, but God only could give him a system of re-

(Continued on page 6)

Some Scriptures Col- lated, Exhorting All Christians to Unity and Peace

It is a sad fact and greatly to be deplored that God's people have become so much divided over the opinions, theories, and inventions of men, as exist at the present time.

A multiplicity of human theories, opinions and unscriptural practices have crept into the Churches of Christ through the wisdom of men, resulting in breaking the unity, destroying the peace, and causing divisions among brethren and churches in many places.

There is but one remedy, and that is, for all the afflicted to submit themselves to the treatment of the great physician, and strictly follow the directions laid down in his great prescription Book—the New Testament, from which I quote the following admonitions, as in Anderson's Translation.

"Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no schisms among you, but that you be perfectly united in the same mind, and in the same judgment" (1 Cor. 1:10).

"Finally, be all of the same mind, be sympathetic, lovers of the brethren, kind-hearted, humble-minded" (1 Pet. 3:8).

"If, therefore, there is any consolation in Christ, if any comfort arising from love, if any participation of the Spirit, if any affections and mercies, fulfill my joy, that you be of the same mind, having the same love, of one soul, of one mind; doing nothing in strife and vain glory; but in lowliness of mind let each esteem others better than himself" (Phil. 2:1-3).

"I therefore, the prisoner of the Lord, exhort you to walk in a manner worthy of the calling with which you have been called; with all lowliness and meekness, with long-suffering, bearing with one another in love, earnestly endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:1-3).

"Put on, therefore, as the elect of God, holy and beloved, a merciful disposition, kindness, humbleness of mind, meekness, long-suffering; bearing with one another, and forgiving one another, if any one have a complaint against any; even as Christ forgave you, so also do you: and over all these things put on love, which is the bond of perfectness. And let the peace of God, to which you are called in one body, rule in your hearts, and be thankful.

"Let the word of Christ dwell in you richly in all wisdom, by teaching and admonishing one another in psalms, hymns and spiritual songs, singing with gratitude in your hearts to the Lord. And whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:12-17).

"Finally, brethren, farewell, be perfect, be comforted, be of the same mind, be at peace; and the God of love and peace will be with you" (2 Cor. 13:11).

Our Lord prayed for unity among his people.

"I pray not for these only, but for those also who shall believe on me through their word; that they all may be one, as thou, Father art in me, and I in thee, that they may be one in us: that the world may believe that thou hast sent me" (Jno. 17:20-21).

"Holy Father, keep in thy name those whom thou hast given me, that they may be one, as we are one" (Jno. 17:11).

The Word of God is the only ground of this oneness among us, for which our Savior so earnestly prayed.

"If any man speaks, let him speak as the oracles of God" (1 Pet. 4:11).

Paul's exhortation to Titus extends to all gospel preachers, to use "sound speech that cannot be condemned; that he that is opposed may be ashamed, seeing he has no evil thing to say of us" (See Tit. 2:8).

"I testify to every one that hears the words of the prophesy of this book: if any one add to these things, God will add to him the plagues that are written in this book. And if any one take away from the words of the book of this prophesy, God will take away his part from the tree of life, and from the holy city; which things are written in this book" (Rev. 22:18-19).

"But one thing I do; forgetting the things which are behind, and reaching forward to those which are before, I press toward the goal, for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are fully enlightened, be of this mind: and if you are of another mind with respect to any thing, God will reveal even this to you. But as far as we have attained, let us walk by the same rule, let us have the same mind" (Phil. 3:14-15).

"Shall two walk together, except they have agreed?" (Amos 3:3, R. V.)

"For we walk by faith, not by sight" (2 Cor. 5:7).

"So then faith comes by hearing, and hearing by the Word of God" (Rom. 10:17).

"There is a way which seemeth right unto a man."

"But the end thereof are the ways of death" (Prov. 16:25, R. V.).

"Every plant that my heavenly Father has not planted, shall be rooted up" (Mat. 15:13).

"Prove all things; hold fast that which is good" (1 Thes. 5:21).

"To the law and to the testimony: if they speak not according to this word, it is because there is not light in them" (Isa. 8:20).

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man" (Ecc. 12:13).

J. P. WATSON,

Cookeville, Tenn., R. 9.

A Good Letter

We publish this letter as a sample of many that are now coming to this office from the Eastern states. We are determined to help the brethren in

those states who are fighting innovations in the church. Let us hear from you brethren, whenever we can serve you.

Dear Brother Duckworth:

I am sending you five dollars; use it in whatever way you think best. This donation is from the church that meets in my house. There are only nine of us, but we are going to do our "mite."

I have tried to get some subscribers for The Apostolic Way. We will send

you a few at our own expense soon. I will also send in my order for a few extra issues just as soon as I am able to do so. I am short on money at present. Besides providing for a wife and three children. I am also furnishing a home for a widow and an orphan.

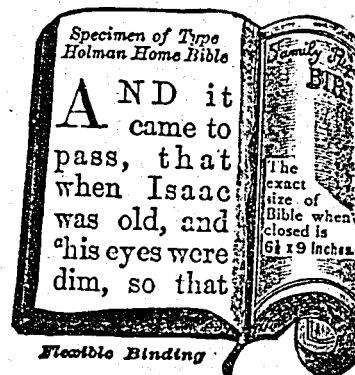
I sincerely hope you are all well, and may God prosper you and yours in every good word and work.

Your humble brother,

IRA B. KILE,

Sistersville, W. Va.

BOOKS AND TRACTS



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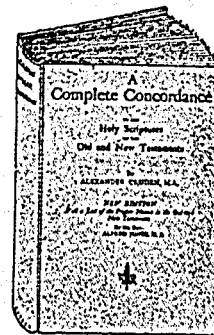
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The Sunday School Question, sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925; at the close of a series of meetings. These tracts may be ordered from The Apostolic Way, Dallas, Texas, or from J. N. Cowan, Robstown, Texas. Price: 5 cents per copy, twelve copies 50 cents, twenty-five copies \$1.

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The Apostolic Way

"Things learned, received, heard and seen in me do"
Paul to

CHURCH OF CHRIST

Semi-Monthly \$1.50 Year

DALLAS, TEXAS, DECEMBER 15, 1925

Vol. XII No. 8

Sunday Schools—Are They Scriptural?

We state the issue in the following propositions:

1. When teaching the Bible to an assembly it is Scriptural for one to speak at a time, and that always a man.

JIM STRAW, Affirms,
JOE STRAW, Denies.

2. When teaching the Bible to an assembly it is Scriptural to divide into classes, with men and women teaching at the same time, using uninspired literature as a text.

JOE STRAW, Affirms,
JIM STRAW, Denies.

Joe and Jim will step aside any time that either the Firm Foundation, the Christian Leader, the Gospel Advocate or the Apostolic Review see fit to put up a man to discuss the "Sunday school," "Bible school," "Bible study," with a man designated by us, the articles to be published in both papers, not to exceed two installments per month.

The advocates of the Sunday school may send in any arguments they would like for Joe to make. We reserve the right to use or reject, in part or in whole, any arguments sent in. The opponents of the Sunday school may send in any arguments they desire Jim to make. We reserve the right to use or reject, in part or in whole, any arguments sent in.

Joe—I feel confident that you can not do away with the great commission. You are not wise enough to overthrow the command of our Lord when he said "Go teach all nations." Matt. 28:19. All nations included children. They are to be taught you will not deny. You also know children can not be successfully taught in a body; they must be separated into classes for successful, scientific, systematic teaching; common sense will prove that to you if you are not too narrow to see it. I wish you would have a little gumption and be broad minded enough to see this point. You know that the scholarly men of the church say that children must be divided into classes according to age and ability if we would teach them the Scriptures. Now what can you say to this?

Jim—Just as usual with defenders of error you over step yourself. In debates on "infant baptism" our brethren argue that the "teach all nations" only includes persons old enough to believe. Certainly teach the children,

In the days of Campbell, Scott, Brents and their ilk debating was a calm, courteous, dignified presentation of scripture and logical arguments in the endeavor to prove the doctrine or practice at issue. Such discussions are profitable and will always result in good. They are the kind, and the only kind, which the Word of God justifies or that will advance the cause of truth in the minds of honest-hearted men.

In these latter days public debates seem to have degenerated into an undignified and unchristian squabble in which every trick and device that can be called into play; every evasion and perversion of scripture that a cunning mind can devise and every witty dodge that can be used to divert the minds of the audience from the real issue are unscrupulously employed—not for the manifestation of the truth, but to gain applause and a reputation for shrewdness for the debater.

First comes a jockeying over propositions in which one or both of the debaters seek an unfair advantage in the statement of the issue and then, by sophistry, vituperation, ridicule and aspersion endeavor to blind the hearers to the force of evidence an opponent may bring forward in defense of his position.

There is but one manner of debating that is becoming in one who claims to be a Christian. Each debater should state in his proposition, in the very plainest language the exact doctrine or practice he intends to defend and affirm that the scriptures teach it. When any man refuses to do this it is prima facie evidence that he is dishonest, and is seeking by artifice to prove (or make a show of proving) that which he knows cannot be sustained by the Word of God. He who is honest in his conviction that he holds the truth will never hesitate for an instant to affirm that "I preach" (here let him state exactly what he preaches) or "I practice" (setting forth his exact practice in the matter at issue) "because the Scriptures teach it." Such a discussion conducted in the grace, reverential and logical spirit displayed in the debates of Alexander Campbell will always advance the cause of truth and no other kind will.

If dear reader you would get my meaning more fully, just read one of Campbell's debates and then attend one of these latter day affairs and you will readily understand what I am driving at, and the bulldozing, boasting, ridiculing methods of some of the so-called great debaters will only fill you with disgust. Let us have more debates, but let them be of the right sort, for the more truth is discussed the brighter it shines.

G. A. TROTT.

Christ took care of this. Matt. 28:20. "Teaching them to observe all things whatsoever I have commanded you." And we are plainly told how, where and by whom the children are to be taught. Eph. 6:4; Titus 2:4-5. So this argument for classes fails to stand. If the class system is so much better, why did not Christ and the apostles tell us about it? Surely you will not deny they had "common sense." You fall down again when you argue for classes for children. For all are included in your practice, the old as well as the young.

Joe—It is just such bigots as you that give the church trouble. If it were not for such objectors we could live in peace, but every time we want to move in keeping with the age your kind bobs up and gives trouble. Why don't you let us alone, and keep your foolishness to yourself?

Jim—Such outbursts by preachers trying to defend classes are frequent and are in keeping with the tactics of all defenders of error. The progress-

ive "common sense" Jews wanted Christ to let them alone, but he refused to grant their request, though his activity brought him suffering and death. You need not expect us to let you go on violating Scriptures without a protest, and your abuse will not deter us in the least. You promised to give us Scripture for your class system. Do so, if you can.

Joe—I sure can. The Bible is full of proof, absolute proof, that the class system is right, but you can not prove that it is wrong.

Jim—We will see about what I can prove when I am in the lead.

Joe—I can prove classes are right by every book in the Bible. The Bible is full of evidence. The trouble with your bunch is they have never opened their eyes; so ignorant and narrow.

Jim—Prove it by one book. Your personal reflections prove nothing, unless they prove the weakness of your own cause.

Joe—My cause is not weak. You do not think I can prove that classes are

Scriptural by one single passage. Well, you are so set in your way I doubt your being able to see when I show positive proof to you. We seldom ever turn one of your kind from his foolish hobby.

Jim—I do not believe you can produce a single passage, command or example.

Joe—Yes, that is it. You do not believe I can and when I tell you the Bible is full of proof you say you do not believe it can be found. I would like to know how such men can be reached. You seem to think I am ignorant of what the Bible teaches or deliberately misrepresenting the facts.

Jim—The religion of Jesus Christ is too serious a matter for us to risk our souls upon the assertions of men; give us some Scripture.

Joe—You keep insisting on my proving by the Scriptures that it is right to divide an assembly into classes to teach the Bible, but you have church houses, song books, black boards and seats. We all believe it all right to have them, but you can not prove they are right by the Scripture.

Jim—There can be no disagreement where there is agreement; being agreed on the right to use church houses, song books, black boards and seats there can be no contention about them. But we are not agreed on the class system, so let us discuss that now.

Joe—Well, Christ said, "Go teach," but did not say how to "go." The apostles never used automobiles nor trains, so you can not use them any more than you can classes for teaching. Give me a command for trains and automobiles and I will give you a command for classes.

Jim—Here you admit there is no Scripture for classes. "Teach" like prayer, singing, giving, communing, is a part of divine worship. "Go" like eating, drinking, sleeping, is a part of the natural acts of men.

Joe—Just as I expected. You fellows have a way of getting around everything brought up in support of class teaching. I want to tell you right now, where we are in the majority, we are going to have classes. It does not

(Continued on page 6)

PASSED ON

Covington, Ind., Dec. 11, 1925.
Bro. A. Ellmore's spirit took its flight at 10 minutes after four this morning.

BEN J. ELSTON.

Has Been Busy

As per your request, will send you a brief report of my work since Christmas last.

My meetings have resulted in about two hundred and fifty converts; have spent thirty-two days in discussions; four times with the Baptists: Breeding, Brewer, Mency and J. L. Davis; one with A. S. Bradley at Tokio, one of his strong holds, but feel sure Bradley will never meet me again; converted some of his "bunch." I have met the Sunday school issue twice; once with Saunders at Whitesboro, and once with C. M. Stubblefield of Plainview, at Tulia. This is the debate that Bro. Barnett of Lockney wrote up such a joke about in the Firm Foundation recently. I know Bro. Barnett only meant it for a joke, for he claims to be a Christian and a Christian can not afford to lie.

I signed an agreement before the Tulia debate to meet Bro. Stubblefield at Tulia, Plainview and Lockney, on the propositions we used at Tulia. He refuses to do it, and everybody at Tulia, who attended the debate, know he refused, and still refuses. So Bro. Barnett's statement to the effect that he and Stubblefield were ready to meet me anywhere is false. I can name no less than one-half dozen who live near Tulia worshipping there who say they are converted from the Sunday school side back over with us by having attended the debate. I challenge Bro. Barnett to name one who was converted from us over to them. I say he can not do it. We feel the church at Tulia was saved by the debate. Bro. Corder is intending writing you about the debate and its effects.

Please notice my address is changed back to Turkey, Texas, my old home. May the Lord bless all the faithful in my prayer. ALVA JOHNSON.

P. S. Signed propositions today to meet Jim Norman at Waco, Texas.

"Contend for the Faith"

I have been writing from time to time how the church here at Klondike is getting along. We finally had to withdraw from them. Bros. H. B. Smith and Jno. Gray of Hartwick, Iowa, were with us, also Bro., Rolliston, of Ottumwa, Iowa.

When they were ready to dismiss meeting Bro. Smith arose and walked up to the front and commenced talking, trying to get them to talk it over with us, and try to understand the Bible alike. The elder, there is only one, called on Bro. Aubrey Collins, their preacher, to dismiss without paying any attention to Bro. Smith, but Bro. Smith kept on talking, so Bro. Collins did not do so. The elder asked Bro. Smith who told him to come and stick in his bill. Bro. Smith said, "Bro. Swindler wrote asking me to come, and as for sticking in my bill, I go where I am needed whether I get anything or not." Then the elder said, "No one told you to get up here and talk. It won't do you any good to

talk, you just as well shut your mouth." Bro. Smith said, "God gave me my mouth to talk with and Paul went into the synagogues and taught without being asked." Then he asked them to debate the differences between us. The elder said there would be no debate in that house. They then dismissed.

Afterward Bros. Smith and Gray challenged Bro. Collins for a debate, but he would not debate unless the church called him. He said he would do so if they would, but that Bro. Linsford, the elder, would not allow a debate there in that house. They told him as they could get a tent they could have the debate in it and not bother about having it at the church. Bro. Collins said no, that if the elder, or the church through the elder, called him he would debate. They asked him to go to Ottumwa and have the debate, but he would not.

Bro. Gray asked the elder if Bro. Collins could debate at Savannah, three miles from there. He said he did not care, so Bro. Gray turned to Bro. Collins and said he does not care, we can have the debate at Savannah, but no he could not debate unless he was called. Bros. Smith and Gray gave him their names and told him to remember when he found an opening that there was a debate awaiting him. Two weeks before he had told of running a Baptist preacher down trying to get a debate. Someone told him about it and says, "now it is your turn to run."

Now, really don't you feel just a little sorry for a person who gets such an awful roasting? I know he must have felt miserable. Of course, he should give up the position he takes and speak where the Bible speaks and be silent where it is silent, then he would not have to be afraid of any one. I am sure Bro. Smith or Bro. Gray are not the least bit afraid. You see they are on the safe side. They certainly are fine men.

ED SWINDLER,
Bloomfield, Iowa.

The McGary-Martin Debate

We regret that the publishing of this debate has been delayed, but a monthly paper, or a semi-monthly can not always publish all the material that comes to it demanding space. The Gospel Guide is publishing the second installment in the December issue, and expects to publish the third installment in January, so in deference to this we wait until our January 15 issue to publish the third installment.

Faith In God or Man?

A few years ago I bought a brick house, well situated and containing all modern conveniences. I soon added a beautiful veranda, upper balcony, and an attached garage. These improvements proved to the world that I was not satisfied with the original house and that I had faith in my own ability to improve upon the original plan. A few centuries ago Jesus Christ built for us a spiritual house, the church,

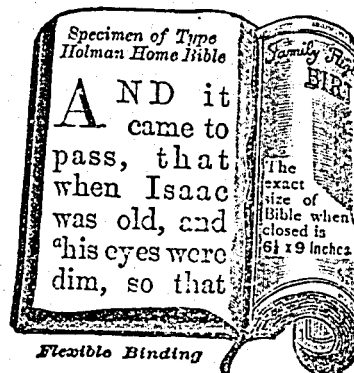
containing all spiritual blessings. Now, if I add to this house a Christian Endeavor Society, a Ladies' Aid Society, and a few missionary societies, have I not as plainly proved to God and the world that I am not satisfied with the Church of Christ, but have faith in my own wisdom and ability to improve upon the divine plan?—O. H. Tallman, in Gospel Advocate.

Without a doubt you have so proved, good brother, if you add these societies. Or if you add an Educational Society

("Bible college"), doesn't it likewise prove that "faith in your own wisdom—to improve upon the divine plan?"—Apostolic Review, October 6, 1925.

Sure enough, and why can't Brother Sommer see that all this knocks out his Sunday school, Lord's Day Bible school or Bible study regardless of what he calls it. A porch will still be a porch even though it was called a veranda. And the brethren who have added this innovation are not satisfied with the divine plan.

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