

The Apostolic Way

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

CHURCH OF CHRIST

Semi-Monthly \$1.50 Year

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Vol. XII No. 9

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 sees 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.

Number Three.

Joe—I have decided that for this time I will confine what I have to say to a list of questions asked by a very prominent debater of the Church of Christ, who for reasons best known to himself has not debated the question, but I assure you he is abundantly able to take care of the scripturalness of the dividing of an assembly into classes; women teachers and the use of uninspired literature as a textbook.

Jim—Very well, if the brother can show the scripturalness of your contention I will be glad to accept it.

Joe—I shall ask you the questions one by one and let you answer each as you go. In that way we will have the point of the question before the reader's mind when he reads your answer.

Was Paul directing women how to conduct themselves while the New Testament is being studied, when he wrote 1 Cor. 14?

WRITERS AND READERS

I am requesting every writer and every subscriber to this paper, as soon as you read these lines, to put \$1.50 in an envelope and send to Brother R. F. Duckworth that he may send The Apostolic Way to some family who needs the teaching of the paper. DO IT NOW, before you lay the paper down. This will mean much to him and the paper, but little to you. Please do not ignore this reasonable request.

J. M. WALTON.

Thanks, Brother Walton for the suggestion. We do not believe there are a hundred subscribers to the paper but what could comply with this request. If only two thousand will comply we will reach a point at once that it otherwise may take months of hard fighting to reach. If you want to furnish the name of some one to whom you want the paper sent, all right, but if you want us to supply the name we will do that. We have the names of thousands of families, members of the Church of Christ, who are not readers of the Apostolic Way. I am going to join you, Brother Walton, in asking you (every reader) to send us the \$1.50. Not a penny of it will go for our personal benefit, but every penny will be used for publishing the paper and pushing forward our missionary work.

I am going to tell you that I really expect one thousand of these letters to reach us before the date of the next issue. Make all checks payable to The Apostolic Way, 2109 Second Avenue, Dallas, Texas.

Jim—No, Paul was directing the women how to conduct themselves while the men were speaking to the assembly for exhortation and comfort; there is not the slightest evidence that the church ever met for the purpose of "studying."

Joe—Under what conditions were men commanded to "keep silence in the church?" (1 Cor. 14:28). Do such conditions exist now?

Jim—Anyone speaking a language foreign to his hearers was to be silent unless there was an interpreter. Of course such a condition can exist now—why not?

Joe—Is the husband the "head of the wife" in the private home in the same sense he is when the church is assembled?

Jim—The husband is head of the wife at all times and in every place, just as Christ is the head of man both in and out of the assembly.

Joe—Is there any act the wife can perform in the private home without usurping authority over the man? Name a few, if there are.

Jim—Yes; any act that is sanctioned by her husband and by the Word of God.

Joe—Do we "teach" when we sing the songs which the Scriptures require in the assembly of the saints?

Jim—No, teaching is not singing; Paul (who certainly ought to know) said singing was to make melody to the Lord and that teaching was for the edification of the church.

Joe—May women participate in such singing (teaching)? If yes, cite the proof. As you may know, some insist that she must not sing. I am asking for the proof you offer as evidence that she may teach in the song service. I am not interested in what some men "admit" touching this point, I am asking for the proof you give that the women may "teach" in the song service.

Jim—Women are not forbidden to sing, but they are expressly forbidden to talk (1 Cor. 14:34, Greek-lalein—talk) better study up a little on the meaning of words; singing and talking are two entirely different things.

Joe—Are the songs used in the congregation where you worship literature?

Jim—No; Webster defines literature, "learning, grammar, writing. Literary culture; acquaintance with letters; book knowledge." A song book could not be considered literature in any correct interpretation of that term.

Joe—If the woman may sing in the assembly of the saints, would it be wrong for a sister to lead the song service, if there is not a brother present who can?

Jim—With every precept and example designating men as the leaders in every religious service, I should certainly deem it wrong.

Joe—If the church is assembled on Lord's Day for the duties of that day, including partaking of the Lord's Supper, and though there are brethren present, none of them will preside

A Strong Character

The passing on of Bro. A. Ellmore was not a surprise, and yet it was a shock. We are never so prepared for a separation by death from our loved ones that their going will not be a shock to us. The publisher of this periodical never had the privilege of a personal association with Bro. Ellmore; we never heard him preach but one discourse, never had but one conversation with him, and that for only a few minutes. But we have had considerable correspondence. He was very warm in his endorsement of the stand taken by The Apostolic Way, and its contention against the dividing of an assembly into classes for the purpose of teaching the Bible.

His strength of character is illustrated by the fact that through a long period of years, and though associated with brethren who favored the class system, he stoutly opposed it. And though firm in his convictions he was tolerant almost to a fault with the views of others.

It was Brother Ellmore and Brother J. W. Rice who gave the most prominence to the agitation favoring what is known as the "order of worship," and so far as I know neither of them ever wavered in their conviction on this point. And while I was never able to see the logic of their contention I believed them both to be conscientiously sincere and always tried to respect their feelings in this matter. So far as I know this was the only point of disagreement between us. Brother Ellmore's sacrifice for, and labors in behalf of, the truth will not be equalled by many men in this or any other age. His books have been read extensively and we are going to suggest to the family that should another book of his be published that they see to it that his views on the "order of worship" and the dividing of an assembly into classes for the purpose of teaching the Bible be included in the book. Without them his writings could not represent fairly his views of Bible teaching.

the Lord's table; but some of the sisters are willing to preside. What should be done?

Jim—It would simply have to be omitted. We would have no right to establish a precedent without precept or example for it.

Joe—When the church is assembled on Lord's Day for the prescribed serv-

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SUNDAY SCHOOLS—ARE THEY SCRIPTURAL?

(Continued from page 1)

ices of that day; would it be wrong for the soprano to speak (sing) one word, and at the same time for the alto, and bass to speak (sing) different words? This you know is often done in some congregations.

Jim—Whatever comes rightly under the definition of singing can be done scripturally.

Joe—What is the difference in an oral and written comment?

Jim—None, save that one is written and the other spoken, and no one so far as I know objects to comments, either oral or written; but please note one thing, that written matter may be used as a text book, whereas spoken comments cannot and the Bible should be the only text book.

Joe—When the church is assembled for worship on Sunday, you are teaching. In teaching you make a comment on a passage of Scripture. Do you expect the ones in the class (assembly) to weigh, ponder, study your comment? Would it be wrong for you to write your comment, and for them to study what you said?

Jim—It would not be wrong for me to make a written comment, but it would be sinful for me to arrange a system of written instructions to be used in place of the Bible (God's system) which is exactly what Sunday school literature is.

Joe—Did Paul quote uninspired statements, with approval?

Jim—Yes, Paul quoted uninspired statements, but he did not send such statements out as systems of Bible study.

Joe—Are people not in different classes by reason of their mental development, and acquisitions?

Jim—Yes, each individual is in a different class, in that sense, from every other individual, so that if divided strictly according to knowledge and ability, only one person could be in each class.

Joe—In what chapter and verse will I find the "law" to which Paul makes reference in 1 Cor. 14:34?

Jim—Why worry over that. Paul said it was the law. Are you trying to prove Paul a liar?

Joe—May a sister, by pre-arrangements, teach a class of ten men the Bible in her home on Monday night? Is she usurping authority by so doing?

Jim—All such questions are for the purpose of obscuring the issue under a purely hypothetical case. What any sister might do has no bearing on what the church is taught it must do when it comes together. Such evasions only proclaim to the world the weakness of your cause.

Joe—You are in an assembly on Lord's Day when the church has met for worship; brother A is teaching the assembly, and there is in the assembly a boy, twelve years of age, who has been a member of the church only a few days. Would it be right for Bro. A to teach you on a point which the boy of twelve years is unable to comprehend?

Jim—It is right and scriptural by the several brethren and published

teach an entire audience the Word of God, letting each one get what he could assimilate, when teaching the multitudes. Do these believe the Saviour did right and set a good example for us to follow?

Joe—The church is assembled on Lord's Day for worship. In the audience is a sinner, who is seated in the rear of the house, and the saints are occupying the five front seats. Would you invite, ask, the sinner to occupy a seat with the saints? (2) Would you devote any time in an effort to teach the sinner—that is, would you make any statements expressly to teach the sinner? (3) If the sinner wished to ask a question would you permit such, or encourage him to do so? (4) Would you encourage the sinner to express his views on a passage which was being considered by the assembly?

Jim—Following the example of Jesus and his apostles, I would speak any part of God's word that might be helpful to any one present and answer any question any man might ask.

Joe—Since the elders (bishops) are to feed (teach) the church, by what authority do you teach an assembly in which you are not one of the bishops? (2) Do you usurp authority by such teachings?

Jim—I would usurp no authority in so doing, but would be doing exactly what the Bible authorizes me to do. Bible readers know that God set both pastors (bishops) and teachers in the church. Eph. 4:11.

Joe—When the church is assembled for the regular worship on Sunday, and you are teaching, is it supposed that the sisters "learn" from your teaching? If they "learn" have they violated 1 Cor. 14:35. You are not the "husband" of all the women, nor are they "at home." If they have not violated this passage, what is the meaning of the passage?

Jim—Whatever the sisters learn in silence is right and scriptural, for they are commanded to do that (1 Tim. 2:11, 12) If they wish to learn anything more than they get in that way, let them ask their husbands at home.

Joe—Would it be wrong for Bro. A. who is teaching the assembly on Lord's Day to read a comment you have written in The Apostolic Way touching some passage of scripture which they are studying? If it would be wrong for him to read it, would it be wrong for him to quote what you have said on the passage?

Jim—Such reading of a comment from any source would be all right, but if he used The Apostolic Way, or any other uninspired writings as a text book as Sunday school literature is used it would be wrong. Remember that no one objects to the incidental use of a written statement in the assembly, but to make such a part of a human system, such as the Sunday school, and thus degrading the Word of God to a secondary place is sinful and a direct insult to God himself, being a virtual admission that God did not know how to arrange his text book so as to obtain the best results.

Joe—Is the Apostolic Way owned by the several brethren and published

for the sole purpose of teaching the Bible?

Jim—Yes, the Apostolic Way is edited by several brethren for the sole purpose of teaching the truth; brethren who would emphatically condemn any effort to use that paper in any such way as Sunday school literature is used.

A Trying Experience

In an attempt at financial support the second day of July 1922 I started for the Western harvest field. I stopped in Iowa to visit my sisters; but when Lord's day came I was twenty-one miles from the nearest place where the body of Christ met for the memorial services. I did not know this until late Saturday p. m. There was no train service and a heavy rain prevented travel by conveyance over such roads as were in that section.

About 5 a. m. Lord's day I awoke and Heb. 10:25 came to me: "And let us not, as some do, cease to meet together; but, on the contrary, let us encourage one another, and all the more, now that you see the day drawing near."

I started without breakfast, but could not walk the railway track, as I thought, owing to the ballast recently placed that cut my feet. I took the dirt road, but the mud was so deep that once I stopped—then the words of the morning came again. I pressed on and found connection with street car line for the last three miles.

I was in Ottumwa, Iowa where B. F. Black is elder. I stayed with the church there until the last week in September, working as a carpenter, and blessings have followed until this good day. When I needed to secure work the members of the body of Christ at Ottumwa furnished me funds that landed me at Richmond, Va. My locating at Richmond, Va., made the connection here with the best that life has ever given.

Bro. Duckworth, I almost shudder at the thought of the consequences had I failed to heed those words, since God is no respecter of persons. May it not be that many a blessing is lost for a failure to keep His commands? I do not wish to speculate, but had I failed these great blessings could not have been mine.

R. L. LUDLAM, JR.

Supporting the Work

Dear Brother Duckworth: Your letter received; your encouraging letter. Thank you for the interest manifest.

I do not know how you would be able to stimulate the support. It seems you have done all that could be asked for in that line unless you know some individuals whom a personal letter from you would provoke to help support some one in South Georgia. I am burdened with the needs of that great field. I do want to help to get some one there and help him live after he gets there. Our dear Brother and Sister Lampp are hardly out of my mind. There is never a day or night that I do not think of them, and the

great good I believe the right kind of a man could do there with them. Have you any one in mind whom we might get to go there?

Had a letter from Brother Lampp a few days ago. I intend, while I work for my own support, to try to arrange with two places, at least, for a visit with them once a month and get them to give \$10.00 each per month to that work as soon as the man is found who will go. I believe if we can get \$50.00 a month for the work there from Texas that Bro. Lampp will give enough so that a preacher can give all his time to the work.

The foregoing was a private letter to the publisher from Bro. B. J. Parker. At our insistence he made a trip to Georgia last year and his letter speaks what he thinks of that work. My interest in the work there has been manifest to those acquainted with the facts. Bro. J. A. Dennis left Georgia temporarily; went to Florida to engage in commercial work to support himself and family. This leaves the entire state of Georgia without a sound, faithful gospel preacher, giving all his time to preaching. We would appreciate hearing from brethren who are willing to co-operate in the supporting of a man in that field. Congregations in Alabama might be able to help some and use a man in the two states.

The work to be done is hard. Men who can and will do the work are hard to find, but I feel we must do something for the cause there.

Passed On

Old Brother J. B. Ragan of Lamesa, Texas, passed away December 9, 1925. He was 77 years and 7 days old. He leaves an aged wife and several children to mourn his loss. I tried, with the promise of God to comfort them. He requested before he went that Brother Duckworth be notified. He had lived a consistent life. He is gone but not forgotten; his works will follow him. L. T. PATE.

Sister Nannie A. Haynes, Amarillo, Texas, fell asleep December 30, 1925. She was 54 years old; obeyed the gospel in 1910 and had lived a Christian life, so that gives her a promise of everlasting life. The writer did his best to comfort the husband and children. M. D. SCOGGINS.

Sister Ollie E. Bourell, Amarillo, Texas, passed away December 1, 1925. She obeyed the gospel three months before her death. The writer spoke words to a large crowd; telling them what God said they must do in order to please Him. M. D. SCOGGINS.

On October 9, 1925 the death angel visited the home of Bro. Ethes Holmes and called his companion, Sister Floy Holmes. She was baptized by Bro. A. J. McCarty at the age of 16. So far as the writer knows she lived a Christian life. We all must go to our reward then let us live true to the Lord. M. J. MILLER. Temple, Texas.

The Pleasant and the Unpleasant

The caption suggests the things I want to talk about in this statement.

The untimely death of Brother Clarence Teurman brought about a condition by which the editors of The Apostolic Way had to select a managing editor for the paper.

After a careful survey of the field, Brother Duckworth was chosen to fill this most important place. His having had experience in the publishing business, realizing the amount of labor and energy that must be spent to make a paper a success, the great responsibility to the brotherhood at large, coupled with the fact that it would be a great financial sacrifice on his part, caused him to hesitate accepting.

Yet, as one who had no interest equal to seeing the cause of Christ prosper and grow and realizing that to dispense with the publishing of The Apostolic Way, or to place it in the hands of an incompetent manager, would be stifling and retarding to the cause of primitive Christianity, he hesitated to refuse. Believing that finances was the big obstacle in Brother Duckworth's way, I told him that if he would accept the publishing of the paper, I would underwrite the financing of it.

After some further conferences, with the editors and friends of the paper, he consented to assume the great responsibilities.

Now here comes the pleasant: Realizing that by myself, I could do but little, yet feeling that there were many others who viewed the value of the paper as I did and who would be willing and ready to do their mite, whatsoever that be, believing that it was not only a duty, but a privilege to be enjoyed to have a fellowship in holding before the world the blood sealed covenant of Christ to a bringing back of men and women to a "Thus saith the Lord," to a learning of His ways and walking in His paths, I made the promise.

And in this belief I was not wrong, as has been demonstrated by the many contributions that have been sent to us. I wish it were possible for me to clasp the unseen hands that have sent us from \$1.00 to \$5.00. While we have received some contributions that run from \$25.00 to \$300.00, yet they have been few in number. It has been the smaller donations, mainly, that has kept the "wolf from the door" and made it possible to accomplish the great things that have been done. Following are some of these accomplishments:

Table with 2 columns: Description and Amount. Includes rows for Copies mailed to regular subscribers (138,000), Extra copies ordered by subscribers (14,000), Sample copies sent in regular mailing (12,000), Sample copies mailed with stamps affixed (14,000), Total mailing (178,000), War letters to persons not subscribers (11,268), Concerning subscriptions (7,910), Questionnaires and inquiries sent out (8,060), Acknowledging receipt of funds (3,000), Answering private Bible inquiries (10,600), General correspondence (19,400), Total letters sent out (64,238).

Through these mediums we have gone into thousands of new communities; tens of thousands of brethren

who were in error have had their attention called to the old paths and many have turned to walk therein again. It is with pleasant memories that I look back over these achievements and am glad I played a small part in them.

Now the unpleasant: I realize how easy it is to misunderstand and misjudge one in my place, who is constantly appearing before the readers, and most always appealing for funds, and likely to cause some to say: "Brother Conner is after the money." Well, that is what I am after. The fact that Brother Duckworth needs money to pay some back bills, such as printing, etc., prompts me to make this statement:

Not one penny sent to the paper has ever been used for my own personal use or expense. The Lord has blessed me to that extent that I have been able to pay my own expense in all our campaigns in behalf of the paper, so that all funds collected might be used for the purpose stated. In view of these facts, I have no apology to offer unless it may be my blunt way of asking for this help. But when I view the great white harvest, that lies before the Church of Christ, and see the laborers are so few, and so few of that few are doing what they could, causes me to speak plainly. The only dollars we can have with us, when we leave this world, are the dollars we send on before, while they are in our possession.

Jesus says: "Lay up your treasures in heaven where thieves do not break through and steal, nor rust doth corrupt." We can not be mistaken by what is meant by "treasures" and they are something thieves want and rust and moths spoil.

The only way we can lay up treasures in heaven, is to put our treasures to work in the kingdom of heaven. Surely that is what the Saviour is teaching, this being true, are we going to stand justified or condemned in the judgment as to the part we have played, as to the deeds we have done?

Are we going to use the opportunities we have to advance the Kingdom of Christ, or are we going to be classed with the covetous ones spoken of in Eph. 5:4?

Shall I be carried to the skies On flowery beds of ease? While others fought to win the prize And sailed through bloody seas?

Let us make 1926 one of the banner years of our efforts to serve God. Let us have faith enough to put our trust in Him. He says He will make us able "to abound in every good work."

Now my New Year's wish to all of our readers is: Peace on earth and good will toward men. May the exchange of greetings, filled with memories of joy and sadness, but made lovely by the rich experiences of friendship make you happy all the year.

May the love for Him, who gave us faith to look beyond, be impressed upon each of us with a radiance that will shine through our daily activities.

May this be one of the most cheerful seasons you have ever had, and may the New Year bring you many pleasant and profitable experiences.

May each and every endeavor meet the smiling approval of God. R. O. CONNER.

Questions and Answers

I have been requested to answer the following question asked by good conscientious brethren.

Question: Is a member of the church doing right by remaining away from the "worship" because some of the brethren, before the "hour of worship," conduct a modern kind of meeting, dividing the assembly into classes or groups, over which teachers both male and female are appointed who are, for the most part, not qualified as required by the scripture, as feeders of the flock, and which teachers and others speak at the same time, making much confusion in the room? Are these things right?

Reply: Were it not that I know the authors of these questions are among the most godly, and conscientious brethren, I think I should not try to give them a reply, as the questions are so difficult for me to handle so as to be understood. But, as I have had to choose between the doubtful, and the safe side of many mooted questions for many years, it may be that I can point out the safe side of these questions to the satisfaction of some.

Paul says: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching" (Heb. 10:25). Assemble and worship, regardless of the troublesome and annoying things in the Hebrew congregations, is the command of Paul by the spirit of Christ. It is safe to heed that command today, even under the conditions described by you. Assemble, exhort more and more.

The "modern" organization you describe looks to me to be very unlike the primitive organization known as the Church of Christ. I meekly submit that I have not found such an organization mentioned with approval in all the Bible. I wish the reader to note very carefully my querist's description of the organization, but I make mention of the points thereof that I cannot find approved by scripture. (a) The assembly or church divided into groups for to be taught. (b) Male teachers not scripturally qualified to "feed the flock." (c) Women teachers to "feed the flock." (d) Teachers and others speaking at once in same room. (e) The resulting confusion or babylon.

(1) It is safe to do as the apostles and other primitive teachers did, that is, keep the assembly, church, audience, a unit for to be taught. (2) It is safe to have scripturally qualified male teachers for that audience or unit. (3) It is safe to refrain from appointing women teachers for that audience or unit. (4) It is safe for the qualified teachers to speak "one by one" to that audience or unit. (5) It is safe to proceed so as to have the "peace," order and quietness asked for and required by the Lord, and to avoid the "confusion," of which God is not the author (1 Cor. 14:31-35).

Now, I believe you can see that my "safe side" is safe, and well pleasing unto the Lord, whom you desire to honor, reverence and obey in all things. The position I have set forth does not

require us to make any new laws, rules, new methods, systems or organizations. I have not "harped" on negatives, but have affirmed what is safe, as shown by command and approved scriptural example. I never knew of this position dividing a congregation. The things you mention, make the division. —C. D. Moore.

Obey the Lord

I quote the following from a letter written by a sister:

"I received my papers. Thank you for your kindness. I enjoy reading the paper. I get so much instruction from our Christian writers. Brother Duckworth, do you think I am doing wrong to stay away from the worship because of the Sunday school? I feel like it is a sin for me to go and worship with them and set the example before my children.

"Some say, 'How are we to teach the children without the classes?' I tell them I teach my children at home. My youngest child is only eight years old and has never been in the classes, I would be ashamed if he had, and he can tell any one of Abraham, of the trial of his faith and how God provided the lamb for the offering. He can tell of Moses, how and why his mother saved his life, how he led the children of Israel out of Egypt; how the Egyptians were drowned. He can tell of Christ's birth, how he lived, how and why he came to this world of sin and suffered and died for man. He can tell how Paul persecuted the Christians; how Paul was converted and his trials as a Christian. He can tell us what we must do to become a Christian. Now I think this is good for an eight-year old boy who has not had the opportunity to study in the Sunday school. God pity the mother who can not teach her children. I am uneducated myself, but thank God I have learned that a child can be taught by its mother at home the way He taught us to do.

"I have never learned anything at Sunday school. I hope sometime in the near future to be where I can meet with a loyal congregation where I can go and worship according to God's Word."

We give this because it shows what a mother can do, and what a Christian mother should do. All mothers should seek every opportunity, and make opportunities, to plant the truth in the minds of their children, beginning with them in infancy. You say they do not understand. Well, when you begin teaching them to say papa and mamma they do not understand, and no one can tell just when they do begin to understand what you mean by such expressions, neither can you know just when they can begin to understand the teaching of the Scriptures. And if you should begin one day too late it would be a day lost never to be regained.

The sister asked if she did wrong by not meeting with those who had the classes. I am glad that she does not have to depend upon me to answer, but if she will turn to 2 Cor. 6:17 she will read, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean

thing; and I will receive you." Other Scriptures could be cited, but this one is very clear when taken in connection with the rest of the chapter.

A Two-Fold Request

T. Q. M.

A sister writes from a southern state, asking for advice in an important matter, and requesting an explanation of a passage of Scripture.

I desire to be as helpful to my fellowman as God will enable me to be, but except in cases where the Word of God answers in so many words, the perplexing questions, I am slow to advise or explain.

She writes: "I am writing you to ask if I should go to the Christian church. There is not a Church of Christ here. The Christian church here has communion every Sunday, and has the organ in the church, and individual cups. Do you think I should attend it?"

I believe it safe to say this. If the sister believes the worship offered to Jehovah in this "Christian Church" is a perverted worship, she could not participate in such worship without defiling her own conscience; and this is indeed a dangerous course to any one. Here we must be careful to guard against two extremes; one is the participation in worship because there is one part of the worship that we approve; for upon this ground we could worship with almost any congregation anywhere. And the other is to refuse to have any part or fellowship with a congregation unless the whole program of work and worship be carried on just to our notion.

Every Christian should be so well informed in the New Testament teaching that he could point out to any congregation the thing that God requires and show what Scripture is violated by any innovation whatever.

I believe that the use of instruments of music in the worship of God in his church today is unscriptural and anti-scriptural in that it is the making of music—instrumental—in addition to the music—vocal—which the New Testament prescribes. In the Lord's Supper we are told: "This do, in remembrance of me." If the very method of partaking of the supper is prescribed, I have not found it.

As for me I would not give my influence to a "Christian Church," or any other sort of a church, unless I believed its worship to be according to divine direction. I think I could find at least one or two in almost any community, who would worship with me as it is written. Then it would be my duty, and the duty of the few associated with me, to show to the people among whom we lived, that it is not a matter of stubbornness, but a matter of intelligent conviction that prompts our course.

Let us earnestly search for the truth of God, and when we have found it, to walk in the light of its teaching at all hazards. Let us cultivate love for all those whom we believe to be in error, as well as for those who are living as we believe the Word of God

directs. Oh that we may ever pray: "Thy will be done."

The foregoing from the Christian Leader, December 22, 1925 is too good for our readers to miss.

Brother Martin's reply to this sister's question and his appeal should cause the readers of the Christian Leader to turn from their unscriptural practice. We especially call attention to this statement: "As for me I would not give my influence to a 'Christian Church' or any other sort of a church unless I believed its worship to be according to divine direction. I think I could find at least one or two in almost any community who would worship with me as it is written."

What does he mean by "according to divine direction?" If he means by divine authority or instruction through command or example then we say "amen," and away goes his "Bible class," "Bible school" with its associated innovations such as the "individual cups," etc.

This statement rings like the articles that appeared in the Christian Leader years ago when its influence in behalf of primitive Christianity and the acceptance of the Word of God as our only guide was making deep impressions upon the hearts of its readers. Here is our hand Brother Martin and our prayer to God is that we may all practice in keeping with the prayer: "Thy will be done."

Funds Received For December

Church at Gunter, Texas.....	\$20.00
Church at Eola, Texas.....	10.00
Church at Ottumwa, Iowa.....	5.00
Church at Cedar Hill, Tex.....	5.00
Church at Murr School House....	5.00

Total\$45.00

Many thanks to all the faithful for their Christian love and fellowship in our time of affliction and need. I am now bed fast; am very poorly. Our expenses have been greatly increased, due to winter weather.

E. GILLESPIE.

McKinney, Texas.

Standing Firm

Dear Brethren, Greeting:

Since innovations have come up which have divided the brotherhood, such as the Sunday school, division into classes and women teachers, I wish to say that I stand where I did thirty years ago. I have always opposed anything placed in the church that we can not find precept or example for in the Word of God.

While I am not preaching much on account of age and bodily affliction, I want my brethren everywhere to know that I still love the Lord and insist that we all respect His Word.

I would be glad to have my brethren write me. You may place my name on your preachers' list if you think it would be of any strength to the cause.

E. McELYA,

Munday, 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, FEBRUARY 1, 1926

Vol. XII No. 10

We Miss Brother Ellmore

The church and school at Gunter feel that we have suffered a heavy loss in the death of Bro. A. Ellmore. Bro. Ellmore accepted the presidency of Gunter College and moved here in the fall of 1912. He remained here till the spring of 1922, when he returned to his home in Covington, Ind. He was still retained as president of the school for another year and as president emeritus thereafter until his death. Thus he was directly or indirectly connected with the work here for a period of nearly fourteen years. During almost all of his stay in Gunter he was an elder in the church and did a valuable service in feeding the flock and in inviting others to the fold. You will then not be surprised that I say we miss him and should like again to have him with us.

Brethren, we should never be extravagant in our praise of the dead; and what I say of Bro. Ellmore is intended as but modest tribute to him and as praise to God in whom he so confidently trusted. In matters of faith and true devotion I regard Bro. Ellmore as among the strongest, if not the very strongest I have ever seen. He seemed never to doubt in the least God's willingness, wisdom, and power to help and ultimately save his people. His life was so pure and bright that his good influence upon our hearts cannot fail. The young people never tired of his good lessons, and the very small children could think of no better and more enjoyable deed than to help him in whatever way they could.

Some of Bro. Ellmore's favorite themes were Prayer, God's Wise Providence, Death, the Judgment, Eternal Life, the Final Reward, etc. His confidence in the Bible was so strong that he could not see why the mere reading of the account of Christ's resurrection would not convince the most blasphemous infidel. The Bible was final with him. At Gunter we frequently hear such expressions as "If Bro. Ellmore is not saved, I don't know who will be," and "I wish I could know that I was as good as he is (or was)."

Does God intend that we thus confide in His servants? Yes, I believe he does. Paul says, "Be ye followers of me, as I also am of Christ." It is so much easier for us to follow the leading of one whom we see every day. For this reason, no doubt, God

HAVE YOU RESPONDED?

Dr. Trott,
Munday, Texas.

Dear Sir: I found a piece of a paper, called The Apostolic Way. It had your name and address on it. We have none of that kind of teaching here, so am writing you to send me some of the back dates of that paper.

C. MONROE.

Irvington, Ala.

Dear Brother Duckworth:

I am enclosing card just received and am going to try to be the first to respond to the call in January 15th issue by sending you my check for a year's subscription for this brother and if you can send him a few back copies, do so and I will feel greatly obliged. Lovingly,

G. A. TROTT.

Dr. Trott's response to Brother J. M. Walton's appeal for each subscriber to send the paper one year to some person not already a reader, was the first received, but the next mail brought more. We are afraid, however, that some of our readers read that appeal carelessly, or said: "I hope John will look after the matter," then turned their mind to other things.

We are receiving a great many new subscriptions without being advised whether they are in response to the Walton call or not, but let them come on. An army of eight thousand new readers would look good to the publisher, and increase the paper's power for good. Two thousand new subscribers means eight thousand new readers; eight thousand people reading the paper who never read it before. Remember this is a campaign for two thousand new subscribers, and we are expecting you to help get them.

gives to the people of every age those who are worthy of following. I feel sure that the weaker ones of us have been greatly benefited by our association with Bro. Ellmore, and I hope and pray that we may in turn be worthy of the following of others to the end that by all means many souls may be saved to the glory of God through Jesus Christ.

Let us not forget Sister Ellmore in our prayers. She has been a faithful companion and will, no doubt, share liberally in the reward for labor made possible by her care and assistance.

Faithfully,

JNO. R. FREEMAN.

Killing Churches

"The average Sunday school class is a pedagogical abomination," Dean E. E. Davis of North Texas Agricultural college declared in a Presbyterian conference.

"Yellow" religion, out-of-date teaching methods and undirected leisure are among the diseases that are killing the rural church," he declared.

"He advocated a knowledge on the part of the minister of sociology, psychology, modern teaching methods and the social needs of a church if the rural church life of America is to be revitalized.

"There are 3,000 rural churches," he declared "that are now being used for barns and tool sheds. Like the little red school house they are gone forever.

"Many churches are sick, living at death's door. The poor, blind rural minister is applying spiritual pulmotor to churches that the social forces of today have decreed shall die."

Country people, he said, are more emotional than their city cousins. This is often taken to the extreme.

"Society has been deluged with leisure. Our people are drunk on leisure. They do not know how to utilize it to proper advantage. Possibly the greatest problem now confronting religious and social welfare workers is the leisure time problem.

Prof. R. Clyde White of Texas A. & M. spoke on the results of a survey of rural churches.

Taking five representative rural counties, Hildalgo, Hunt, Cherokee, Hale and Brazos, he offered figures showing that only about 21 per cent of the country population over fourteen years of age in these counties is in the church.

"Something is wrong. And considerable of the fault lies with the church," he said.

The religious communities having only one church were found to be in a

better religious condition than those in which denominations were competing.

"In four of the seven communities selected for study," said the speaker, "open antagonisms existed between two or more denominational groups. None of the seven communities regarded the church as a community institution, but thought of it as an independent enterprise."

Only one of the communities regarded the minister as a community leader.

In communities where there is only one church it bulks large in the consciousness of the people and in each case is considered a part of the community organization, overshadowing all other enterprises, unless the school be an exception.

Mr. White strongly recommended a single church with a full-time preacher and a sufficient income for each rural community.

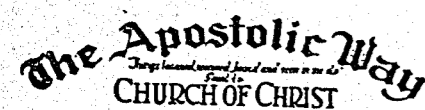
The foregoing from The Dallas Times Herald, January 19, 1926, we give as evidence that men and religious bodies feel the need of one church. The Lord Jesus Christ foresaw, thoroughly understood this need and provided for it. The apostles preached that all members of the Church of Christ were members of His body—one body, and all, members one of another. And any religious move or movement, theory or practice, causes men to depreciate the importance and supremacy of this one body, in the religion of Jesus Christ, is sinful.

The Meeting at Masters

We began at the above place December 12; preached there one week. Our arrangements were to go to Woodson for another week, but were let hitherto; Sunday school folks would not let us have their house, so we went to the music bunch. They promised us their house, but before the time came they called for us and backed out. I guess they wanted to tell us what to say and how to say it. In that case they had just as well do the preaching, and I do not believe they would preach it right. The majority of people whom you talk to now about the Bible you must have a little sugar in your mouth or they say you are a disturber of Zion's peace.

Next I go to O'Donnell, Texas. Work on till the days are over.

J. S. HALL.



2109 Second Avenue, Dallas, Texas.

EDITORS:

DR. G. A. TROTT... Munday, Tex. H. C. HARPER... Sneads, Fla. N. L. CLARK... Fort Worth, Tex. R. F. DUCKWORTH... Dallas, Tex.

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A. D. KING... Shreveport, La. R. O. CONNER... Dallas, Tex.

MANAGER:

R. F. DUCKWORTH... Dallas, Tex.

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

The Christian and War

This is the second of a series of articles on the subject. In my first I gave the results of an investigation recently conducted among preachers of the Church of Christ.

In order to approach the subject properly I shall in this article discuss some causes and results of war.

To attempt to enumerate and discuss all the causes and results of all wars would be not only an impossible task, but, for our purpose, it would be useless.

In introducing this phase of our theme, it will be well to keep in mind a few axiomatic principles.

The basic cause of all wars is the disposition of one man or nation to take undue advantage of another.

no Revolution. It required jealousy, fear, and pride on one side against ambition, confidence and determination on the other to produce this conflict.

If we seek the cause of any war in history, we may see how the difficulty might easily have been removed without war had the parties been cool-headed and really anxious for peace.

It is in the awful results of carnal war that we get the clearest conception of its meaning. Here the first effect suggested to the mind is the loss of life.

Besides all these immeasurable costs of this war, not to mention its vast cost in money and property, there is yet to be mentioned the spirit of hatred engendered that in other wars has been perpetuated from generation to generation in the prospects, of a misguided patriotism.

and causes of war, a result more lasting, and a cause more deceptive than any other.

It is doubtful that a single passage of the New Testament, properly construed, teaches the sentiment of patriotism, as the term is usually understood.

It will be objected that the same causes and results of war that I have mentioned obtained in Old Testament times, and yet God authorized bloody wars between His people and others.

N. L. CLARK.

And It Came to Pass in Those Days

"Fifty years ago husbands and wives made and maintained real homes. The old-fashioned home was a great institution and, next to the church, has exerted the most wholesome influence on the life of our nation.

Young married couples did not move to a flat; did not rent rooms for light housekeeping; did not sleep

in apartments and take their meals at restaurants. They went to a house and made a home. Children were born, welcomed and reared in that home.

The above was copied from an article written by Philip E. King, that appeared in the December 12, 1925 issue of "The Dearborn Independent."

Now, dear reader, how about our home-life? Does it resemble the home-life of fifty years ago as described above, or does it conform to the modern lax and indifferent home-life?

My observation in the past few years, with but a very few exception, is that discipline is almost a thing of the past; parents do not know where and with whom their children are spending the evenings and nights;

Fathers and mothers, may God help us to awake from this slumber and neglect into which we have fallen, and begin now to install into the minds of our boys and girls the great principles of truth, justice and reverence for God and His Word!

Jehovah has enjoined upon the parents the responsibility of rearing their children in the proper way.

HOMER L. KING, Deming, New Mexico.

Announcements Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results.

Announcements.

R. H. Howard—I am no longer at Fort Worth, Texas, but have returned to my home in Holdenville, Okla.

W. T. Taylor, Box 93, Elk City, Okla.—I am planning on moving back to Texas and hope to locate at some point on the T. P. railroad, west of Sweetwater, Texas.

J. C. Osterloh, Sulphur, Okla.—Preached at Pikes Peak, near Lindsay, Okla. I am very busy all the time.

Brother G. B. Harrel, of Sulphur, Okla., is a faithful gospel preacher, a Christian gentleman who ought to be in the field all the time.

J. T. Williams, Alamo, Tex.—There are a few families of us meeting at Donna, four miles west of Alamo, the only church that I know of here that does not have the class system.

D. S. Brandon, Rt. No. 2, Bahama, N. C.—Would like to communicate with brethren in or near Durham, North Carolina.

W. T. Taylor, Box 93, Elk City, Okla.—I am in Colorado for some meetings.

Reports.

J. S. Todd, Crab Orchard, Ky.—Just closed four days' meeting at Cove, Ky., near Mt. Vernon; no additions, but fine interest.

J. H. Howard, Bakersfield, Mo.—Closed at St. Louis Lord's day evening, January 10; no additions, but good interest.

Dear Brother: Why am I not receiving my Apostolic Way? It has failed to come for two times straight. Please send the paper at once, as I miss it very much.

Johnstown, Ohio, Rt. 1.

We have received more complaints in the last month about subscribers not getting their paper than we ever received before.

If you fail to get your paper mention the matter to your carrier or postmaster. I do not mean for you to scold or fuss, but tell them about your trouble and write us what they say.

We presume you get your paper unless you write us that you do not, for we give a list of every subscriber's name and address to the mailer, and can only find out that some one has fallen down on the job by your writing us when you fail to get your paper.

R. L. Ludlam, Jr., Box 1922, Buena Vista Station, Miami, Fla.—The church worshipped under their new tent Lord's day, January 17.

W. C. Aytes, Tucumcari, N. M.—January 10, I was at Lubbock, Texas, preached three sermons, came here and preached two sermons.

A. M. Scrimshire, Arkoma, Okla.—Left the first of July, 1925 for Cornwell, Okla. Held meeting, baptized 7.

Funds Received

Table with 2 columns: Name and Amount. Total \$66.50. Includes entries like 'Relieved at last. On November 17, Dr. J. H. Loving of Wellington, Texas, removed the left eye-ball from my head.'

W. J. HARRIS, Newlin, Texas.

DO YOU GET YOUR PAPER?

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The Monkey Question

Many scholars refuse to believe the Bible account of creation, just as they refuse to accept the other miracles of the Old and New Testaments.

The difficulty, then, is not in the unreasonableness of the Bible, but I am inclined to think that it is largely in the self-conceit of the scholars, who are unwilling to believe there is any being in the universe greater than they.

A little dog was swimming in a pool. It is declared that the dog was suddenly and violently drawn under the water to be seen no more.

People who think there is no being in the universe greater than themselves must, since they can't accept miracles, believe in blind evolution.

from the man's rib. They can accept the story of Jonah and the whale, and even believe that our world will come to an end some day.

The egotism and self-conceit of our scholars, the starving intellectuals, is great. Beware, lest those who should be our greatest benefactors lead us into ruin.

But how can one come to believe in a real God? Well, faith still comes by hearing the Word of God.

P. C. KEY, Bryan, Texas, 3500 College Ave.

Two Private Letters

Dear Brother Berry:

A few lines—Mrs. McEly is crippling around in the house. I believe it will be a long time before she will be right again.

Your \$10 was very much appreciated. I am not expecting you to respond again as you are not able.

May the good Lord ever bless His faithful few everywhere.

E. McELYA, Munday, Texas, Box 1.

Dear Brother Duckworth:

I have been personally acquainted with Bro. McEly for about two years and believe him to be worthy of support.

Bro. McEly is in great need of help immediately. I am sending him a few dollars and wish I was able to send him fifty more.

Wishing you and the paper every success. ALVA BERRY, Norton, Texas.

The Eden Meeting

This meeting began December 19, 1925, and continued until January 3, 1926.

The writer did the preaching the first week and Bro. J. N. Cowan preached the last week. Bad weather prevailed throughout the entire meeting, except the last day. But we consider this one of the best meetings the church has had at this place; four were baptized, two reclaimed; two came from the Sunday school folks, and the church was greatly strengthened.

We had visitors from Junction, Eola, Ballinger, Lohn, Pear Valley, Millsap, Maverick and Ft. McKavett.

The church arranged with Brother Cowan to hold their meeting the last of July and the first of August, 1927.

We meet for worship each Lord's day at 10:30 a. m., in our new church house on Paint Rock street, this city. We would be glad for any brethren passing this way to stop and worship with us. HOMER A. GAY.

Two Questions

While the writer was at Gray, Okla., in a meeting two questions of importance were submitted in writing that were answered publicly. As these questions are considered by many as very difficult to answer, and as they are discussed so often by the masses, I am going to give The Apostolic Way readers the benefit of my answers.

Question 1. What chance did people have of saving themselves between the time of Christ's crucifixion and the coming of the Holy Spirit? Answer: The same chance as they had always had under the law. While the law of Moses was taken out of the way and nailed to the cross of Christ, yet it was still in force until the "faith of Christ" was revealed. That such is a fact is seen from Gal. 3:23-25. Paul positively states that before faith came they were "k-e-p-t" under the law. Paul also states that "after that faith had come" they were no longer under a school master. This is conclusive proof that they were under the school master until "the faith of Christ" was revealed on the day of Pentecost.

Question 2. Do we receive the gift of the Holy Spirit at the present time as they did on the day of Pentecost? Answer: "If the Holy Spirit in a baptismal form as received by the apostles is meant our answer is NO. If people now were baptized with the Holy Ghost, they could prove it by performing miracles. There is no one now who can perform miracles, so there is no one baptized with the Holy Ghost. If the gift of the Holy Ghost as promised to those who would repent and be baptized for the remission of sins is meant our answer is yes. The Apostle Peter continues by saying, "The promise is unto you and to your children and all that be afar off."

The party, however, who submitted this question is not going to be satisfied without some explanation as to what the gift of the Holy Ghost is. If the gift of the Holy Ghost is not

the Holy Ghost itself, I am then at a loss to know as to what it is. That the apostles received the Holy Ghost there is no question. Well, such is represented by Peter as being the gift of the Holy Ghost in Acts 10:45; 11:16-17. But again, notice carefully Eph. 1:13, "In whom also after that ye believed ye were sealed with that Holy Spirit of promise." I inquire, what Holy Spirit? The one of promise. Paul says so. But where do we find the one promised? In Acts 2:39. So we see that the gift of the Holy Ghost of Acts 2:39 is called the Holy Spirit of Eph. 1:13.

J. A. BRADBERRY.

Sending as Promised

Dear Brother Duckworth:

I am sending you check for \$10, as I promised on the Foundation Fund. I had to borrow it this time. We did not make much crop this year, but we are hoping that we can make a good crop next year and do more for the paper. The church at California Creek is at peace and satisfied with the Book. J. Y. MORGAN.

We appreciate Bro. Morgan's action in this matter more than we can express.

Just why some brethren are willing to borrow money with which to conduct their material business and to supply the material things of life, then allow the cause of Christ to suffer rather than borrow money with which to push the work they say should be pushed has never been quite clear to me. If a brother goes in debt several hundred dollars in order to have a new automobile to ride in rather than make out with the old one, and then when he sees the cause of Christ in need of funds declines to arrange for funds with which to do the work, is he not more interested in the material than the spiritual things of life?

We are hoping that every subscriber to the Foundation Fund will make a special effort to meet the payments due January 1, 1926, for we are depending upon this fund, and without it the fight which we are making for primitive Christianity will be hindered.

Appreciates the Paper

You will find money order enclosed for \$1.50 for my renewal to The Apostolic Way one more year. I do not know whether you are publishing the best paper in the world or not, but I do know it is absolutely the best paper I have ever seen, and gets better all the time. Devoting one issue each month to "first principles" was just what I wanted. I thought of making that suggestion before I saw it mentioned, but am glad now I did not.

J. E. KIRK.

Alabama.

We appreciate such letters as the foregoing; wish we could publish all we receive, but space forbids.

OUR SWORD AND CAESAR'S SWORD

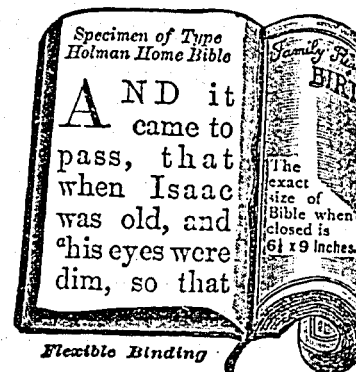
(Continued from Page 3)

sake. But let them understand that the spirit of Christ is a harmless spirit, therefore, we can not take life, but are ready to help save life, and relieve the afflicted. Luke 9:54-55; Matt. 26:51-52.

We ask, as a body of disciples, that we be permitted to teach and manifest the spirit of Christ in our life, "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; Holding forth the word of life," Phil. 2:14-16, fighting sin while we build truth, using nothing but the Word of God to fight and build with.

J. W. KELLY.

BOOKS AND TRACTS



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Large, clear pica type; marginal references; the best system of indexes; large open type on thin opaque paper. Size when closed 6 1/2 x 9 inches. Family register and maps in colors. In all, an ideal volume of convenient size for daily family reading.

No. 2012. French Morocco; limp, gold back title, round corners, red edges ----- \$4.35

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Printed on fine white paper from the sharpest and clearest Bourgeois type plates made. Has concordance. Size 5 1/2 x 7 7/8 inches.

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Largest type pronouncing, authorized version. Size 5 1/2 x 7 3/4 x 3/4 inches.

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No. 2915. Same book, the best binding ----- \$3.45

Pocket Size. Self-pronouncing, black-faced type, size 3 3/8 x 4 1/2 inches. No. 4102. Black Silk finished cloth, limp, gold back and side titles, red edges ----- \$0.70

No. 4115. Same book, the best binding ----- \$1.80

COMPLETE CONCORDANCE OF THE HOLY SCRIPTURES.

By Alexander Cruden, M. A.

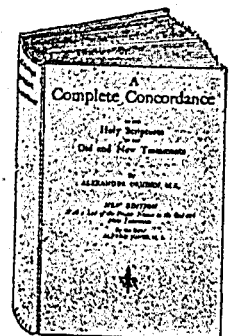
New edition with a list of the proper names in the Old and New Testaments. By Alfred Jones. M. A. 760 pages, large 8vo., cloth, \$2.25; half leather, \$3.00.

We believe the above will give satisfaction, and we will gladly refund the money for any book returned to us unsoiled or unscarred.

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, FEBRUARY 15, 1926

Vol. XII No. 11

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 sees 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.

(Number Four)

Jim. Now Joe I have answered a lot of questions for you so I think it is my turn and I have a few I wish you to answer frankly.

Joe. All right Jim, I will do my best to answer anything you ask.

Jim. Well, I suppose there is no need to ask you if you believe the Bible to be the word of God and that the teaching of it is commanded by him.

Joe. Why, of course we all believe that.

Jim. Very well then; is not God the best judge of how it should be taught?

Joe. Certainly He is, but He never laid down any rules to govern us as to the manner of teaching.

Jim. Do you mean that we have no precepts or examples to guide us as to how teaching should be done?

Joe. Well, in a general way, yes, but there is no specific method taught, so we are privileged to select the most effective way according to our own best judgment.

Jim. When Paul said the women are

POOR OLD JOE, THE HOLE HUNTER

If ever a poor mortal needed sympathy it is Brother Joe S. Warlick, but as he doesn't act in a way to deserve it I do not propose to shed any tears over his weepy wails. He seems to be terribly wrought up over my article showing how modern debates have deteriorated from the old standard of discussions set by Campbell and others, who debated with the sole purpose of manifesting and upholding the word of God in a logical and dignified way.

Instead of meeting his opponents fairly with a presentation of precept and example as did the old pioneers of the restoration, Joe's main reliance now is in such epithets as "hobby riders," "silly," "senseless," "puerile" and "foolish," without giving a single reason or scripture to show that we are wrong or that his contention is right. He has persistently evaded a written discussion with me, but promised to meet me in oral discussion when he gets that much advertised nickel church built, which he intends to plaster the walls with the pictures of pretty but misguided sisters.

From the length of time he has been trying to get funds for this ungodly temple of Diana, however, I fear that such a debate will have to be a post millennial affair. Brother Joe is "normal in mind" to the extent of knowing when he faces sure defeat and that safety lies in hiding behind a so-called debate between him and George W. Phillips in which he refused to confine his articles to the allotted space and which was never finished on that account. Almost any kind of a hole to crawl into looks good to a scared chipmunk.

G. A. TROTT.

to learn in silence, is that general or specific?

Joe. Of course, that is specific, but if we take silence to mean absolute quietude, the women could not even make a sound in walking and certainly could not join in singing.

Jim. But when Paul forbids women to speak, does he not use the Greek word for talk, and are not singing and talking two entirely different things?

Joe. Well, to tell the truth, that seems right.

Jim. Well Joe, we both know that the truth should be dearer to us than any theory of our own, so I ask you, as a seeker for the truth, in view of Paul's commands that when the church comes together, or as we generally express it, in the assembly, women are not to teach; not to talk; not to ask questions, but to learn in silence, isn't that about as specific as he could well make it in prohibiting women from teaching in the assembly?

Joe. Well it does seem so but when Paul says "If they will learn anything let them ask their husbands at home" does he not prohibit them from learning whatever in the assembly?

Jim. Most certainly not unless you are prepared to charge Paul with contradicting himself, for you know he told the women to learn in silence. We have no right to reject either of these commands, therefore, we must take them both and when we take them together can you possibly get out of it anything except that if the women wish to learn anything more than they

can learn by listening in silence to the teachers in the assembly they must ask about it at home?

Joe. Well this does seem to be the only reasonable view of it, so I reckon I will have to pass up that point.

Jim. Joe, you spoke of being privileged to select the most effective way of teaching according to our own best judgment; now Paul said the Scriptures are able to make the man of God perfect and thoroughly furnish him unto all good works: do you believe that?

Joe. Of course I believe it.

Jim. I simply can't see how you can believe that and at the same time believe that the most effective manner of teaching is not revealed in the Scriptures at all and that the man of God has to be perfected—not by the Scriptures—but by some method evolved from uninspired minds.

Joe. But we learn from our public school work that the class system is the most effective way of teaching and that women make excellent teachers.

Jim. Are you then going to measure God's works by the standards of uninspired men?

Joe. Well, I would hardly call it that, but surely you believe in some system in teaching.

Jim. Yes, I believe in God's system and I consider it an insult to God to think for one moment that uninspired men have to furnish the almighty and all wise God with a system for carrying on His work.

Joe. Brother Sewell says the real issue is expressed in the proposition

A Discussion in Dallas

The conference with Brother J. B. Nelson in his office in the Pearl and Bryan Street church resulted in his agreeing to talk with the elders of the Pearl and Bryan street church and select a man to represent the Sunday school side, while Brothers Conner and Stark, elders of the Fitzhugh Avenue Church of Christ being present, agreed to select a man to represent the opposers of the Sunday school, being further agreed that the men selected be allowed to word propositions and set the exact time.

In a later conversation with me Brother Nelson suggested the last week in March or the first week in April, stating that he had conferred with other congregations of the city, and so far as he could learn no arrangements had been made for meetings at this time.

Brothers J. T. Whitt and J. N. Cowan, the men selected, have not notified me of the exact date or the wording of the propositions, as we go to press.

that Brother Schultz offered to affirm; "the scriptures teach that Christians may meet with and teach the Bible to children." It seems to me that would be hard to deny.

Jim. No one wishes to deny it. Can't you see that it does not express the issue at all? The thing we are discussing is not what Christians may or may not do in their individual capacity, but what the church may do when it assembles. Christians may run a grocery store, hotel or bank, but the church could not assemble for any such purpose. I wish you would tell me just why it is that none of the Sunday school debaters will state just what they do in the Sunday school and affirm that the scriptures teach it?

Joe. Well, I can't tell. It does seem that they ought to do that. I am going to ask them why they will not do it. I will have to think over these things and talk with you again.

Jim. All right; I want you to think over them, pray over them and search the scriptures and when we meet again I have quite a lot of questions yet to ask you,

Think, Brethren

Having the privilege of visiting Brother Duckworth, January 4, and preaching a week while at Dallas, enjoying the hospitality and edification of the good brethren who worship at Fitzhugh avenue; giving me the opportunity of being in the office of The Apostolic Way most every day while there; seeing the load and continuous nervous strain that Brother and Sister Duckworth are carrying, I said to myself they can not continue to hold up under such a strain; they will break down; having to deal with both friends and enemies, depending on the free will offerings of friends to the work they are doing for their living expenses (enemies would rejoice to see the work cease).

Regular remuneration is seldom enough to pay what has to be paid. Says one, "If that be true how does he get by?" Just like I, continue to preach. We have a few brethren who love the cause we are laboring for better than this present world who never forget us, they come to our rescue. Then we remember the Lord said, "I will never leave thee nor forsake thee." So we thank God; take courage and continue the work.

But many say, "Why doesn't Brother Duckworth go and preach every Sunday? There are many congregations that would be glad to have him and would help support him." Yes, he could do that and it would be good for his health, and would help the circulation of the paper, but with the present support not enough to hire more help, and having more work than the present office force can do, and his energies loaded beyond limit trying to deal with enemies so as to not hurt the cause we love so well, and if possible make friends out of them; having to deal with brethren who claim to be friends of the paper (who want to cross swords) in a way they are not offended and the cause of Christ is not hurt. He can not go to the field without neglecting the interest of the paper. When you, my brethren, are at rest he is walking the floor, perhaps nursing the baby, while Sister Duckworth reads to him, or wide awake when you are asleep, or in mental strain trying to deal with things the best way within the limits of his finances. If brethren, who are able, would open their hearts and increase the monthly remuneration to Brother Duckworth we could reach thousands where we are only reaching hundreds.

J. W. KELLY.

Thanks, Brother Kelly; I wish the friends of the paper could visit the office every day for a week and see what we are doing and what we are doing it with. Reading Brother Conner's statement on third page of The Apostolic Way for January 15, some will perhaps ask, "Brother Duckworth, how did you reach these results with the means at hand?" My answer is, hard work, long hours, strict economy, and doing without. Many times we have spent every penny; sometimes drew a check for the last dollar for which we had credit in the bank; then learn that the

SOME DEBATES AND OTHER THINGS

I was called to Amarillo, Texas, to conduct the funeral of Brother M. D. Scoggins Friday, January 15. Brother Scoggins was born in 1850; had been a member of Christ's body thirty-five years. He leaves a wife, seven boys and two girls. I had only met Brother Scoggins one time. All who knew him said, "He was a Christian." That is the best thing that can be said for any one. Oh if when I am called to go those who know me best can say, "He was a Christian," what more need be said?

Preached at Tulia, Sunday, January 17, with one confession. That is the battle ground for the Stubblefield debate. Those favoring the classes boasted of having 85 per cent of the congregation (but didn't have that many) before the debate. Well it has been only a few weeks since the debate, and they do not have enough to carry on their classes, and have quit them entirely. Brother McCune, the leader of that side, said publicly, Sunday, January 17, he was not satisfied with Brother Stubblefield's efforts to defend them.

Had a pleasant discussion at Waco with Brother J. E. Norman, and Lee P. Mansfield, his moderator. Brother Norman is a pleasant fellow and if on the right side would be hard to handle, but, of course, no man can prove by the Bible what he was trying to prove. Many things of interest there which I will not relate here.

The Sunday school brethren at Floydada have decided to put up Brother Early Arceneaux to defend their practice, and the loyal brethren have invited me, so I guess the debate will be arranged for February sometime. I have had a letter also from Brother J. T. Whitt wanting to meet me on the subject at Lockney. That may probably be arranged also.

My meetings begin next month; time taken for most of the year, July, August and September for 1927 is promised. "Behold the harvest is white and the laborers are few." May God bless all the true and faithful.

Turkey, Texas.

ALVA JOHNSON.

checks somebody had sent us had returned to the bank unpaid, so when our check reached the bank it was unpaid, and we had to scramble to meet it. Sometimes we address two or three thousand envelopes for important letters, not having money enough for one fourth the necessary postage and find difficulty in arranging for these stamps. Sometimes our printers advise us they are badly in need of a hundred dollars or more of the amount we owe them; having less than half the amount on hands; something has to be done.

I could go on telling of the things that call for my time and energy, but what is the use? If the paper was sufficiently financed to relieve me of such troubles, and to enable me to keep help enough in the office, I could get out more.

If I were to remain out of the office every day for a year and give one day to a place we would hardly make a visible dent in the field (thirty-four states) of the paper's circulation. I want to go, I can hardly stay in the office, but believe that I owe it to the readers and supporters of the paper to remain on the job under present conditions. Every time I can get away, without injuring the cause more by uncared for office work than my visit would benefit, I will go. If I consulted my personal preference I would spend my energy in speeches instead of behind a desk.

No, I am not complaining; not discouraged, but Brother Kelly's article opened the way for me to say a few things that I would like for all our readers to understand. While I live the only material possessions I need are such as will enable me to accomplish more in the kingdom of the Master, and when I am gone I do not want to leave treasures behind me. I do not understand how a Christian can die in peace of mind or soul when leaving

thousands of dollars behind him that he could have spent in the Master's cause. Ah! the emptiness of the glitter and glare of this old world and its material substances, compared with the grand, glorious and heavenly home promised to the faithful of God. It is better to obey the injunction of the apostle, "Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12:1.

Divorce and Remarriage

"A certain man marries a wife and after two years she divorces him and marries another. The former husband also, after several years, marries again. He lives with his last companion for a good many years, and then he and his last wife obey the gospel and continue to live together.

"Question—Are they living in adultery?"

The answer to this question depends on whether or not God recognizes the marriages of sinners by the law of the Spirit. We must bear in mind that the law of Christ is given to the Christians and does not have dominion over the alien. He is dead in sin—dead to the law of God, and as the law does not have dominion over a dead man it follows that the law of God does not have dominion over him, hence, he is free to marry whom he will so far as the law of God is concerned. This being true it could not be wrong for him (the man who has divorced and married again before obeying the gospel) to continue to live with his last companion after having obeyed the gospel.

The words of Paul as recorded in 1 Cor. 7:12-15 prove this to be true.

Paul says: "If any brother hath a wife that believeth not and she be pleased to dwell with him, let him not put her away, and the woman that hath a husband that believeth not and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy." The only interpretation that we can logically place upon this scripture is that if it were not for the fact that the believing husband or wife sanctified the unbelieving wife or husband, they would not be regarded as being married under the law of God, because God does not recognize the marriages of sinners; therefore their children would be "unclean"—illegitimate; but as the believing sanctified the unbelieving they were recognized as being married under the law of God, hence their children were "holy," legitimate. Paul used the word "unclean" to mean illegitimate because a child born out of wedlock was considered as "unclean" under the law of Moses.

This does not teach, as some would have us believe, that every one except Christians who are married are living in adultery, because when sinners marry their marriage is sanctified by the civil government, and so far as God's law is concerned their marriage is not considered, because God's law does not sanctify their marriage, unless they become Christians. The civil law is their master, and it must say whether or not they are living in adultery. On the other hand, if the marriage of a Christian is not sanctified by the law of God he is living in adultery, hence, his children would be "unclean." This is what prompted Paul to state that the marriage of a Christian to an alien is sanctified through the Christian. He also said, "If the unbelieving depart let him depart, a brother or sister is not under bondage in such cases." Under bondage to what? The law of marriage that he had just given. "Let not the wife depart from the husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife." Now if this law is not binding upon a brother or sister who is married to an unbeliever if the unbeliever desires to depart, it surely is not binding upon an alien sinner. This proves beyond a doubt that God does not recognize the marriage of aliens until they cease to be such by becoming subject to His law. This being true it follows that they do not have to put away a companion that they have married after having been divorced, when they become a Christian. The only restriction that is placed upon those who have divorced and remarried before becoming Christians is that they cannot serve as elders, but otherwise they have all the privileges of any other child of God.

For those who desire a more exhaustive discussion of this matter I suggest that you order my tract "Divorce and Re-Marriage," which can be had at twenty-five cents per copy.

Dallas, Texas, 523 E. Tenth.

D. L. SHELTON.

The Apostolic Way
Things learned, received, heard and seen in me do
Paul to
CHURCH OF CHRIST

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Vol. XII No. 12

Are You For Peace or For War?

Thousands of members of the Church of Christ have been caused to study the Christian's relationship to war, through our efforts, and there are tens of thousands we have not yet reached who will take their stand against it, if caused to study the question.

We can reach the honest hearted by private talks, public speeches, private letters and the printed page. Every member of the church in your community should be talked to again and again. If they have sent in their names they should be urged to see and talk to others; if they have not sent us their names, talk with them and secure their names if possible. We furnish blanks for convenience in listing names. Urge every preacher you meet to speak on the subject.

We are beginning to attract the attention of other religious publications and they are giving space to the agitation. We can not afford to lessen our efforts, but should increase them.

A careful reading of this folder will show some of the results, as well as some of the purposes, of our present activity in an effort to arouse the brotherhood.

Millions are being spent to keep alive the spirit of war, while the church spends a mere pittance for that peace taught by our Lord. Only a few who stand with us on the question have thought of sending us a contribution with which to push the work.

We are asking you to read this folder carefully, then do what the last article suggests. We are expecting to hear from you promptly.

R. O. CONNER.

The Christian and Carnal Warfare

Last July I addressed a brief questionnaire to more than two thousand preachers of the Church of Christ. In this inquiry I asked for brief, pointed, and clear-cut answers to five questions. I was anxious to know what the church believes on the duty of a Christian toward carnal warfare. I also wanted to arouse interest in the subject, hoping thereby to bring before the world a settled and united expression concerning the matter, that would properly represent the attitude of at least a majority of the church. I was not trying to entrap anybody, as one or two in their answers seemed to think, nor was I designing to formulate a creed. I was rather seeking the expression of the creed, or belief, of the preachers, thinking this would be a fair index of the views of the brethren at large.

I am at last writing a report of the results of my investigation. I am not satisfied with the number of answers received, but I shall not wait longer to hear from others. Later I shall be glad to add to the numbers herein given if enough additional answers come in to warrant it. In the following summary of replies to my inquiry, I am omitting answers to my second question. This question calls for reasons for favoring or opposing a Christian's taking life in war. Since answers to this question constitute arguments pro and con on the subject, I shall give them at greater length in succeeding articles. It is now my purpose to write a series of articles on this subject. While, for myself, I have reached very definite conclusions, I shall give the reader as fully as I can the views and arguments of those who disagree with me. I shall then try to discover the true basis of differences among us on the question, with the hope of getting most of my readers to see the truth of the matter.

My questions have been answered by four hundred and fifty preachers. About three hundred letters were returned undelivered. Of replies received, five came from Canada, two from Scotland, and three from England. The remaining four hundred and forty represented thirty-two States in our country. The largest numbers were as follows: Texas 143; Tennessee 50; Oklahoma 45; Arkansas 33; California 22; Kentucky 19; Alabama 15; Indiana and Missouri each 13. About 20 came from Illinois, Pennsylvania, Ohio and New York.

The first question was "Do you believe that a Christian can Scripturally take human life in war?" To this question, 24 answered "Yes"; 5 were doubtful; 421 answered "No."

My second question was: "Give reasons for your answer to first question." As stated, above, this question will receive attention later.

The third question was: "Have you evidence that Christians of the first three centuries after Christ took active part in carnal warfare?" To this question most of the writers said either "No" or "I am uninformed." A few gave valuable references to works of historians. These I shall use in later articles. Several writers called attention to the teachings of Jesus in Matt. 24 and Luke 21, to the effect that true followers of Christ were to flee rather than fight when armies should encompass Jerusalem. This as an argument will receive attention later.

My fourth question was: "What appears to be the attitude of brethren of your acquaintance toward this subject." Answers to this question were very interesting and varied as follows: "All oppose a Christian's taking life in war," 160 reports; "Majority oppose," 107; "True disciples oppose," 23; "Divided," 67; "Indifferent," 22; "Untaught," 9; "Favor killing if government calls," 10; "Majority favor," 17; "Favor defensive war only," 5; "Oppose war in time of peace but change in war time," 11; "Writer uncertain," 10.

The fifth question was: "Do you ever speak in public on this subject? If so, in what way and to what extent?" To this question 236 said "Yes." Fifty others said "Yes, often" or "Yes, on every proper occasion." Thirty-three others said they spoke occasionally on the subject, while 44 said, "Only in a general way," or "Seldom." Fifty said, "No." About 10 said they had not, but were preparing to do so. The rest either answered very indefinitely or not at all. Ten writers said they lectured on the subject during the war. Much of the teaching done by all the brethren appears to have been done either privately or in some indirect way.

One feature of the response to my inquiry was particularly gratifying. That is, the fact that so many well-known men among us, teachers, editors, widely-known evangelists, and others responded to my call. I have also received some well-written essays, pamphlets, or books that I am reading with much interest. In due time I shall give the reader the best of the arguments received on the question: "Do the Scriptures permit a Christian to take human life in war?"

N. L. CLARK.

Reasons For War Campaign

We are so anxious that all understand our opposition to Christians taking part in 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 utterance or lack of stating its position has been such that the impression left on the public mind is that the church 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 study of the subject.

In the World 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 teachings of Jesus Christ concerning this subject, and thus help to impress all that He is the leader of 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 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. We have had much experience in such work and this experience enables us to know what, and how, to do this work 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 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 humanity never felt 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 larger the number saying 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 cooperation is needed, and will be appreciated.

R. F. DUCKWORTH.

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. Many of the readers of The Apostolic Way had sons or other loved ones engaged in the bloody and unchristian conflict which so lately convulsed the world. Do they wish to expose them again to the deadly dangers, and the unholy moral contamination to which they were exposed in that awful holocaust of murder? Many perished on the bloody fields of France, and very many more imbibed the deadly poison of the passions engendered there to their ruin. Preachers and editors, who knew the gospel, teaching to love our enemies; to render to no man evil for evil; to suffer wrong rather than to do a wrong, turned traitor to the Lord under the pressure of the popular, frenzied clamor of a nation gone mad with the war lust and are largely responsible for the shedding of the blood of Christians and their loved ones upon the battle fields of Europe. This cannot now be undone, but a similar catastrophe may be avoided if we act NOW before another conflict arises and some of the wisest minds predict that it is almost sure to come and that, perhaps, at no distant day. Are you going to help in this great work or not? It cannot be accomplished without the assistance of your financial aid. Will you refuse or will you delay? What is done should be done quickly and the confidence I have in the genuineness of my brethren's devotion to the principles of our Christ leads me to believe that they will assist and that promptly. Lay your check to Brother Duckworth on this paper, before you lay it down, and write on it all that you feel able to give and while deciding how much that may be, calculate how much a son's or brother's blood is worth to you. Put that check in the very next mail and let it go on its mission of "peace on earth, good will to men."

G. A. TROTT.

Address all communications 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

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Vol. XIII No. 13

A Letter Reviewed

The following letter was sent to the office of The Apostolic Way some time ago for review, but press of other matters has delayed its appearance.

Mrs. _____; In accordance with your wish, I will write you an article on the church and kingdom. Are they the same? I say no. The Church of Christ was established on the day of Pentecost; it could not be the kingdom of Christ, as he said in John 18:36, my kingdom is not of this world and the church is of the world. The church is the net cast into the sea that gathered of every kind (Matt. 13:47), and we know from the very start that the church did gather good and bad and the church was set up about 600 years too soon to agree with Dan. 2:44. The ten kingdoms were not set up till about the sixth century. Read Isa. 35, especially the eighth verse "and an highway shall be there and a way and it shall be called the WAY OF HOLINESS; the unclean shall not pass over it, but it shall be for those; the wayfaring men though fools shall not err therein." Now we know that is not the church, nor that law has not been given yet and will not be till Christ comes again. "For there shall come out of Zion the deliverer and shall turn away ungodliness from Jacob." (Rom. 11:25, 26). I don't see how anybody can try to make this scripture fulfilled as Israel was blinded because Christ didn't restore to them the kingdom. (Luke 1:32, 33; Dan. 2:44). Read all of Isa. 11 and tell me whether any of it has come to pass yet. I don't believe there is any way to remove the stumbling block out of the way of God's people Israel, but to teach them he will restore to them again the kingdom.

Isa. 57:14—Isa. 65; commence with the seventeenth verse at the close; this is not the old world we now live in and that Christ said was not his kingdom, but all things are made new when this time comes; Babylon has been destroyed; the wicked have all been killed; Satan has been bound; "there shall no more thence be an infant of days nor an old man that hath not fulfilled his days, for the child shall die an hundred years old but the sinner being an hundred years old shall be accursed—they shall not build and another inhabit." Now we know this prophecy has never been fulfilled. It would be good for you to read Joel 2, down to the 11th verse, also Rev. 19 will show you what it is going to cost to bring in the new heaven and the new earth; just a

THE DALLAS DISCUSSION

We are pleased to announce to the brotherhood at large that arrangements have been completed for a discussion of the Sunday school question, between Brother J. N. Cowan of Robstown, Texas, and Brother J. T. Whitt of Abilene, Texas, to begin on the evening of April 6, and continue six nights.

The brethren who favor the dividing of an assembly into classes to teach the Bible have selected Brother Whitt to represent them, and the brethren who are opposed to said method have selected Brother Cowan to represent them. We expect a great discussion and extend a cordial invitation to brethren, everywhere, to attend.

C. A. STARK, 4923 Phillips Street, Telephone H-5626.

R. O. CONNER, 4815 East Grand Ave., Telephone H-0574.

remnant of the great army that comes up against Christ and his army will be slain with the sword that proceedeth out of his mouth. Now if I would give you all the scriptures that teach Christ reigning on his father David's throne it would make a great big book, even to Paul's charge to Timothy (2 Tim. 4:1.) "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick (or the living) and the dead at his appearing and his kingdom." That shows that Paul didn't know the kingdom of Christ had been established. Acts 2:30 Peter says God promised David he would raise up Christ to sit on his throne.

A. C. LUNSFORD.

Comment

The above letter gives some very erroneous impressions, by a skillful manipulation of various scriptures, mainly prophetic. It is not a hard task to point out the sophistry of the position taken in it.

In the first place there is no getting around the plain statement of Paul and John that they, and others with them, were in the kingdom of Christ. (see Col. 1:13—Rev. 1:9). These two passages forever brand as false any assertion that the kingdom of Christ has not yet been established and assures us with equal certitude that any twisting of prophecy to maintain such a theory is a misinterpretation and a patent contradiction of plain utterances that cannot be misunderstood. The kingdom of Christ is of divine origin and not human; therefore he said: "My kingdom is not of this world." The Greek preposition used in this scripture is "ek," from or out of, which makes the passage perfectly plain and literally rendered would read "My kingdom is not from, or out of, this world."

But Mr. Lunsford says "The church is the net cast into the sea"; granted, but Jesus said it was the kingdom which was cast into the sea, so our

good friend has merely succeeded in proving the identity of the church and kingdom, which he set out to disprove.

Daniel 2:44 is one of the favorite texts for the misrepresentation of materialists, but only by gross mishandling can it be made to save their purpose and we must not fail to bear in mind that if they were to succeed in making their point they would thereby prove that both Paul and John lied. Fortunately, however, the sophistry of their plea is easily exposed. The interpretation of Daniel's vision does not say that the kingdom of Christ would fall upon the feet of the image at the immediate time of its establishment. History shows that the destruction of the ten kingdoms has taken place, together with the remnants of all the preceding kingdoms which had been incorporated in them. If we were to concede, for the sake of argument that the kingdom of our Lord is to be set up at the end of the world, we would again prove the word of God to be false, for those kingdoms all passed out of existence years ago, and no vestige of them will be in existence when the Lord comes again. The highway spoken of by Isaiah refers to the mission of John the Baptists, and is so interpreted by Matthew who says "This is he that was spoken of by the prophet Esaias, saying, prepare ye the way of the Lord, make his path straight." The way of holiness—the gospel way—cannot be traveled by the unclean; those who travel that way must be cleansed by the blood of the lamb and must keep themselves clean. (2 Cor. 7:1; Eph. 5:26; Jas. 4:8), etc. Last but not least of these perversions is the misapplication of Paul's charge to Timothy; "I charge thee, therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing and his kingdom." The Greek preposition here translated "at" is kata and is used with the accusative case, of which Robinson's lexicon says

"of place where, i. e. of being at, in, within a place. Therefore it follows beyond a doubt that the judgment of Christ is to take place in his kingdom. This agrees with every statement in the Bible and we find it corroborated in Matt. 13:40, 41, where Jesus says "So shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity." Yes, then the bad fish will be cast out of the net—the kingdom—the church.

According to materialists, there will never be anything to offend nor any iniquitous persons in that mythical kingdom which they expect to be set up in the end of the world; they are skillful perverters, but cannot avoid the contradictions that mark the utterances of all perverters.

G. A. TROTT.

"Weak-Kneed" Brethren

"Some of our brethren think that we should not debate with the antis but I had just as soon debate with them as any other sect; that is, as long as there are honest ones among them. They have advertised for one hundred debates and I would like to help hold at least ten of them in 1926. As to the places I do not care only I believe that some judgment should be used in selecting a place. For instance Lometa does not want a debate. It would be unwise for me to insist upon a debate there. I wonder if some of my brethren are weak-kneed. I wonder if you have listened to the 'blowing' and challenging through the Apostolic Way until you have let them run their 'bluff' and you have become scared. You have nothing whatever to be afraid of. They are an easy prey in the hands of any man that knows their tricks."

J. T. WHITT.

The foregoing in the Firm Foundation of February 23, 1926, is encouraging, and it will be fine if, in 1926, our Sunday school brethren at ten, or more, places will prove to Brother Whitt that they are not "weak-kneed" by calling on him to discuss the question in their community, and if they will show that they are not "weak-kneed" at enough other places to finish the one hundred debates.

We are hoping that Brother Whitt will not find his preaching brethren in (Continued on page 7)

Announcements Reports

We are anxious to publish announcements and reports in advance...

Announcements

A. M. Scrimshire—I have changed my address from Arkoma, Okla., to 1615 Dodson Avenue, Fort Smith, Ark.

E. H. Cavin—I have changed my address from Ninnekah, Okla., to Floydada, Texas. Any one desiring my services write me at Floydada.

J. O. Baize, Tuxedo, Texas—Two families of us worship in our home every Lord's day at 9:30 a. m. If any preacher is passing this way we would be glad to have him stop and preach for us.

Joe Howton, Blanket, Texas—A few of the faithful are meeting regularly on the first day of the week, at Union and we are satisfied with one Lord, one faith, one baptism, one loaf, one cup and one teaching or preaching at a time, and we are trying to grow in grace and knowledge of the truth.

J. W. Kelly, 762 Pecan St., Abilene, Texas—I will spend the latter part of May, the month of June and first part of July in Arkansas; can preach any where I am needed.

J. R. Stewart, Rt. 1, Box 217, Wichita Falls, Texas—The church at this place is moving along nicely, and growing in numbers.

We are meeting on North Sixth Grand Avenue. If there should be any of God's people passing this way you have a welcome to meet with us.

C. H. James, Box, 54, Yeso, New Mexico—We want to trade for a home near a true Church of Christ where we can meet and be with our brethren.

E. J. Smith, Crowell, Texas—Paul said, "Be instant in season and out of season," so do not say that it is not time for a meeting...

T. E. McBride, Thorp Spring, Tex.—This will announce to you and the

SOME THINGS

Some brethren will sing with great gusto, "King of kings in heaven we'll crown him, when our journey is complete." Is the above the truth? If it is not true, we should not sing it.

So much has been said about the "hired pastor," that many brethren seem to have missed the point at issue. No one has any right to pastorate over a church who does not have the proper qualifications...

A. J. JERNIGAN.

begin a discussion at Lockney, Texas, March 16.

The Floydada debate has not materialized as yet. Brother Early Arce-neaux will not defend the ones who pulled off at Floydada, and I do not know whether they will risk any else or not.

Untaught Questions

The Christian Leader, under the above caption, gives a three-page article by Robert Richardson, which they state was published in the Millennial Harbinger, 1859.

"In order to determine then, whether or not a proposition is a legitimate subject of discussion or of belief, it is necessary to ascertain whether or not it be found in Scripture."

I was called to Mobeetie with Brother B. R. Bassell to conduct the funeral for Brother Carl Merrell. Brother Bassell and I baptized Brother Carl only last summer.

Was called from Mobeetie back to Turkey to help in funeral for Grandma Cord, mother-in-law of Brothers J. A. and Fred Lacy.

Our meeting at Miami was good, not many baptized, but a good meeting. Bassell can not be beat for the singing.

Well, poor Brother Stubblefield it seems is still mad. We all thought he left the Tulia debate mad. Judging from his article in the Firm Foundation he is no better.

I had to answer two thirty minute speeches from Stubblefield at Tulia without a passage of Scripture in them. How is that, dear reader, for a gospel preacher while affirming in debate?

The Eldership

(The printers made a mistake and gave the name of C. A. Clark as the writer of the article referred to by Brother Carmichael; it should have been C. A. Stark.—Publisher.)

I hereby submit the following article for the consideration of those who think they are God's qualified and duly appointed elders, endowed with authority to rule God's children.

Following is an extract from an article written by C. A. Stark, and published in The Apostolic Way, November 15, 1925: "The elders being the highest officers, it is their duty to rule, Heb. 13:17; 1 Tim. 5:17."

Can not Brother Stark see his error in placing the salvation of the world and the church in the hands of an erring and fallible rule, the eldership, who are not able to guide their own steps, who are divided and redivided, and all claiming to be God's duly appointed?

Is Christ divided? No. Is the eldership divided? Yes. 1 Cor. 3:3, "For ye are yet carnal: for whereas is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"

Oh, that preeminent desire to rule God's children is surely driving the ship to the rocks. Brother Stark asked the question, "Why are we not developing elders?"

I ask any one who thinks that he is God's duly appointed ruler to show where he gets authority to interdict i.e. to debar, or constrain God's children from offering unto God what they think to be required of them, by God.

Christ our Lord, through the apostles, gave unto every man in the church the right to exhort, admonish and entreat his brethren. 1 Cor. 14:31, "For ye may all prophesy one by one, that all may learn, and all may be comforted."

No plant can grow and develop and mature as it should as long as there is something between it and the sun, neither can any man grow in grace and in the knowledge of the truth as he should as long as there is a human preeminence between him and the Son of God.

Christ, who is King and Lord of Lords, who upholds all things by the Word of His power; who has made men free by the blood of his cross; let mortal man obey, keep silent.

FRANK CARMICHAEL.

No doubt Brother Carmichael is accustomed to the so called elders who lord it over God's heritage, as the tenor of his letter would indicate, but those whom God's Word qualifies are not disposed to so rule.

puffed with pride and so come between or obscure the son of righteousness, as charged by Brother Carmichael. But the man who has received his instructions from the Father of light and has developed that priceless virtue, gentleness, having thereby thrown off the disposition of being contentious or self willed, and having learned the value of temperance, soberness and hospitality, he has been able to rule well his own house and develop believers among his children...

Yes, we may all teach and admonish one another, as Brother Carmichael has said, but when it comes to teaching the unruly (those who are not under rule as in Heb. 13:17) God has sufficiently qualified men for this purpose (let him who can show to the contrary). But we find men who have neither qualification nor appointment usurping the authority vested in others.

I did everything in my power to get the Sunday school brethren to attend the debate, but only a few attended. I wrote Brothers J. S. Newman, Slater and Bills, who are acting in the position of "located ministers," asking them to announce the debate to their respective congregations prior to the debate.

C. A. STARK.

The San Antonio Debate

The above debate was held in the city of San Antonio as announced in The Apostolic Way. Dr. R. L. Stephens, of "The Plymouth Brethren," was my opponent. I found him above an average as a scholar, and very nice in debate. The usual arguments were made by him, that most Baptists make in favor of the direct operation of the spirit, justification by faith only, and the baptism question, also apostasy.

A Mr. Miller moderated for Dr. Stephens, and Bro. J. H. Thomas, of Robstown, Texas, moderated for me until near the close of the debate when he had to go home. From that time on Mr. Miller moderated for both of us. You can see from this that we did not need much moderating.

J. N. COWAN.

Will Not Surrender

I notice in The Apostolic Way, October 15, that Bro. A. N. Kennedy asked that his name be dropped from the preachers' list, that he is forced to seek other fields to gain a living, the brethren have starved him out at last. I suppose Bro. Kennedy means to go to the Sunday school field.

J. F. HASTON,

Macey, Texas.

"WEAK-KNEED" BRETHERN

(Continued from page 1) Dallas so "weak-kneed" that they will so maneuver their members will not have interest enough to attend the discussion between him and Brother Cowan in Dallas announced in this issue.

The Dallas preachers can have a majority of the members of each congregation in Dallas attend every session of this discussion, and with Brother Whitt I join in saying a failure to do so will, at least, indicate their being "weak-kneed."

Passed On

Brother L. D. Jameson, Davidson, Oklahoma, departed this life January, 1926. He was one of the best men I ever knew. We can not grieve as those who have no hope. May God help us to press forward that we may meet him again.

A. M. SCRIMSHIRE.

Brother J. H. McKinney, born in Madison County, Arkansas, February 26, 1847, came to Texas, 1863, married Miss Sallie A. Burden August 4, 1868. To this union five children were born. Three of them still survive; lived in the Church of Christ more than forty years; departed this life February 6, 1926. He was an elder in the church and so faithful and zealous he went to the worship many times when he was physically unable, but Jesus says, he that holds out faithful, the same shall be saved. The funeral service was conducted February 7. We pray that our heavenly Father may bless dear Sister McKinney and the sorowing ones in this sad hour of grief and sorrow, and may we all so live that we can clasp glad hands on heaven's bright shore where parting is no more.

Lohn, Texas.

D. D. ROSE.

As six grandsons tenderly bore the casket, one of whom was the writer, and placed the mortal remains before the altar of the humble house of worship, many sweet memories we conjured forth from the shadows of recent years, as they had silently, though not unseen, marked the lengthening of that which we choose to call eternity. For near a score of years our beloved met regularly here to worship God, and to honor his Christ. To him was chiefly due for the building of this place of worship. Suffering for many years from cancer he had many times met his brethren around the Lord's table when the less faithful were absent upon the most trivial excuses. Many times where his lifeless body now lay he had stood and talked of Christ's love for the human race, and of the privilege we have in commemorating His death and suffering by observing the ordained institution of the Supper. Many times in this humble place upon bended knees he had led the congregation in prayer as he poured out his spirit to the Father in heaven. Many times had he lifted his feeble and failing voice in joyful song, singing the praise of Him who was his all in all. Myriad thoughts crowded our hearts as we reflected through our tears, and over and over again came the words of John the Revelator, "I was in the Spirit on the Lord's day." Before us lay another John, "in the spirit on the Lord's day." And surely was it fitting that to the place where he was wont to go while in the flesh and on the very day he regularly met his Lord, that his remains should lie at the altar he loved so well. Here on this day as the last sad words were spoken over his body doctrinal differences were forgotten, and denominational lines were erased, as relatives and friends came to show their love for the departed.

As a little boy I was encouraged by

my grandfather's undying zeal and loyalty; in more mature years, before I was twenty, he heard me preach my first sermon; throughout my ministry his noble life has been an inspiration to me. It is a great heritage he has left us, and sweet memories of his faithful life shall rest upon me as a benediction until I, too, am called to meet him in that home where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for former things are passed away." Where enfeebled voices will not longer imperfectly sing, but where saints shall in perfect harmony sing His praise throughout a never-ending eternity.

In the Santa Anna cemetery we laid him away in rest to await the time when God shall see fit to give the bare grain a more glorious body.

His Grandson,

J. W. MCKINNEY.

Mexia, Texas.

How sad to contemplate a beloved grandson departing from the divine path in which his grandfather so earnestly and devotedly walked.

"Get a Crowd"

I suppose it has always been more difficult to get people to come out, to hear the gospel of Christ preached, than to gather for other purposes. People will assemble in mass, thousands, and pay from \$1.00 up for the privilege of hearing an opera singer, seeing a baseball or football game, or to see two men knock each other about, while in the same community with good seats furnished free, it is difficult to gather an assembly of a few hundred.

There are many reasons for this, but at this place we only expect to mention one, advertising. The football and baseball game, the boxing (knocking) performance, the opera singing, all are liberally advertised, not just once announced, and that in some obscure way, but in the most public way possible, the performance, the time and the place are brought to the attention, of the people, again and again.

Brethren desire to advertise their meeting, and feel if they have announced it a few times in their own assemblies and told a few of their neighbors, mentioned the matter once in their local papers, and distributed a few circulars one time that a great advertising program has been carried out. All this is good, but three or four times as much of the same advertising will easily double, and possibly quadruple, the number attending their meeting, not usually in attendance at regular services.

We desire to help the preachers and the churches. This desire has led us to draft four circulars to be handed out at four different times in the community where the meeting is conducted. We have explained the proposition to a number of brethren and preachers, and without an exception they have all given their unqualified endorsement to the proposition as outlined to them, and to the circulars as drafted. By publishing these circulars in large

quantities we can furnish the four at about what it would cost to have two printed, locally, at each place, and in most instances give much better work, since the printers here are experienced and equipped for getting out such circulars.

We propose to furnish these at cost, and they are so written that they can be used in any community in any part of the United States. Every preacher should take up the matter at once, with brethren at every place where he is to

assist in the holding of a meeting, and write us promptly.

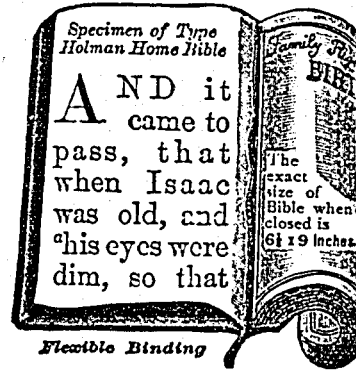
Address The Apostolic Way, 2109 Second Avenue, Dallas, Texas.

Please explain, if you will through The Apostolic Way what Paul was teaching in 1 Cor. 7:14 when he speaks of unclean children.

C. B. JONES.

Evidently unclean children means children not legitimate.

BOOKS AND TRACTS



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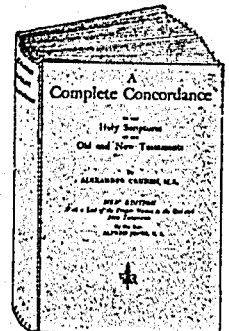
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A TWELVE-PAGE TRACT

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, APRIL 1, 1926

Vol. XIII No. 14

Eternal Life

A brother writes asking an article on "when eternal life begins."

It may be well to start out by saying that there is neither beginning nor end to that which is eternal, to assume anything like that would be a contradiction of terms, but the real point at issue is when do we come into possession of eternal, or everlasting life? When imperfectly understood some statements of the scripture seem to be contradictory at a first glance, but are in perfect harmony when viewed in the light of revelation as given in other places. For instance, Jesus says, "He that believeth on the son hath everlasting life." (John 3:36). This might seem to imply that a person may be in actual possession of eternal life while on earth and several other scriptures seem to bear out this idea, but Matt. 19:29, Luke 18:30 and others clearly teach that eternal life is to be bestowed upon the faithful in the world to come. If, however, we will bear in mind all that the word of God teaches us upon this subject, the mists will clear away and we can plainly see how we may have eternal life here and still receive it as an inheritance when we get to heaven. "For as the Father hath life in himself; so hath he given to the Son to have life in himself." (John 5:26). To all who obey the gospel eternal life is given, not personally, but "this life is in His Son." As long as we remain in His Son, we are in contact with eternal life. By way of illustration, let us view a man overboard and in danger of death: a rope is thrown to him and he grasps it: if he holds to the rope until he is drawn aboard the ship he is finally saved, but if he turns loose he will die. Thus we understand Paul's admonition to Timothy to "Lay hold on eternal life." (1 Tim. 6:12).

By obedience to the Lord's commands we lay hold on the life that is in Him and if we "hold fast" (Heb. 3:6) to it to the end we receive the salvation of our souls—eternal life as a personal possession which we can never lose. (1 Pet. 1:9).

G. A. TROTT.

* Breaking the Loaf

Man was not made for the Christian Institution, but the Christian Institution for man. None but a master of the human constitution—none but one perfectly skilled in all the animal, intellectual, and moral endowments of man—could perfectly adapt an institution to man in reference to all that he is, and to all that he is destined to be-

READ THIS CAREFULLY

On April 15, our proposition: giving a copy of Cruden's Handy Reference Concordance for five new subscriptions, or for three new and three renewal subscriptions, will come to a close.

If you think you are entitled to a copy and have not received one please write us about it at once. If you have sent us some subscriptions, hoping to secure a copy, mail us the balance of the new or renewal subscriptions necessary not later than April 15.

Such is the Christian Institution. Its evidences of a divine origin increase and brighten in the ratio of our progress in the science of man. He who most attentively and profoundly reads himself, and contemplates the picture which the Lord of this Institution has drawn of him, will be most willing to confess, that man is wholly incapable of originating it. He is ignorant of himself, and of the race from which he sprang, who can persuade himself that man, in any age, or in any country, was so far superior to himself as to have invented such an institution as the Christian. That development of man in all his natural, moral, and religious relations, which the Great Teacher has given, is not further beyond the intellectual powers of man, than is the creation of the sun, moon, and stars beyond his physical strength.

The eye of man cannot see itself: the ear of man cannot hear itself; nor the understanding of man discern itself: but there is one who sees the human eye, who hears the human ear, and who discerns the human understanding. He it is who alone is skilled in revealing man to himself, and himself to man. He who made the eye of man, can he not see? He who made tem to man as it is to create him. He who made the heart of man, can he not know?

It is as supernatural to adapt a system to man as it is to create him. He has never thought much upon his own powers, who has not seen as much wisdom on the outside as in the inside of the human head. To suit the outside to the inside required as much wisdom as to suit the inside to the outside, and yet the exterior arrangement exists for the interior. To fashion a casement for the human soul exhibits as many attributes of the Creator, as to fashion a human spirit for its habitation. Man, therefore, could as easily make himself, as a system of religion to suit himself. It will be admitted that it calls for as much skill to adapt the appendages to the human eye, as the human eye to its appendages. To us it is equally plain, that it requires as much wisdom to adapt a religion to man, circumstanced as he is, as to

create him an intellectual and moral being.

But to understand the Christian religion, we must study it; and to enjoy it, we must practice it. To come into the kingdom of Jesus Christ is one thing, and to live as a wise, a good, and a happy citizen, is another. As every human kingdom has its constitution, laws, ordinances, manners, and customs; so has the kingdom of the Great King. He, then, who would be a good and happy citizen of it, must understand and submit to its constitution, laws, ordinances, manners, and customs.—A. Campbell, in *The Christian System*—pages 313 and 314.

The Rib Story

Many seem not to have considered the basic philosophy in the so-called rib story. The story is ridiculed, in fact, by many scholars of the world. But may it be remembered that, though much wrong is now in the world, God in the beginning started everything right. All was not only good but very good in His estimation. It might be remembered, also, that the first of Genesis is the place for philosophers to find the basic principles of humanity and of the world.

I am glad to believe that the wife was created from a rib of her husband, for their close relation by creation is thereby shown. She was truly bone of his bone and flesh of his flesh. The husband and wife are more closely related, therefore, than the male and female of the lower animals. It seems that all beasts were created separately. It is very evident that the female was not made from a portion of the male's body, so as to make them one flesh. The Bible account of woman's creation, then, which has been made a subject of ridicule by skeptical and superficial observers reveals, when properly considered, one of the most glorious principles in human life—the true oneness of husband and wife. A recognition of this principle along with other fundamental lessons of creation should lead us to see more of the great truths which form the basis of all well being.

In the propagation of species animals mate temporarily. Those, then,

who consider marriage only as a temporary union disregard this closer relation of husband and wife by creation, and by thus bringing humanity nearer the animal level, evidently help to brutalize the race. When the disregard of this fundamental family relation is united, which is natural, with the belief that humanity is only a higher race of animals, we have a combination which, since it can but degrade humanity and lower the general estimate placed on human life, naturally leads to vandalism and murder, for the taking of human life comes to mean little more than the crushing of a great worm. Since it is chiefly our scholars, the nation's leaders, who advocate both of these doctrines, we may sincerely inquire where our leaders wish to lead us. Some good scholars, fortunately, denounce these degrading doctrines.

Would that the educated might recognize both in their theory and in their practice the great philosophy of the ridiculed rib story in order that they might assist Christian people in lifting man above his brute neighbors and in bringing him nearer to his creator. Surely true wisdom is often overlooked by scholars in their zeal for human wisdom, which puffs up rather than builds up.

3500 College Ave., Bryan, Texas.
P. C. KEY.

I would like to correspond with some brother in a mission field with a view of locating there to build up a congregation, and to preach at mission points. Am forty years old, eighteen years a preacher, four years a teacher, was raised on a farm, could clerk in a grocery store and preach mostly at my own expense. A dry climate is the kind I am seeking, Colorado, California, New Mexico or some other state that has a dry climate. Next summer or fall, perhaps next October would be as early as could move.

Fulton, Ky.

L. W. HAINLINE.

The Dallas debate, as we go to press, is expected to come off on schedule time, April 6-11. R. O. Conner, 4815 East Grand Avenue, Telephone H-0574; C. A. Stark, 4923 Phillips Street, Telephone H-5626. The office of *The Apostolic Way* has been changed to 708 Second Avenue; arrangements for change of telephone not completed.

Peace Depends on Religion

(The articles on this page appeared in the Dallas News February 8. They are worth repeating here).

"Another world war will destroy the results of centuries of civilization. Pacts and compacts, leagues and world courts are not enough to stop another conflict. The last refuge of the race is in religion."

Thus Cullen Thomas, Dallas lawyer and leader in the fight for the world court, summed up the chances against war in an address on "Stepping Stones to World Peace."

"War never ends on the tax rolls," said Mr. Thomas. "This Nation is still paying on the War of 1812 and every war since. For a hundred years to come men and women yet unborn will dig and struggle to pay the debts of the last war. I am heartily in favor of postponing the next war at least until we get through paying for the former ones. We are living today in the ashes of that great catastrophe, the memory of which still haunts us, and yet we see again begun the preparations for other wars."

"We see again begun the preparations for other wars. The budgets of leading Governments of the Old World are bulging with appropriations for the enginery of war. Russia is training the biggest army in the world, of women as well as men. Italy's determination is to dominate the Mediterranean and is ready to fight at the drop of a hat. France, unable to pay her debts, is building the biggest war fleet in the air in the world. A United States Army officer, nearly a year in Japan, reports that every hour of every day of every week in the year Japan is preparing for war."

"All about us, from world thinkers, are prophecies of coming war. Ferero, Europe's greatest historian, prophecies that out of China may come an Asiatic cyclone to shake history. Bertrand Russell, British author, foresees civilization moving toward disaster. Wiggam, great American scientist, tells us the question, "Is it peace or war?" describes the exact situation of the human species on earth today."

Duty Before America

"What is America going to do about it? What are the Christian churches of the world going to do about it? What is Christianity's answer to war's challenge?"

"Gen. Tasker H. Bliss, member of the American peace commission at Paris, recently declared that if another World War should come the professed Christians of America would be responsible; that they would be responsible for every drop of blood that is shed."

"The path of duty for Christian churches is an open road. They must organize and mobilize the moral forces of America against war. In the application of Christian teachings to Nations is humanity's hope to end war."

"What other force under heaven is strong enough? Is it trade? Through Carthage and Tyre once flowed the currents of trade for the known world, but Carthage is buried beneath the desert sands, and all that is left of

Tyre is a few lonely fishermen on a barren rock.

"Is it labor? In the last war we saw the forces of labor split into groups, every group loyal to its own flag."

"Is it in some peculiar form of government? In the last World War we saw kingdoms, empires, republics and democracies plunged headlong into the common ruin."

"Is it education? Greece had culture, art, architecture, oratory, philosophy, but her ancient glory is today but a schoolboy's story."

Function of Science

"Is it in science? All hail to science! But science alone can not save the human race from itself. Science alone is as cold and pitiless as a polar glacier. Science is busy, day and night, in laboratory and factory designing new enginery of destruction in war."

"The last refuge is religion; that something that binds man to his Maker; that light that comes from God; that belief that teaches man's duty to his fellow-man, regardless of race or Nation; that faith that teaches the accountability of all men to God."

"To what religion shall men turn for the hope of peace among all the people of the earth? The red man's war dance, as he scalped the white man was a religious rite. Rome at the height of her civilization erected great temples wherein to worship the god of war."

"What of Mohammedism? It is said that it came out of a desert and always leaves a desert behind."

"What about Hinduism? Through the long centuries it has left its blighted millions of followers steeped in superstition, sensuality and sloth."

"What about Buddhism? Its priests teach that man's soul after death abides sometimes in beasts and creeping things, but whose highest state at last is but a drop in the vast sea of nothingness."

"What of Confucianism? China has one-third the population of the globe, but its greatest prophet has left his followers, made, as we believe, in the image of God, to bow down to idols made of mud."

"What of Shintoism? This, after all, is but blind patriotism, whose highest object of worship is a pagan emperor."

"So, if in Christianity is not the propulsive power to regenerate the race, to tame the tiger in man's breast, to abolish the reign of tooth and claw, to teach governments to seek redress for their wrongs in an appeal to reason and justice, instead of battle fleets and marching armies, then is the race undone."

NO POT AT END OF RAINBOW

The millennium means 1,000 years during which period Satan will be bound and peace established. (Rev. xx, 2, 3.) There are other circumstances and conditions connected with the binding of Satan as evidenced in the following verses of this chapter, which will stand proven with this binding. Question: Is the devil now bound? Answer: Most emphatically "Yes." Why? Jesus said (Matt. xii, 29, Mark iii, 27). "No man can enter the strong man's (devil's) house and spoil his goods (sin) except he first bind the

strong man and then he will spoil his goods." John says (1 John iii, 8) "He that committeth sin is of the devil, for the devil sinneth from the beginning;" for this purpose, "Jesus came; to destroy the devil's works." John says, "Jesus came to destroy the devil's works." Jesus said that could not be done until he was bound.

If the devil is not bound, our sins are still unforgiven. We have no peace and Christ is not reigning. Again Paul says (Heb. ii, 14, 15) "Christ came in the flesh; that through death He might destroy the devil."

Just as sure as Jesus died, was buried and resurrected, just that sure is the devil bound. Jesus was declared to be the Son of God with power by His resurrection from the dead. Satan having been bound, Jesus said (Rev. 1:18) "I am He that was dead, but am alive forever more and have the keys (power) over Hades and the grave."

Jesus said (Matt. xxviii, 18, Mark xvi, 15) "All power in heaven and earth is given unto me; go ye therefore (because I have all power) and preach the gospel to every creature."

The gospel was preached on the memorable Pentecost, but its preaching was predicated on Jesus having all power, therefore on the Pentecost Jesus had all power. There could be no more power than all power, then Jesus must have been a reigning King on Pentecost.

Jesus said (Luke xxiv, 47) repentance and remission of sins should be preached in His name beginning at Jerusalem. On the memorable Pentecost, at Jerusalem, forgiveness of sins was preached; but Jesus said Satan's goods (sins) could not be destroyed (forgiven) until Satan was bound, hence on the memorable Pentecost Satan was bound. From the transgression in Eden until Christ came and shed His blood there was no actual remission of sins. Why? Satan had not been bound, his goods could not be destroyed. But Jesus came, bound the devil, threw him into the bottomless pit, where he will remain until Jesus comes again. He will then be loosed, to gather his own, and the last great battle (Armageddon) will take place. Some one will say; if Satan is bound, why so much sin? In fact, the world is growing worse. A.—The devil has more working for him than has the Lord. The devil personally sowed his seed from Eden to Christ. Jesus came, bound Satan, so he personally could sow no more seed. Jesus sowed his seed (the word of God) committed that to earthen vessels (mankind) to preach to every creature. Jesus ascended to the presence of the Father. Neither head, Jesus nor the devil on earth since Pentecost, but the battle is being waged by the followers of their respective seed. The gospel is to be preached to every creature; so its preaching is coextensive with time from Pentecost until Jesus comes again, to end all earthly affairs. The reign of Christ, the gospel age, the millennium period are contemporaneous, simultaneous.

We have proven Christ reigned (had all power) at the Pentecost that His gospel was preached at the Pentecost. That remission of sins took place at the Pentecost. That the devil must have been bound at the Pentecost.

Hence the millennium started at the Pentecost. But says one: that's nearly 2,000 years ago, the millennium is only 1,000 years; how could that be?

God's word does not contradict itself; you will find the harmony given in (1 Peter 1:18). When Jesus spoke in Rev. 20th chapter, he was dwelling in eternity; in eternity it is impossible to compute time, hence the 1,000 years means an indefinite period of time; it reaches from Pentecost until Jesus comes again. No mention of time in the revelation letter is literal.

The reign of Christ is the time of peace. He came heralded as the Prince of Peace. The millennium period is one of peace, but it is the gospel that produces peace, hence irresistibly, the gospel age, and the millennium period are one and the same. Every time an individual obeys the gospel his shooting irons and weapons of destruction are beaten into plowshares and pruning hooks. The mistake in the millennium peace is made by expecting it universally, when it is an individual matter. Whenever an individual man or nation become "gospel" followers, then, and not until then, will peace obtain. It is not in man that walketh, to direct his steps, says God. Let's quit looking for the pot of gold at the end of the rainbow. Let's realize we have it now and then appropriate it.

GEORGE W. PHILLIPS.

Box 327, Midlothian, Texas.

WE ARE NOT DISCOURAGED

(Continued from page 3)

If such papers as the Christian Leader and the Gospel Advocate, with an established circulation among the brotherhood years and years ago, with a book business, (within itself, quite a business) face such difficulties as mentioned above then The Apostolic Way, with less than three years under its present management, with a limited circulation, should not be discouraged when times are hard and finances short.

We do not propose to beg, but occasionally we let the brethren know our needs and usually they respond promptly. When they do not respond we can miss an issue or two and manage some way to drag along. Then when they send us funds we can make a desperate effort and overcome as much of the hindrance as possible. Of course, it would be much better if the contributions were sufficient to keep the paper going strong all the time.

We feel that if a number of brethren, who have made more or less success in a financial way, could spend two or three days in a meeting, getting acquainted with each other and the needs of the paper, that the paper's financial interests would be regularly cared for.

Brother R. B. Musgrave of Elk City, Oklahoma will begin a series of meetings at Lexington, Oklahoma on Saturday night before the first Lord's day in April to continue ten days. Everybody who can and will are invited to come and attend the meeting.

SAM L. SHULTZ.

Box 55, Lexington, Okla.

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, 1926

Vol. XIII No. 15

The Dallas Discussion

The discussion between Brother J. N. Cowan of Robstown, Texas and Brother J. T. Whitt of Abilene, Texas, began April 6, as scheduled.

The first three nights Brother Cowan affirmed: "The congregations of the Church of Christ that oppose the class system, uninspired literature and women teachers are Scriptural in doctrine and practice." His logical, direct, simple, scholarly presentation of his affirmative seemed to dishearten Brother Whitt in the very beginning of the discussion. Brother Cowan set forth the Scriptural reasons for our practice. Brother Whitt, in his first reply stated that he agreed with Brother Cowan. To this Brother Cowan replied, "If Brother Whitt agrees with me he should cease to deny my affirmative and we will immediately take up his affirmative for the difference between us is in their practice, not in ours." Brother Whitt either lacked the logical foresight to see what the consequence would be if he continued, or lacked the courage to admit the facts and say, "Brother Cowan, you are right. We will dispense with your proposition and put in all the time on mine."

In Brother Whitt's fourth speech, the last speech made in the second session, he undertook to show that if he and his brethren were wrong so were Brother Cowan and his brethren. He used The Apostolic Way as the sole basis of this argument, endeavoring to prove The Apostolic Way was an organization, etc., claiming "the editors are superintendents and the manager a super superintendent." After he had labored in this way the major part of his speech he stated that he was not opposed to the publishing of The Apostolic Way. It reminded you of one before the bar of justice trying to excuse himself by charging that some one connected with the court was also guilty. In Brother Cowan's first speech on the third night he stated, "I will take care of The Apostolic Way argument (?) when Brother Whitt gets in the affirmative, as what he has said on that point logically belongs in his affirmative. However, to show you how easy it is to handle this phase of his remarks I will mention one or two points." And in about three or four minutes Brother Cowan had so thoroughly exploded and exposed this fallacious argument that Brother Whitt's embarrassment was evident throughout both of his speeches that night.

Brother Cowan urged that Brother Whitt repeat what he had said about The Apostolic Way in each speech that night, and the next night that the people might be so familiar with it that its ridiculousness would stand out.

The fourth night Brother Whitt affirmed: "The Scriptures authorize the use of the class system, uninspired literature and women teachers by the Church of Christ in carrying out the great commission." He made a desperate effort to put forth a show of confidence and spoke with more vim than at any previous speech, and like when a Methodist debater is trying to defend infant baptism, his sympathizers showed encouragement, but when Brother Cowan had finished analyzing Brother Whitt's chart their feathers fell. Brother Whitt showed confusion, made his second speech with less apparent confidence and with less enthusiasm. At the conclusion of Brother Cowan's second speech Brother Whitt arose and called for Dr. Jones, one of the elders of the Pearl and Bryan street church, and after a short conference called Brother Cowan one side, while the audience waited, and then Dr. Jones announced that Brother Whitt was not able to go on with the debate, that he was a sick man. Brother Cowan, in a very commendable spirit and manner, stated that he would not at all deny Brother Whitt's physical inability, stating he had told Brother Duckworth the first night of the debate that for some reason Brother Whitt was not at himself.

Brother Cowan announced that he was ready to go on with the discussion if any of the Sunday school preachers wanted to take Brother Whitt's place. J. B. Nelson, preacher for Pearl and Bryan street church, M. C. Cuthbertson, and several others were present, Brother Whitt's moderator, U. T. Poissall, and preacher for Hamilton and Lagow church, G. A. Dunn and his son, and several others were present, but not one volunteered to take Brother Whitt's place, notwithstanding they had twenty-four hours to get ready for the next session, so the debate closed.

Preaching was announced for Brother Cowan for Saturday night and Sunday night. Saturday afternoon Brothers J. B. Nelson and M. C. Cuthbertson went to the office of The Apostolic Way to see Brother Cowan. Brothers N. L. Clark and R. F. Duckworth were present, and the question of continuing the debate was discussed, Brother Cowan instantly stating that he was

willing to spend four nights, they having suggested that number, discussing the same propositions he and Brother Whitt had signed. Brothers Nelson and Cuthbertson promptly informed him that they did not like the propositions signed by Brother Whitt. These propositions were written by Brother Whitt. Brothers Nelson and Cuthbertson then submitted some propositions that Brothers Clark, Duckworth and Cowan did not believe stated the issue, urging Nelson and Cuthbertson to insert the points of difference, thus making their propositions specific, to this they would not agree. They stated that Brother Wooldridge was the man they were going to sign propositions for, but they would not agree to propositions Brother Cowan considered fair. Brother Cowan said, "I will debate any propositions I have ever debated with any other man on this question, and if you will not accept any of them I will enter a four nights' discussion with Brother Wooldridge without signed propositions, allowing each man to state his own affirmative." But they declined to commit Brother Wooldridge, notwithstanding they had come over to arrange for a discussion between Brother Wooldridge and Brother Cowan to start Monday night. They agreed, however, to try to communicate with Brother Wooldridge by telephone and, if successful, to advise Brother Cowan of his decision in time for the announcements to be made Sunday night, but no information came. Monday morning Brother Cuthbertson called Brother Duckworth and told him that Brother Wooldridge had come in, but was unwilling to accept Brother Cowan's last proposal.

We desire that all know that the church worshipping at 3601 South Fitzhugh avenue is ready to furnish a man to discuss the differences on the teaching question in every place of worship of the Church of Christ in Dallas. And surely we shall not be considered unreasonable when we insist that our brethren in error open the doors of their places of meeting for such discussions, seeing that we, without hesitancy, were willing to have the discussion at our place of meeting. The brethren at Fitzhugh think it strange that so large a per cent of the preachers of the Sunday school churches were present and so few of the members, evidently some of the preachers did not encourage the members to come.

R. O. CONNER,
C. A. STARK, Elders.

Preaching the Gospel— Its Support

The Lord Jesus Christ, when he sent out the seventy said, "The labourer is worthy of his hire." Luke 10:7. Paul said, "The labourer is worthy of his reward." 1 Tim. 5:18. The same writer said, "For if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things." Rom. 15:27. Many other references could be given to show that they who preach the gospel should be supported by those receiving the benefit thereof, or by persons interested in having the gospel preached to others.

The need for having the gospel preached is well known yet we are constantly receiving letters from preachers who are forced from the field temporarily or permanently, to secure the support which brethren who know them could have supplied.

I am constantly trying to encourage men to stay in the field and preach the gospel, but my encouragement can avail but little without substantial encouragement by the brethren is given to the preacher.

Churches that might give financial support for two or three meetings are satisfied with one short meeting a year in their own community. Preachers who are willing to give their time and are able to make a success of presenting the gospel have more calls for meetings than they can hold about four months in the year, and then the brethren forget to support them the other eight months. If the preacher puts in eight months working at material things he is not equipped for the four months' spiritual work he is expected to be an expert in. There is a line of material employment where such men can receive equitable compensation for eight months while lays off the job four. Instead of using three preachers four months it would be better to use one preacher two months in the year and let the other two preachers take some material and work the year around. But say, "Brother Duckworth, we have preachers enough now." That is. Then why not our successful businessmen make a study of this question see if we can not find a way to keep preachers preaching or give profitable employment while they are forced to remain out of the field.

Temple Church Sets Example for Others to Follow

A few weeks ago at Temple, Texas, I had the privilege of witnessing an action of the brethren worshipping on Fifteenth street of so extraordinary a nature that I feel the brotherhood would appreciate the announcement of it in The Way. I say "extraordinary" and yet the action was only that which is to be expected of any plain, honest-hearted, God-fearing Church of Christians.

I received a request from these brethren to be with them on the first Lord's Day in January, and, though I had an appointment for that Sunday, I made satisfactory arrangements and went. I went down on Saturday and was met at the station by Bro. C. R. Hawkins, who took me directly to his home. Bro. Hawkins seemed full of the Spirit, having many matters to discuss concerning the Church, and I soon realized the fact that I was to be used while there, they having arranged for three services for Lord's Day.

The eldership question was soon brought up by Bro. Hawkins and I was pointedly asked if I thought he was a qualified elder. I replied that the Book was clear, it seemed to me, and that he could answer his own question. I went over the qualifications as given in 1 Timothy, one by one, with him, after which he promptly remarked that he was not qualified and that he did not think the deacons were, either. After conferring with Brother Bond, later in the afternoon, with whom Brother Hawkins had previously contended that he was not qualified, I was asked for a suggestion as to how to handle the matter. I suggested that he confer with Bros. Miller and Lassiter (deacons), apprising them of his conclusions in respect to his own case, and suggest that they, likewise, carefully consider their cases by a self-examination, as he had done. This he did and they just as readily acknowledged their lack of divine requirements as he did. Following this, it was announced at the assembly that the question would be taken up and handled to conclusion in the afternoon service on the second Lord's Day in February, the date for my next visit with them.

As planned, these brethren came before the Church and set forth their conclusions, as above stated, making clear that they were not seeking, in the least, relief from any responsibility for any work that was theirs to do, but that they simply wanted to cleanse themselves and the Church as well of spot caused by their having been in a title that did not belong to them by reason of the fact that they did not possess the necessary qualifications. Following this, after commending their action most heartily, I spoke in respect to the elder and deacon requirements in an endeavor to more fully acquaint all with the subject, pointing out the splendid character

of those having the qualifications, the honor, love and respect due them from the Church and their inestimable worth to any congregation. I further warned against the danger of any one's posing as such in the absence of divine injunction. The meeting closed without a jar and with all of one accord.

I have given considerable detail, somewhat tediously, I am sure, for two reasons: First, to show that their action was due to their own self-judgment with the view of ridding the Church of all wrong, as far as possible, and that to these brethren is due the credit for their genuine Christian character exemplified in their deeds and to no other man; secondly, I want to point out just how the matter was handled from start to finish, showing the simplicity of it, that others who, I trust, may be provoked by this noble example to take similar steps, may follow in their wake. I am confident that there are many among us who are only presuming to be that which they are not. Remember, brethren, we should be all we claim to be and not mere professors.

I may have something more to say later on the eldership question.

WALKER H. HORN.
Cleburne, Texas.

NOISED ABROAD—ADVERTISED

(Continued from page 4)
ments, etc., get the crowds because of the effectiveness of their advertising. The time, place and performance is so stated and repeated as to stick in the minds of the people. This is what we should do when we advertise a meeting. Not many churches have an advertising expert, so all interested in the meeting should take up the matter and every member discuss it with every other member, then have two or three meetings of the church—more if necessary—and discuss the question of noising abroad, the time, place and nature of the work that they are contemplating, and repeat this announcement in such a way as to fasten it upon the minds of the people expected or desired to attend the meeting.

Unless an interest and enthusiasm can be aroused in the members before the preacher arrives the people in the community can not be expected to be interested.

The Apostolic Way desires to help the brethren secure a larger attendance in their meetings this year.

The devil can fix anything, religiously, just to suit you.

As long as we run the race Christ set before us the devil can never stab us in the back.

Some who want to keep their money complain of preachers not being good financiers.

Woodson Notes

There are possibly two hundred and fifty people here. Digressives numbers one and two are well represented.

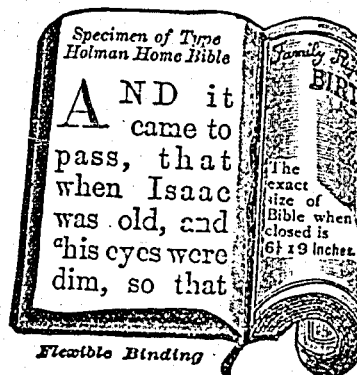
Young preachers need to be encouraged, but some are so constituted that if a brother or sister offers them a few words of praise they become so inflated with self conceit that the material for some fairly good preachers is spoiled.

The Saviour said, "Heaven and earth shall pass away; but my words shall not pass away." A voice says, "Not so Lord, all that the apostles did not write in their epistles to the churches has passed away, at least it is not binding."

Study that you may know how to handle the Word of truth.

A. J. JERNIGAN.

BOOKS AND TRACTS



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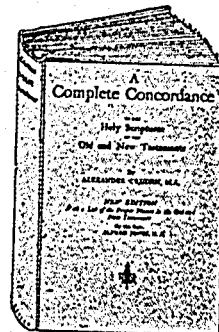
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A TWELVE-PAGE TRACT

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, MAY 1, 1926

Vol. XIII No. 16

Sunday Schools—Are They Scriptural?

It seems that Joe and Jim Straw are destined to take a back seat these days. Well, they started in to arouse interest enough to put somebody else to talking while they became bench members.

I once asked an employee, "Buck, what are you in the church?"

"Suh."

I tried it again, "What office do you hold in the church, Buck?"

"I'se jes a bench member."

And so it appears that Joe and Jim are to be bench members, at least, for another issue.

In last issue we published the Stubblefield questions as taken from the Firm Foundation, and with them we gave Brother Johnson's answers. Of course, nobody expects the Firm Foundation to publish Brother Johnson's reply. That would be setting too high a standard for fair dealing and just treatment between brethren by the Firm Foundation, so we are not asking them to publish Brother Johnson's answers, or to publish the answers given by Dr. Trott herewith.

Dr. Trott did not know Brother Johnson was going to answer the questions, neither did Brother Johnson know Dr. Trott contemplated answering them. The day we were mailing the paper in which the questions with Brother Johnson's answers were published we received Dr. Trott's answers, What we are trying to say is Brother Trott and Brother Johnson answered these questions independent of each other, and the fact that these answers harmonize, though made from entirely different angles, shows the oneness of mind among our preachers on the questions involved.

Please get April 15 issue and read the questions and Brother Johnson's answers then read Dr. Trott's answers and see the weakness of Stubblefield's questions, showing they may be answered from more angles than one.

Answers to Stubblefield's questions:
Reply.

The dernier resort of perverters is to ask questions shrewdly framed for the purpose of entangling those whose arguments they feel incapable of meeting successfully with logic or Scriptural precept and example. It is always a pleasure for us to expose the sophistry of such efforts and show to all their futility. Instead of following the example of our opponents by ignoring Brother Stubblefield's questions, we

gladly give them to the public and rejoice in the opportunity they give us for showing how puerile and ridiculous they are. All we ask is that every one who reads these questions and answers will carefully compare each question with the answer given and decide for himself, or herself, where abides the truth.

1. Fairly correct.

2. Paul having said "For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus" (1 Thess. 2:14), we realize that to be safe we will investigate as to the manner in which those churches carried on the worship and in so far as we can find precept or example to guide us, follow them. Again the same apostle said, "Those things, which ye have both learned and received, and heard, and seen in me, do." (Phil. 4:9) It would certainly be a reckless defiance of God if we were to substitute any method of our own when we had neither precept or example from this ambassador of Christ as a model.

3. If Brother Stubblefield or any one else can show, by the Scriptures, how the contribution was made in the apostolic churches, it surely would be an act of open rebellion to make it otherwise.

4. It is up to Brother Stubblefield to prove that any of us violate either precept or example in our method of contributing. If he does this, I for one solemnly promise to change and get on safe Bible ground.

5. This question is a sample of the silly sophistry that misleads many to destruction. No precept or example having been given as to how the contribution is to be made we cannot possibly violate the command by the manner in which it is done, but using a case in which even the querist admits we have neither precept or example to try to prove that we may use our own judgment in things having both is a clear example of handling the word of God deceitfully. "Faith comes by hearing, and hearing by the word of God;" therefore, if we comply with all that the word of God says about it we walk by faith, whether we lay our money on the table or into a hat or basket.

6. Our own judgment is not only permissible but compulsory, when we are told to do a thing without either precept or example being given us as to how we should do it.

7. No; because we have both precept and example as to how teaching is to be done, so that the two cases are in no

way similar and the dishonesty of the querist's reasoning is plainly revealed in his attempt to apply a rule to things for which we have both precept and example, derived from customs which have neither.

8. No attempt having been made to show that we do not follow New Testament methods in contributing, this question is another clear example of perversity. Let Brother Stubblefield show us precept or example for making the contribution and we promise to follow it. After all, this query begs the question by insinuating that we are as guilty as he. It in no way gives any aid or comfort to his violation of every precept and example in the Bible as to how we should teach.

9. As far as we can find either precepts or examples we are governed by them. Does Brother Stubblefield do this in teaching?

10, 11. These are merely a repetition of questions already answered.

12. As we make no such transformation, no such rule is needed.

13. The word "if" is well chosen, but I am sure "the cup" does not mean either two or twenty.

14. Only in such items as we have neither precept nor example to direct us.

15. It is a well recognized axiom that "common sense" should only be resorted to in cases where we have neither precept nor example. Where we have even the merest hint in the word of God as to what we should do or how it was done in primitive churches, we will do well to remember that "the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness." (1 Cor. 3:19.) I very much fear that Brother Stubblefield may find himself among that number, if he continues in his present course.

16. There is no supposition whatever as to the Lord requiring us to give the preference to God's methods over our own, when God has revealed any method, for as high as the heavens are above the earth, so are God's ways higher than our ways, and to compare methods for which we have both precept and example with other methods where we have none not only proves nothing but stultifies him who makes such an attempt.

17, 18, 19, 20, 21, 22, 23, 24 are all framed upon the same line of false and sophistical unreason. The word of God is silent as to how the singing was done except that psalms, hymns and

spiritual songs were to be sung with the spirit and the understanding. What profane history says about it has no bearing whatever upon the issue, our appeal must be to the word of God, our inquiry, "What hath the Lord answered thee? and what hath the Lord spoken?" (Jer. 23:37.)

25. The Lord does not permit us to take profane history for our guide in things spiritual and if His word is silent as to the method or arrangement of parts, it is because He did not desire to impose any rule upon us in that respect.

26. Singing being "unto the Lord" (Col. 3:16) therefore it cannot be for teaching unless we are to teach the Lord. The word of Christ, dwelling in us richly is for teaching and the singing is to make melody to the Lord, just as Paul says.

27. No, it is not a fact that early Christians sang only the Scriptures, nor has Brother Stubblefield even attempted to produce any proof to that effect, because he knows there is none.

28. No, this is merely one of your assumptions.

29. No, it is not a fact and as usual, you have failed to give an iota of proof for your bald assertion.

30. What of it? The Scriptures are absolutely silent about any system of notation, and Scriptural precept and example are what we are seeking.

31. I do not know and neither do you or you would have submitted some proof.

32. Personally I can answer, no; I do not worship with those who use uninspired literature as a text book.

33. I certainly do ask why unin-
(Continued on page 3)

Remarks

Fathers and mothers who are interested in their boys and girls getting an education that is worth while, can make no mistake in sending them to Gunter College, where they will be surrounded with just such influence as will mold a character that should be in the Christian man or woman.

I want to say "amen" to Brother Clark's articles against Christians taking part in carnal war.

SAM LEMLEY.

APOSTASY

(Continued from page 3)
the church—went down; therefore ceased to be, the head being a part of the body, and Christ is the head, how is it that he is the head of the present existing church or body? How could that which became extinct be made to exist a second time? If the head of the body, which is Christ, was brought forth from a state of non-existence, could the church not be brought forth from the same place?

If the head did not become extinct, neither did the body, living heads are not found on dead bodies; and neither do heads exist without bodies. Christ said "I am he that liveth and was dead; and, behold, I am alive forevermore." Rev. 1:18. Christ, the head of the body, and a part of the body said he was "alive forevermore." If that be true, and it is, and the church or body apostatized, it follows then that the body went some place where the head would not go; or the body died and the head still lived.

I want to quote five verses of Scripture from the Apostles Paul and Peter. And be sure not to overlook the word "GLORY."

Rom. 11:36, "For of him, and through him and to him, and all things: to whom be glory forever. Amen."

Rom. 16:27. "To God only wise, be glory through Jesus Christ forever. Amen."

Heb. 13:21. "Make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen."

2 Pet. 3:18. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To whom be glory both now and forever. Amen."

Eph. 3:21. "Unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen."

In these verses we see where God was to receive GLORY through Christ, and Christ was to receive GLORY not only "forever and ever" but he says "both NOW and FOREVER." This shows an unceasing continuation of GLORY. None will dispute this, but the question is, HOW is God to receive this GLORY? Paul says in Eph. 3:21, that he is to receive GLORY THROUGH THE CHURCH. If the church went down, as some affirm, I insist that God ceased to receive GLORY. He was to have this GLORY through the church "BOTH NOW AND FOREVER."

Heb. 13:5. "For he hath said, I will never leave thee nor forsake thee." If there was an apostasy of the church I maintain that Jesus either did leave and forsake the church, or there was some power greater than his which overcame him and the church, and overthrew the workmanship of God, of which Paul speaks in Eph. 2:10.

Rev. 3:10. Speaking to the church at Philadelphia Jesus says, "Because thou hast kept the word of my patience I also will keep thee from the hour of temptation, which shall come upon all

the world, to try them that dwell upon the earth."

2 Pet. 2:9. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Here we have the statements that the Lord KNOWS HOW to deliver the godly from temptations, and he says he will keep them from the hour of temptation. If he did what he said he would do there was not the slightest possibility for an apostasy.

One more text, Psa. 125:1-2. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever. As the mountains are round about Jerusalem so the Lord is round about His people from henceforth even forever." In the face of these texts I cannot see how one can think there was an apostasy of the church, unless they do not believe what the Lord said.

J. E. McVEY.

Californians Like The Apostolic Way

"I have just received my third copy of The Apostolic Way. I am surprised that we have a paper that stands for the principles of the Bible. It is wonderful."

"When a child in Texas, father took the Firm Foundation, but he discarded it on account of unfairness and advertising matters, and since coming to California I lost all connection with the papers, and did not know that there was such a paper as The Apostolic Way until recently. I trust it will not go digressive like the Firm Foundation."

A letter from San Bernardino: "I have just finished reading the last issue of The Apostolic Way. It is growing better every issue."

"When you spoke of The Apostolic Way to me I thought you need not talk to me, for I stopped the Fuqua Stabilizer from coming and I had heard The Apostolic Way was a fright, but I sent in my own subscription to try it, now I am so anxious for the date to get The Apostolic Way I can hardly wait. I wish it was a weekly."

"Have you read the last issue of The Way?"

"Yes."

"Wasn't it great?"

From a letter: "I shall never be without The Apostolic Way in my home. It is the best paper among the brotherhood. I have tried them all."

Many other remarks, yet this shows the growth of The Apostolic Way in California. It is growing rapidly in favor among the brethren.

T. F. STEWART.

The Sunday school is the greatest political organization on earth.

Christian Giving

How many of us give much thought to the matter of preparing ourselves and the necessary money or means, so that we may intelligently and Scripturally obey the command in 1 Cor. 16:1, 2, to lay by in store on the first day of the week as the Lord hath prospered us.

This is a positive command. First, as to the purposing, 2 Cor. 9:7. Second, as to the time of performing and the basis to figure from, as to what per cent or part, or amount we shall give, 1 Cor. 16:2.

Now as we are to give as we are prospered, we must first stop long enough beforehand and consider to what extent we have been prospered; if we are a wage earning man, how much we earned the past week, etc. Next, how much or what per cent of this am I going to give to help the poor, to assist in every good work, keeping in mind all the time the statements of Paul, "The Lord loveth a cheerful giver, and he that soweth bountifully shall reap bountifully . . ."

I fear that many of us do not consider and plan ahead our performing of this very important duty, and just give on Lord's day what we may have handy in our pockets, regardless of what we have been prospered the past week. Now Christ says "Seek ye first the kingdom of God and His righteousness and all these things shall be added to you," speaking of the necessities of life, food and raiment. And we find that the Israelites gave to the Lord of the first fruits of their fields and flocks. Does this not teach us to give the Lord (when we help the needy we help Christ) a part or per cent of our prosperity first, and then live on what remains, having faith and trusting in Him to add unto us the necessary things? Let us admonish one another and provoke one another to good works.

H. V. COATS.

War

I think this is a subject that every one who claims to follow the meek and lowly Nazarene, Jesus Christ, should consider.

We are too prone to lose sight of our leader when trials and persecutions come upon us, and want to render evil for evil.

While we hear Jesus say (Matt. 5:44): "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." Why do this? "That ye may be the children of your Father which is in heaven." Verse 45.

May we have our minds prepared to do this (by a close study of the Word of God) should another crash come upon us as did the last World War. If we are possessed with anything that belongs to Caesar, render it unto him, if he should ask of us, but let us not render unto Caesar the things that are God's. When the Pharisees shewed Jesus the tribute money (Matt.

22:19-20) Jesus asked, "Whose is this image and superscription?" They said Caesar's. Verse 21. Jesus said, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's." When we look upon man whose image do we see (Gen. 1:26)? I am sure we see God's unless we be of the class who say their ancestors were monkeys. So then let us who have been redeemed by the blood of Christ present our bodies a living sacrifice unto God (Rom. 12:1) for God's we are and not Caesar's. May we all be able to live and die as Christians, is my prayer.

Yours for the Lord's way,
SAM LEMLEY.

Sayings in Demand

"Without the Firm Foundation, the loyal preachers and members who love the cause, there could not be found in Texas today but very few congregations opposing the use of instruments of music in the worship of God."

Just so, without The Apostolic Way, or some other paper of like import, the preachers who remained loyal and the members backing them, the Sunday school element would hold sway so long as time goes on. Is it not time that those who love the New Testament awake out of sleep?

The conversion of the people has been given into the hands of the church. In view of this fact there are two outstanding matters that should receive earnest thought: "The support of sound gospel papers and the care of true preachers fighting the battles of life."

The Sunday school question, the cup question, the war question, will never be settled, but there is a question very seldom thought of, discussed but little, yet settled, "There has already been a day appointed for judgment." Which side of unsettled questions are we on and why?

Ever think of all that Paul said to the church at Corinth in her divided condition? Let us all weigh the final statement, "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."

J. A. BRADBERRY.

A Question

Will some good brother be kind enough to tell me when the first war was fought with gunpowder after the kingdoms were loosed from the power of the pope? They were to fight an hour a day, a month and a year.

A member of Christ,

J. W. GRAY.

Hartshorne, Okla.

We hope we have a report of the two debates Brother W. G. Tucker has just had with the Sunday school people and "Church of God," Materialist, in an early issue of The Apostolic Way.

The Apostolic Way

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

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Were the Prophets Inspired?

L. E. Ham.

"And let the prophets speak by two or three and let the others discern." 1 Cor. 14:29.

It is contended by our no class brethren that these prophets were not inspired but were like our preachers and teachers of today, hence this language is applicable to the church now. Prophet is from the Greek prophitis and is defined in every case known to me as one inspired. It is from pro, before, and phemi, to speak. In other words its primary meaning is to speak before or to foretell. "When a prophet speaketh in the name of Jehovah, if the thing follow not, nor come to pass, that is the thing which Jehovah hath not spoken." Deut. 18:22. Here we see that true prophets were inspired and the primary idea is to speak of something which is to come to pass in the future. This thought runs through both the Old and the New Testaments.

The Hebrew is Nabbia or Naba and is defined by Gesenius as "One who impelled by a divine influence or by the divine Spirit, rebukes kings and nations and predicts future events." He also adds: "With the idea of a prophet there was also primarily connected the idea that he spoke not his own thought but what he received from God." That the New Testament prophets were inspired of God is plainly and clearly stated in the following Scriptures:

"For to one is given through the Spirit the word of wisdom * * * ; and to another prophecy." 1 Cor. 12:8-10.

"And God hath set some in the church, first apostles, secondarily prophets * * * ." 1 Cor. 12:28.

"And if I have the gift of prophecy * * * ." 1 Cor. 13:2.

"Love never faileth: but whether there be prophecies they shall be done away?" 1 Cor. 13:8. When shall prophecies be done away?

"For we know in part and we prophesy in part: but when that which is perfect is come, that which is in part shall be done away." 1 Cor. 13:9, 10. Prophets belonged to the miraculous age of the church, that which he calls in part, or that period before the New Testament was written, which he styles that which is perfect.

"And if I have the gift of prophecy and some prophets." Eph. 4:11.

"For no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit," 2 Pet. 1:21. Not only were the prophets inspired but they were not preachers and teachers as we use the words today. There was another class of inspired men called teachers."

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers." 1 Cor. 12:28.

"And He gave some to be apostles and some prophets, and some evangelists and some pastors and teachers." Eph. 4:11.

These no class brethren argue that if these prophets were inspired why did an inspired apostle have to write to them, and it would be the Holy Spirit writing the Holy Spirit. This argument is based on ignorance of three very important facts concerning the inspiration and work of the Holy Spirit.

1. No one, not even an apostle, had the Holy Spirit in perfection without measure, or in other words, all things necessary to the salvation of the world and the perfection of the church was not committed to any one person. Christ is the only one who had the Spirit without measure. John 3:34.

"Now there are diversities of gifts, but the same spirit." 1 Cor. 12:4.

"For to one is given through the Spirit the word of wisdom, and to another the word of knowledge, according to the same Spirit; and to another faith in the same Spirit; and to another gifts of healing in the one spirit; and to another workings of miracles; and to another prophecy; and to another discernings of Spirit; to another divers kinds of tongues; and to another the interpretation of tongues; but all these worketh the one and the same Spirit, dividing to each one severally even as He will." 1 Cor. 12:8-11.

"Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all gifts of healings? do all speak with tongues? do all interpret?" 1 Cor. 12:29, 30.

This is further shown by the fact that it took eight inspired men to write the New Testament which is the complete and perfect revelation and will of God.

2. The revelations of the Spirit were not all made to any man, not even the apostles, at one time. It was progressive—as they needed it. About eight years after the day of Pentecost the Holy Spirit had to make a special

revelation concerning the Gentiles. Acts 10:9, 20.

3. Inspired men, even the apostles, were not always under the inspiration or direction of the Holy Spirit.

"And now behold I go bound in spirit, into Jerusalem not knowing the things that shall befall me there." Acts 20:22.

"Now, concerning virgins, I have no commandment of the Lord; but I give my judgment as one that hath obtained mercy of the Lord to be trustworthy." 1 Cor. 7:25.

"But when Cephas came to Antioch I resisted him to the face, because he stood condemned, for before that certain came from James, he ate with the Gentiles; but when they came he drew back and separated himself, fearing them that were of the circumcision." Gal. 2:11, 12. Paul condemned Peter—an inspired man condemning an inspired man—which, according to the argument of our class brethren is equal to the Holy Spirit condemning Himself.

A careful consideration of these things will throw a flood of light upon the subject of the work or gifts of the Holy Spirit and thus make clear and beautiful many portions of the New Testament. God's word must be understood in order to enlighten our minds, and when understood it is precious, grand, sublime and beautiful beyond comparison.

Comment

The sophistry of the above article is so patent that it is an easy task to expose it fully and in a very concise manner.

In the first place Brother Ham starts out by reversing the terms of the issue in his assertion that "It is contended by our no class brethren that these prophets were not inspired but were men like our preachers and teachers of today, hence their language is applicable to the church now." As a matter of fact, well known to every one conversant with the true history of this controversy, just the opposite is true.

My first introduction to this line of argument was when some of the Sunday school arguers made the argument that the prophets mentioned in 1 Cor. 14 were all inspired and therefore Paul's instructions to them do not apply to the teachers in the church now. I never knew of any one denying that some of those prophets were inspired and so far as any bearing it may have on this issue is concerned it

would not make a particle of difference if we were to admit that all of them were, though such is not possible of any conclusive proof. For the sake of setting the matter in the light of logical verity suppose we admit all that is claimed, it would prove nothing in favor of the contention that teachers in the church today are privileged to speak more than one at a time. Where do we find any such permission and what is the evidential value of proving that the prophets addressed in the Corinthian letter were all inspired? He will be wiser than Solomon who can show that a restriction placed upon inspired teachers does not apply with equal or even greater force to the un-inspired. We can see in it nothing more than a subterfuge to obscure the real issue and that is, whether Paul commanded those who spoke to the assembly "for edification, and exhortation, and comfort." If there are any who are able to speak to the church today for these purposes they come clearly under the instructions of the apostle, and he who denies that such speakers are now in the church, stultifies himself in the eyes of all reasonable men.

Indeed Paul sets all controversy aside in 1 Cor. 14:6 when he applies this law not only to those who speak by inspiration but also to those who speak by knowledge or doctrine. Those who teach by doctrine instruct by repeating what they have learned from others, and this sixth verse forever settles the whole controversy. It is so plain that the "wayfaring man though a fool shall not err therein."

G. A. TROTT.

Passed On

Saturday evening, May 1, M. L. Fenter of Jacksboro, Texas, passed into the beyond. We feel that we can not spare him, yet after considering the terrible afflictions which he had to undergo the past month we realize this suffering is over, and can look beyond the grave as only a period of sweet rest, and in that great judgment day we feel that he will be conveyed into that beautiful city of the new Jerusalem.

A. W. FENTER.
Jacksboro, Texas.

A sister writes: Brother A. P. Siminton, Roswell, New Mexico, died April 18, 1926, age 30 years, 3 months, 18 days. He was a true Christian and loved by all who knew him.

Church News of Parkersburg, W. Va.

Brother Thad Hutson, pastor of the Lynn Street Church of Christ, after absorbing the God-given privileges of others for about one year, in his pastoring job, has scraped the contribution box, figuratively speaking, and gone West, probably to confer with Brother F. L. Rowe and others as to what kind of a spring dress they should make for their darling Sunday school. If they can dress her up like a modern flapper they may induce some to love her who heretofore have given her the cold shoulder.

Brother Abby Bishop, elder of the Lynn Street Church, who claims the authority to erase from the eternal pages the names of those who will not obey him and cast them to the devil for the destruction of the flesh, is still mounted upon his tottering throne.

Brother Bishop says some who object to sending their children to his Bible school are sending them to a sectarian Sunday school. I do not expect they could tell the difference between the two.

While the advocates of the Sunday school realize that the "Straw Man" is waging a losing fight in defense of this modern image they have no desire to take his place for fear they do worse.

Trying to preach the truth to those lovers of Diana is like beating the air, when we strike they are not there.

Brother Thad Hutson said that they would not have a discussion before the church where he is pastor. He says that they are at peace. How many know whether that is a lie or the truth? Let us hear from all who know.

JOHN CARMICHAEL.

Sister Ella Keele

Sister Keele was the wife of Brother F. R. Keele. Obeyed the gospel under the preaching of Brother J. N. Gibson in June, 1879. She became the wife of Brother F. R. Keele of Burnett in 1893. They moved to Eldorado in 1906 where she continued to perform the duties of a faithful and loving wife, for a true and loyal preacher, as long as health and life would permit. On April 12, 1926, she bid farewell to earthly friends to be at rest in Jesus, after an illness that kept her in bed six years.

As a Christian she relied upon the home and church as the only two God-given institutions for the rearing and training of her children, so we have as living monuments two sons, Paul and Freeland, who are Christians, and able to teach the Word of God, and who are manifesting the Christ like life, which speaks greater praise for their departed mother than words. Also two daughters, Pansie and Bettye, who have chosen to live the Chris-

tian life, and who are kind and true to the teaching of God's Word, having been "brought up in the way they should go."

A large crowd gathered in the church in Eldorado Tuesday, April 13, at which time the writer tried to console the bereaved and loved ones with the thoughts that a great woman has gone, and while dead, yet she lives; while absent, yet present; while dumb, yet she speaks and will continue to speak for generations to come.

May God help us to live so that when this life is over we may meet again on the other side. Sister Keele's favorite song was "Sing to Me of Heaven," her choice Scripture, "Watch and pray." Many flowers were brought by friends who tried to express by them their profound respect for her.

One of the ones who knew and loved her.

OSCAR BRANNON,

Winters, Texas.

We do not feel that we can say anything concerning Sister Keele that would impress our readers as a portion of a private letter written to me by Brother Keele. The spirit he breathed in this letter was not one of the sad hour only, but a spirit manifest and lived by the Keele family.

Dear Brother Duckworth:

I am sad and very lonely, made so by the departure of my dear wife, Ella, who has been my sweet companion for thirty-three years, lacking one month and seven days. She was so good and kind, not only to me and our children, but to all others, and she bore her many years of suffering with more patience than seemed possible for one to possess. But she made our Lord and His Word her staff and upon them she leaned continually, and her splendid knowledge of the Bible, her strong faith in its teachings and her full assurance of being prepared to meet our Lord in peace afforded her comfort to the last breath. While I am lonely, and the remainder of my life is hovered with gloom, I am not sorrowing as one having no hope, for I realize my family is only divided; a part of it in heaven and a part on earth, and if the ones on earth will serve the Lord faithfully to the end we will be united in the heavenly home. Pray that I and my children be as well prepared to meet death as was our wife and mother.

Yours in hope of eternal life,
F. R. KEELE.

The World Drunk With Jazz

"Religion with a jazz band, with a brazen dance and a religion in which the girls may 'show a bare leg,' is the popular order of the day, according to Rev. Joseph Sherrin, pastor of All Saints Episcopal Church, Dallas. The prelate admonished Knights to 'return to the days ordained by our forefathers.'

"The world is drunk with jazz," he declared. "Our men and women are

not drinking so much as they used to, despite prevailing belief, but in another respect they are sinning far more than in pre-prohibition days. We have less moral sense than ever before.

"We want religion with a jazz band in it. We want religion with a jazz dance in it."

The above we find among our clippings and think it a good time for some serious thought along this line.

The brethren who are fighting for primitive Christianity are not given to jazz or to the dance, but are we not given to some loose conceptions of primitive Christian activity and conduct?

Can we claim to be following the modesty of dress, the simplicity of manner, the "shamefacedness" that should characterize the Christian, especially, would I ask the sisters, what are you teaching your girls? To display their form in such a way as to arouse the animal in the opposite sex? Mothers, are you teaching your girls to follow the practice of the "flapper," the "street walker," or are you teaching them to be more modest, to wear their dresses just a little longer, a little less gaudy, be a little more modest in their speech, and in their manner than the average girl of the world? No, modesty does not mean old fashion; modesty does not mean that the Christian girl's dress in this time should drag the ground or touch the heel, but it does mean that her dress should be long enough in this time not to expose her knees when she sits down. Can't you see this, mothers? Can't you understand that as you sow also shall you reap? The girl who is taught to keep up with the girls of the world in a social way will find it hard to keep the world from dragging her spirit, her soul, into a path not pleasing to the Lord.

Mothers, get together and talk this matter over in the light of the Word of the Lord; have a talk with God about it; pour out your soul to Him, then you will be in a spirit and attitude to hear what He says and be led by His directions. One of the most heart rendering sights in the world is to see Christian parents lacking courage to fight for the souls of their children.

Departments of the Church

"All departments of the church." What does this mean? Does it mean that the church does have departments? I see some of the preachers reporting their meetings in the Firm Foundation; they put it this way: "A fine set of brethren at that place, and all departments of the church doing well."

Now this is too much for me. I can not understand what it means. Does it mean those human organizations that man is trying to add to the church, such as Ladies' Aid Societies and Sunday schools, etc.? If the one body,

the church, really has departments I want some of our society brethren to please tell us what they are, not leave us guessing. No wonder J. D. Tant says, "Brethren, we are drifting."

If we will only speak where the Bible speaks and be silent where the Bible is silent we will not be bothered with departments of the church.

M. SELLERS.

Loco, Okla.

West Virginia Notes

When we speak of the Sunday school we mean those who call the Sunday school "Bible school" or "Bible reading" or "Bible study."

The Sunday school people have, by their attitude, manifested the claim of having the prerogative in teaching.

Such a system with its fruits is posterous.

The Sunday school people crucify Christianity in trying to crown it.

The Sunday school people abuse the statement "he that is not for Me is against Me."

The Sunday school is pregnant with evil: division, disunion, hypocrisy and sophistry.

The Sunday school is not prefigured in the Old Testament or the New Testament.

The Sunday school people are unfair, because they will announce and agitate the Sunday school but will not permit one to speak against it. If you do speak against it, you are a "hobbiest."

The Sunday school people have made Christianity like politics, viz.: "If you do not vote (or think) the same as I do I cannot use you."

The Sunday school people are worse than Nero, a man who was the vilest of the vile. Such acts as he committed had no precedent in the annals of history. He had no respect for life. He could only kill the body, but these people deal with the soul.

The evils of Sunday school are strife, contention and the violation of 1 Cor. 14:31, 34. 1 Tim. 2:11, 12.

I insist that the elders, or preachers, cannot promote the Sunday school without "lording it over God's heritage."

Those who oppose the Sunday school are disfellowshipped and held in subordination.

The Sunday school is the product of pride and popularity.

Some seem to think because a woman is the wife of the "pastor" it gives her license to violate 1 Cor. 14:34. 1 Tim. 2:11, 12.

Paul said to "prove all things." "Proving what is acceptable with the Lord." The Sunday school people will not try this.

Tice Elkins, a Sunday school agitator, said here in Parkersburg one time, "A man would be a fool to try to prove the Sunday school or Bible school by the Bible. Yet he and others have tried it. I heard him make the above statement."

J. E. McVEY.

The Apostolic Way

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

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Some Foolish Questions

1. Is there any Scripture in the New Testament where God condemns the method of teaching, or is it the thing being taught which He condemns?
2. If a lady Sunday school teacher, teaches the Bible correctly, and through her teaching, any one should become converted and obey the gospel, to their salvation, would that person be saved? If so, would the lady teacher lose her soul by teaching that person the Bible?
3. If a lady teacher, teaching in a class in a Sunday school, and through her teaching, many were made believers, and become obedient to the faith, would she jeopardize her soul, because she taught them the Word that saved them?
4. Is there any place in the New Testament that commands the women to sing and pray and talk in the service of the church?
5. Does the New Testament teach that the man and the woman have an equal right in participating in all of the devotional work of the assembly of the church, in doctrine, in teaching, in praying, in supplication, in exhorting, in thanks giving, in reading, in singing, in prophesying, in communing, in giving, or any other devotional work, not herein mentioned? And when Christ, the head of the church, speaks to the church, he includes both men and women alike as members of the church.

J. W. LITTLEJOHN.
Jasonville, Ind.

Reply

1. Yes; When Paul commanded, "Those things, which ye have both learned and received, and heard and seen in me, do," he thereby condemned all teaching and all methods conflicting with those revealed in the New Testament.
2. Any one who obeys the gospel from the heart will be saved even though he might have learned what he must do from an infidel, and his teach-

A letter from Brother J. N. Cowan as we go to press says: "Have a letter from Whitt stating that he is not able yet to hold the Kempner debate and has called it off.

er would be lost, not because he taught Bible truth, but because he himself did not regard that truth.

3. She might be lost, not because of teaching the truth, but because she refused to obey the restrictions laid upon her by the word of God.

4. Women are commanded to do all things except those which she is debarred from by special command, as are the men also. If either men or women disregard the commands given them (1 Cor. 14:30-34) they are disobedient and will be condemned.

5. No, and the New Testament teaches no such thing, nor have you attempted to show that it does. The special restrictions placed upon men, women, children, servants, etc., etc., are as binding upon them as the commands to the alien to believe, repent, confess and be baptized for the remission of sins.

G. A. TROTT.

Passed On

Sister Lula Smith, wife of G. W. Smith, departed this life January 13, 1926. She was baptized by Brother W. A. Bentley in 1908, at Bethel, Okla., lived a devoted life and was opposed to all innovations. She leaves a husband and three children. The writer spoke to the audience of the great promise to those who die in the Lord, and they are the only ones who will have any part in the first resurrection.

J. M. ANDERSON.

Alamogordo, N. Mex.

Brother A. W. Lawrence, born in Forsyth County, North Carolina, November 24, 1858, died March 21, 1926; was laid to rest at Warner's Chapel, March 22. His wife preceded him to the grave one year ago last August. Twelve children survive them.

Brother Lawrence was a member of the church for about thirty-seven years, was an elder in the church for a long while. He was an able and efficient teacher, and filled the Bible requirements as an elder.

About the time he was lowered in the grave his granddaughter, Leola Brandon, passed away in Durham County, a hundred miles away. We conducted her funeral services the next day. Leola was the daughter of Brother and Sister D. S. Brandon. Sister Brandon sure has our sympathy in the loss of her father and daughter.

L. D. CAMPBELL.

Clemmons, N. C.

FIGHTING THE APOSTOLIC WAY

The evidence has come to this office that the forces responsible for the errors that are being fought by The Apostolic Way are making a fight on this paper. WHY?

The men who think they can improve upon the Divine Plan are fighting us. WHY?

The religious place hunters in the Church of Christ, are fighting us. WHY?

The corrupt preacher, who wears his religious cloak to hide his corrupt soul, is fighting us. WHY?

Some religious papers, not having the courage to defend their practice, are fighting us. WHY?

All these know WHY. They realize The Apostolic Way's rapid growth in circulation and influence means trouble to them, and they have determined to crush it if possible. All right, ye hosts of error, we accept the contest. We tried to get you to fight in the open, but you sneak around, "make lies our (your) refuge, and under falsehood hide," but we are set for the defense of the gospel and take pleasure in uncovering, exposing and thwarting your game. When the honest hearted know your tricks they will denounce them.

Our preachers know that where we have the largest lists of subscribers the liveliest churches are to be found, and the effort to discourage the preacher from working in behalf of the paper's circulation will fail. The preachers who push the paper most receive the best support, and the most calls for work. Of course the backers of error know all this and do not lose an opportunity of trying to make our preachers believe they would be more popular if they did not say so much about The Apostolic Way.

The churches fighting for a Scriptural work and worship would not appreciate a preacher who is too weak to talk for and work for the paper's circulation, for such churches realize that the perverters fear The Apostolic Way, and are anxious to do anything that will interfere with its circulation increase. Of course, a few preachers may be weak enough to listen for a time, but not long and when they do realize the importance of putting the paper in every home these preachers will work and talk the harder because they have been deceived.

Yes, we are going to fight. We are going to fight error, wherever we find it, in the open or under cover. We have been handling these fellows with gloves; we have begged them for a friendly discussion through the columns of our and their papers. They have declined. We now throw open the door; we challenge the Sunday school advocates for a discussion through the columns of The Apostolic Way, and we mean they must fight or run. We agree to use no stronger terms than used by the Lord Jesus Christ and His apostles, such as "ye are of your father the Devil;" "always liars;" "full of all subtilty, thou child of the Devil;" "false teachers;" "whited sepulchres, * * * full of dead men's bones."

You have pushed your Sunday school hobby into every nook and corner where you could force him, we are going to ride him out.

A Bluffing Bluffer

Dear Brother Duckworth:

Complying to your request to try to get a discussion with Brother Lee Sanders, I wrote him a letter and sent him a proposition and requested him to write his affirmative. He ignored my proposition and sent me two; I sent him one, he sent me two. I then sent him five propositions: the Cowan-Warlick, the Whitten-Black, and one of the Smith-Barnett, all these, he says, are at fault. Now I do not care to debate with any man who practices a thing with others, but who will not sign any proposition that any of them defend. He informs me that any one who affirms the proposition that Brother Whitt did with Brother Johnson uses bad judgment.

He says that the division of an assembly is not an issue between us, and each of his proposed affirmatives are so worded as to avoid including the home study of a family on Lord's day, and it seems to be an axiom with him that he alone can write clear propositions. For these and other reasons I am abandoning the idea of a discussion with him.

L. W. HAYHURST.

About a year ago we received the following from Brother Sanders, and then wrote our reply, but thinking that possibly, perhaps (doubtful), some one could get him into a discussion, and knowing that some brethren were in correspondence with him, I waited several months, then suggested to Brother Hayhurst that he undertake to persuade the "wild and woolly" Lee to make good his bluff. But read his whimsical, whimpering, whines:

Wellington, Texas, June 26, 1925.

Dear Brother Duckworth:

Having read your article in The Apostolic Way of June 15, under the head of "We Want the Truth," I decided that I would write you and tell you that from my view point you certainly are very much in need of it. And if you meant what you said about wanting truth, I am sure you will be willing to let the truth go before your readers. But I fear you are only bluffing. Now I am sure your readers are in need of both sides of what you call the Sunday school question. They also need to know that the so-called Apostolic Way is full of false impressions and misrepresentations in each issue. In fact, I have never seen a paper that was as full of misrepresentations as it is.

You try to leave a false impression when you suggest that those who believe that it is right to teach any assembly the Bible by one speaking at a time and that by a man should urge that a debate be held in their community; for you knew when you made that statement that there were none that would say that such teaching is not right. If you know of any I wish you would point them out to me. You also try to leave a false impression when you say that the editors of other papers are not willing for their readers to have both sides of the question; for I know that you are not ignorant of the fact

MEET ME THERE

Pursuant to the plans discussed with brethren during the past several months, including many attending the Cowan-Whitt discussion, we have made the following dates:

Medicine Mound, Hardeman County, Texas, the nights of June 5 and 6.

Loco (near Wellington), Collingsworth County, Texas, the night of June 8.

Turkey, Hall County, Texas, the night of June 10.

Lockney, Floyd County, Texas, the nights of June 12 and 13.

We have in mind to make a similar trip in July and one in August. If, in the meantime, we can arrange to handle the office work we will continue making, at least, one ten days' trip each month, in Texas, and other States.

We request that brethren help us plan our stops so members from as many places as possible can be present, keeping in mind the need to plan to save time and traveling expenses. When trips are planned properly, I can speak from seven to ten times on such trips.

We have made short visits to six congregations this spring. These visits have already borne fruit, and I feel sure they will bear more.

that Brothers Clark and Showalter discussed this question through the Firm Foundation. But I am sure that most of your readers are ignorant of the fact that The Apostolic Way has been offered one hundred dollars (\$100) to publish the same discussion in The Apostolic Way; and I am also sure that you know that you can get the Firm Foundation to open up its columns for a great discussion with you or those who agree with you, if you will first publish the Clark-Showalter discussion. So now why not just come clean and tell your readers the truth about it? If you are so anxious for the truth to be presented to all, why is it that on several occasions you have refused to publish corrections of false statements made through The Apostolic Way? Again, if you are real anxious to have a written discussion on the scripturalness of teaching the Bible in classes, why not open up the columns of The Apostolic Way and let me discuss the question with you, or some one you may select? Now I think that would be a fine way for you to take that step to get both sides of the question before the brotherhood. Yes, you can then have the discussion put in book form and I will help you sell it. So now if you are in earnest about wanting this question discussed, I know you will accept this proposition.

As to those oral debates, you should tell your readers the truth about such discussions; for you know that you can get such discussions where you have anything like as many followers as there is of those who favor the studying of the Bible in classes. Yes, tell your readers that all those statements they see in The Apostolic Way about the preachers refusing to discuss the question was at places where you had a very small following if any at all.

Now, Brother Duckworth, if you will tell them these facts, it will show that you really want your readers to have the truth. And if you are really honest and sincere, of course, I will see this article printed in The Apostolic

Way. So now, brother, we will see who is afraid for their readers to get both sides of a question.

IRA LEE SANDERS.

The foregoing letter shows conclusively how the Sunday school advocates, defenders and apologists are deceiving their own members. It has been repeatedly shown through the columns of The Apostolic Way that the so-called "Clark-Showalter discussion" was not a discussion of the issue at all, but a correspondence between Brothers Clark and Showalter in an effort to decide on how the question should be discussed, and the only reason why Showalter has tried to hide behind this so-called discussion to keep from having the discussion through his paper was because he knows that a fair discussion of the question would bring to the minds of his readers many Scriptural facts that the policy of the Sunday school apologists have kept from them.

Yes, we want the one hundred oral debates and our columns are open for a written discussion on the subject any time the publisher of the Firm Foundation, the Apostolic Review, the Christian Leader or the Gospel Advocate will select and put up a man. Go after them, Brother Sanders, tell them you will represent them and if they will put you up and furnish space in their periodical for the discussion, we will furnish a man to debate the question with you—if you are not bluffing. You have a brother living in Grayson County who has not preached nearly so long as you, that you would not dare meet in an oral discussion of this question.

Remember you can have space in the columns of this paper for a discussion of this question with a man we may select any time you can get one of the above mentioned papers to put you up as their representative in such a discussion; and they will do it if they have half as much confidence in your ability as you seem to have.

Since Brother Sanders has not been selected as a representative by anybody to discuss the Sunday school question, we decided to give him a free hand and suggested that Brother Hayhurst write

him, submitting proposition. Brother Hayhurst did so, but when Brother Sanders faced a real opportunity for a discussion of this question his courage failed him, just as we expected it would. Others have been given opportunities by different brethren to sign up on this question, BUT—?

When Brother Sanders gets ready to debate the issue, Hayhurst is ready, but as to the selling of his book, I doubt that he could get enough of his brethren to buy copies of the debate he would have with Hayhurst to pay one-tenth the expense of publishing such a discussion. They would be as ashamed of him as the Sunday school preachers attending the Cowan-Whitt debate were of Whitt and perhaps as bad scared, for if that bunch of preachers, attending the Cowan-Whitt debate can't get Early Arceneaux or Charlie Nichol or J. W. Chism to come to their relief—well they will just have to stay sick.

Drifting

Not long ago Brother O. E. Phillips held a meeting in Houston County, Texas. He took several in the church on sect baptism, some of them had been excluded from the Baptist church. He said we had only a few preachers who objected to that practice. Brother Phillips, is that true? You said the reformers did not require re-baptism. Will you please read pioneer sermons. I here give quotation from Cramp's Baptist History, "Christ taught that only his disciples should baptize his disciples, and into his body." p. 295.

Baptists are not baptized into the body of Christ, only into the Baptist Church. Paul taught one body, Eph. 4:4, and the one body is the Church of Christ. Col. 1:24, and we are baptized into Christ. Gal. 3:27; Rom. 6:3. Some are drifting, drifting, drifting.

JNO. J. SMITH.

Grapeland, Texas.

An All Right Wrong

Some things have been very hard for me to see. I can not be made to see a thing all right that is wrong. If I see a thing that is right it is right, and if I see a thing that is wrong it is wrong. Right has no fellowship with wrong, as I see it. I never could see how brethren could believe that one cup is right in the communion and two cups are not wrong. Two denies one—if two cups are right one can not be right. One just can not claim the right of two. This is funny to me. Brethren will contend the Book teaches one, and one is right and fight the "individual cups" and say they are unscriptural, yet accept two, three or four cups when the Book says just as much about "individual cups" as it does about two cups. Think about it.

BOB MUSGRAVE.

The Apostolic Way

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

CHURCH OF CHRIST

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THE FIGHT IS ON

More than thirteen years ago Brother Rice and I started the publication of The Apostolic Way for the purpose of opposing the introduction of innovations which were beginning to creep into the Church of Christ, chief among which was the Sunday school, an institution stolen bodily from the sectarian churches and having no better plea than the wisdom of men, which we are told is foolishness with God.

Innovators have never been content with a single departure from the Word of God, but having fastened one tentacle in the vitals of that which they would destroy, another and still another follows, finally resulting in complete apostasy. The Sunday school has the evil distinction of priority in the nefarious work and may well be called the mother of them all.

Our little paper has been unusually successful in awakening the brethren all over the land and sound churches are springing up everywhere as a result; churches that are trying to live up to the claim we have always made of "speaking where the Bible speaks and being silent where it is silent." For years we have plead for a full and open discussion of the issue involved but not one of the papers fostering the Sunday school has dared to open its columns for this purpose, but by every evasive scheme has avoided it to this day. The Firm Foundation published some comments and criticisms upon several articles written by Bro. N. L. Clark and boldly proclaimed it as a debate and got it out in tract form as a discussion. Every honest man or woman who read that tract will agree with me that it lacked every element of a debate. There were no propositions and Brother Showalter never affirmed his practice—in fact he affirmed nothing. He repeatedly insisted that he and Brother Clark were in agreement and yet claimed a great victory over him. Could any contradiction be more complete?

Finding it impossible to get these doughty warriors to crawl out of their trenches and meet us in the open field we have decided to shell the trenches until we drive them into full and ignominious retreat. We have no wish to be severe or to deal in personalities, but no human friendship shall intervene to prevent a full and emphatic exposure of sophistry and false handling of the Word of God. To be what we claim before the world to be (guided in all things by the plain precepts and examples of the New Testament Scriptures) is the living issue that confronts the church of Christ today and it is our unalterable determination to press that issue to a definite conclusion.

The "mind of Christ," as revealed in the gospel, thoroughly furnishes us unto every good work, whether in the things required of the alien sinner to become a citizen of the kingdom of our Lord; in the edifying of the church itself or in the teaching of the children, and that human society, devised by the wisdom of men and called the Sunday school, not only fails to conform to the precepts and examples therein revealed, but sets them aside and arrogates to itself the merit of being more effective than they. Pause, reader, and think for a moment of the awful presumption of such a claim; of such exaltation of the human above the divine; such irreverent disregard for that word which God has assured us he has magnified above all his name.

Though the ablest advocates of this God defying system cannot agree among themselves, one contending that the Sunday school is no part of the church, another that it is the church at work, another rejecting the literature, another agreeing that the women teachers are wrong, tangled and twisted worse than a lot of earth worms in a bait can, each one's argument being a contradiction of arguments advanced by the others, yet in one thing are they unanimously agreed and only one, and that is that they will thrust this putrid mess down the throats of the children of God by main force or drive them out of their assemblies.

If they have truth on their side pray tell us why they lie whining in their trenches, yelling "hobby riders" instead of marshalling their mighty men of valor to the battle front and routing us utterly? They keep up a constant reiteration of the cry of "such a pitiful few" of us, but if we are so few, why is it that their innumerable hosts are so shy about facing us on the field of polemics?

Their mightiest debaters, Nichol, Ledlow, Arceneaux and others have kept themselves strangely aloof. It seems they are wise to the fact that the thing cannot be defended and they are content to stay on the side lines and sneer and growl; a few others have entered the arena with great blowing of horns as to how they were going to clean up on the little bunch of ignoramuses, but all of the smarter ones got all the debating they could stand after a few trials and are no longer shying their hats into the arena. They seem to be "going down the valley one by one," and we are going to pour a few loads of shrapnel on them to hasten them on the way. We want all readers of The Apostolic Way to bestir themselves in getting the paper into the hands of as many as possible. This is no time to count the expense, either in time or money. Things are going to be extremely interesting from now on and we want every true Christian to show his colors. Watch for the next issue and be sure you add to your own enjoyment by the assurance that you have made it possible for some others to be reading these articles with you.

G. A. TROTT.

The Apostolic Way

CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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Discipline

In almost every congregation of the Church of Christ where I have labored I have observed that there is little or no discipline. Brethren and sisters walk disorderly, but are neither restored nor excluded from the fellowship. Brethren, is it not a fact that this negligence, obtains in the congregation where you worship? It is my honest conviction that this sad state of affairs is hindering the progress of the cause of Christ, and this conviction prompts me to call attention to the above subject, and if by my feeble efforts some one is awakened to the realization of their imperative duty, this brief article will have accomplished its purpose.

"Brethren, if a man be overtaken in a fault ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted." (Gal. 6:1.) From the above scripture it is evident that it is our indispensable duty to exhaust our efforts to restore the one who has been taken in a fault. Our motive in all we do and say to the erring one should be to restore him. (See Heb. 12:12.) Brethren, have we made efforts to restore the one who is walking disorderly? If not, let us first get right, then go to them in the spirit of meekness, "warning them with night and day."

In dealing with personal offenses we should follow the plain rules given. (See Matt. 18:15-17.) But if the offense is of a public nature, then the whole church be involved, and the offender should make confession of the error to the whole church. (See Jas. 5:16.) (See 1 Jno. 1:9.) Of course, we understand that repentance should precede confession. (See Acts 8:22.) I think we could go far wrong if we say that the confession should be public and broad as the offense committed. The confession should be made by prayer. (See Acts 8:22-24.) The conditions of pardon for the Child of God are repentance, confession and prayer.

When having exhausted every effort to restore the erring one, and he still remains in the error of his way, what do we do? Let Paul answer. "In our Lord Jesus Christ, we are gathered together, and my authority is the power of our Lord

MEET US AT TEMPLE

The brethren at Temple, Texas, have insisted that Brother Conner and I be with them on the night of July 3, for the purpose of speaking on the subject, "Why Christians Should Not Engage in Carnal War," and we have consented to be with them at this time.

We would like to meet as many of the brethren from as many nearby places as can arrange to be present. Come over on Saturday night and camp Sunday. The brethren expect all to spread dinner together, talking about the kingdom, its ruler and of our relations to same.

The fact that Brother Alva Johnson is to be at Temple in a meeting will add to the pleasure of our visit. We have never heard Brother Alva speak but once; that was enough, however, to convince us that he knows how to talk to folks.

Brethren from other counties no doubt will be present.

Jesus Christ, to deliver such an 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.) Again, "Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (2 Thes. 3:6.) Again, "And if any man obey not our word by this epistle note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy, but admonish him as a brother." (2 Thes. 3:14, 15.) You will notice in the above that we are not at liberty as to whether we do this, but are positively and unmistakably commanded to withdraw from every brother that walketh disorderly. How about it, brethren? Have we obeyed the command? If not, we ourselves are in disobedience. Is it not high time that we look into this neglect into which we have fallen.

What right have we to ignore this command, and contend for a strict observance of other commands? None, whatever. And I insist that the command to withdraw fellowship from disorderly brethren is just as binding as any other commandment in the Bible.

But may we escape the anathema of God if we persist in this neglect? Hear Paul. "For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him?" (Heb. 2:2, 3.) "Yes," we say, "I know that we should do this, but—" Hear James: "Therefore to Him that knoweth to do good, and doeth it not, to him it is sin." (Jas. 4:17.)

HOMER L. KING.

Smith-Darnell Debate

This debate was held at Myrtle Springs, near Elkhart, Texas, beginning May 21, and continued for three days. I represented the Church of Christ, and W. R. Darnell represented the Missionary Baptist. Apostasy and church establishment were the subjects discussed. Ed Darnell is the champion Baptist debater of East

Texas. He is a good dodger and a splendid hand to cover up the truth. I crowded him so close that he would get his moderator and other Baptist preachers to help him make arguments. I showed twenty-five scriptural reasons why the M. B. C. could not be the Church of Christ. On church identity his bogard, prepared thunder did not fit the occasion. I think all saw his defeat. Large crowds throughout the debate.

JOHN J. SMITH.

Several Things

The teachings, admonitions and corrections given us by our elders or bishops are not always appreciated or received as they should be, in a spirit of thankfulness. Especially is this true if the correction and admonition is of a personal nature. Indeed it is sometimes resented and regarded as an affront, an effort to dominate and unduly exercise the official power of the office of bishops. Of course, that is a mistaken view. I have thought, and still think that to call our attention to any errors we may have fallen into, whether of omission or commission and point out to us the results of the pursuit of any erroneous course of conduct and help us back to the safe path is one of the greatest demonstrations of earnest solicitude for our welfare that can be shown. We should constantly keep in mind the fact that our elders are divinely constituted and appointed, that they are set over us for the purpose of correcting us when necessary—men selected because of their superior knowledge, their demonstrated ability to successfully learn—demonstrated by the successful manner in which they have guided the minds of their children and guarded them against the adverse and evil influences of the devil, men whose love for the Church of Christ and the salvation of our souls is unquestioned, whose character and ability make them peculiarly fitted to guard us against the errors we are liable to fall into.

It is also true that the exhortations, advice and appeals of our elders are not always heeded, especially in regard to faithful attendance at worship on the Lord's day and the support of the gospel. If I had any complaint to make, it would be that in my judgment our elders do not draw the reins of duty

over us tight enough or discipline us as often as we deserve. I believe we have as many who can be classed as disorderly walkers as we ever had, yet we seldom hear of the withdrawal of fellowship from members.

I suppose all who are striving and contending for a strict conformance to the things written and a rejection of all things of human origin in the work and worship of the church realize that the church is now passing through one of the most severe crises to which it has ever been subjected. The enticing appeal for popularity and worldly endorsement has found lodgment in the minds of many of our leading brethren. Its insidious and blighting influence has so permeated the church that peace, harmony and unity of the body of Christ is sacrificed upon its altar. Its paralyzing and soul-destroying cry has resulted in the establishment in many congregations of the salaried minister and song leader. It is causing many preachers to lose sight of the fact (or disregard it) that they are using the Word of God as an article of merchandise. So complete has the desire for popularity, worldly praise and endorsement been yielded to, that, like the denominations around them including the followers of the Pope of Rome, some have agreed to the demands of the secular powers to teach no part of God's Word except its historical and literary features in the institution known as the Bible Chair. And brethren and churches are being begged and bled for money to support this God dishonoring institution, having an enrollment of twenty-seven students.

And in order that vanity may be satisfied and the world fed the diet it desires there is being maintained in a vast number of churches an institution for which no one (with the possible exception of Ledlow and Warlick) claims any scriptural authority; an institution known and acknowledged to be the direct cause of the disruption of many churches. I refer to the Sunday school. So superior to the apostolic practice of teaching, so much more effective in meeting present day conditions is it regarded by some, of such paramount importance, that one brother writes me that if we were to give it up now we would become extinct in a few years. (He does not call it "Sunday school," but "Bible Study.") But while these facts are cold as icy and true as steel I am loth to believe that the great majority of those who participate in, and uphold them are not religiously dishonest. I feel sure that it is blindness, lack of understanding, do not realize they have left their first love and departed from the faith to the extent that they are not willing to submit their wills and opinions to the will of Christ.

While we are keeping in mind the mistakes and errors into which some have fallen and are guarding against them, I am wondering if we, ourselves, are not in danger of "side-stepping" by not doing a little more introspective investigation.

J. T. MARTIN,
University Stat., Austin, Texas.

Elders—Their Qualifications

By Jas. Douglas Phillips

So little has been said from the pulpit and in the papers on this subject that many congregations overlook the importance of the eldership altogether; while others, who are over-zealous on this point, appoint a man or men to the eldership, who has but few of the qualifications. It is for the benefit of the latter class that I am writing this article. Paul, in writing to Timothy and Titus; and Peter in his epistles, have given us all the light that is necessary on this subject. "To the law; and to the testimony," then, should be our watchword on this as well as all other questions. Observe, then, the following qualifications:

1. "A bishop must be blameless," a man against whom no one can bring a just charge. Please bear this in mind, when about to appoint an elder.

2. "The husband of one wife," a married man, and one who is not living in adultery by being married to a second wife, while his first companion is living; or by being married to another man's wife while her former husband is living.

3. "Vigilant," a man who is watchful with regard to himself and the congregation "over which the Holy Spirit has made him an overseer." Acts 20:28.

4. "Sober," not a booze-fighter. He should be a man with a well balanced mind; one who is not too quick to jump to a conclusion, nor who is too quick to jump off of a conclusion without sufficient evidence to show that he was wrong.

5. "Of good behavior." A man of bad behavior should never be appointed as an overseer of the Church of God. Such is worse than no elder.

6. "Given to hospitality." On this phase of the lesson Brother Robert Milligan makes the following timely remarks: "He should be a lover of strangers; a man with the same spirit as the good Samaritan, always willing to pour into the wounds of bleeding and suffering humanity the oil and the wine of the gospel, and especially to receive into his house any and every stranger that is in want."

7. "Apt to teach." I believe an elder should study the whole scheme of redemption and be well posted, so as to be able to wield "the sword of the spirit," the Word of God, and thus defend himself and the church against the foe. "A man who is not well instructed in the divine oracles has no business in the office of a bishop or elder."

8. "Not given to much wine," not given to drinking intoxicating wine or other intoxicating liquors. He should be very temperate.

9. "No striker." He should be a peaceable man, living, so far as possible in peace with all men.

10. "Not guilty of filthy lucre." Must not make money under false pretense; should not make a trade hoping to "cheat" or "skin 'im out of it," whatever it might be.

AN APPEAL TO BROTHER LEE STORMS

Brother Storms, I have preached a few sermons near Benton, where you are preaching. I find good, honest hearted brethren there and most of them are willing to lay down all human tradition and come to the Bible in everything. They practice the "verse-about" way of reading, and men and women asking questions in their public teaching. They tell me that you contend this is a Scriptural way to teach. Please give the Scriptures that justify such procedure in public assembly of the church. If you say it is not the church, then Christ is not the head of that assembly. I am told that you do not believe in instrumental music, neither the Sunday school. Yet you condemn music even where the church has not got it, but preach for a congregation where they have the Sunday school and say nothing about it. Is this consistent? Brother Storms, is the Sunday school system a part of God's counsel? Now, Brother Storms, I love the cause of my blessed Lord, and certainly you do. So please give the readers of The Apostolic Way an article in defense of your faith and practice of these things that have destroyed the peace of the church of our blessed Lord. In love,

J. W. KELLY.

11. "Patient." Here is where a lot of us fall down. He should be a man who is "in meekness instructing those who oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth."

12. "Not a brawler." He should "contend earnestly for the faith," which has been "once for all delivered to the saints," at the same time adjusting himself to the prejudiced disposition of all.

13. "Not covetous." He should not be covetous of money; for "the love of money is the root of all evil." When an elder (?) goes to church and stays on the outside of the house, talking about his hogs, cattle, horses, crop, trading, etc., during half the service; then spit his tobacco out and run in, in time for communion; he shows that he is more interested in domestic affairs than the work of the Lord. Such men should never be appointed to the eldership.

14. "One that ruleth well his own house, having his children in subjection with all gravity." A bishop, then should be chosen from among the older members; should be a man with a family, for "if a man know not how to rule his own house, how shall he rule the church (house) of God?"

15. "Not a novice," not a new convert. A new convert should never be chosen for the office, "lest being lifted up with pride, he shall fall into the same kind of condemnation as that into which the devil fell." I sometimes fear lest some boys start preaching too young. Many, many young preachers are lifted up with pride, and as a result, become unsound or abusive.

16. "Moreover, he must have a good report of them that are without"—those without the body of Christ. Any leader in a church will do as much harm as he will do good if he does not have "a good report of them that are without."

The following Scriptures are clear and convincing on all the foregoing. Please study them closely: 1 Tim. 3:1-7; Titus 1:5-9.

I hope to find time later to write an article setting forth the duties of an elder. I would like to see fifty good articles in The Way on this question. I believe the brethren's attention should be called to these things more than they are. Soon we are going to be confronted with another problem almost as serious as the one now before us; we will have elderless congregations.

Self Justification

In Mark 16:15 Jesus, speaking to His apostles, "And he said unto them, go ye into all the world and preach the gospel to the whole creation." Matt. 18:20; Luke 24:47; Jno. 20:21-23; set forth the same teaching as Mark 16:15. During the days of the apostles they fully obeyed this command, or carried it out. Col. 1:23; Rom. 16:26; Mark 16:20. "They went forth (not come) and preached everywhere." Mark 16:15; 1 Thes. 1:8.

Some preachers at this time have four appointments a month; (if they can get them) make their "circuit" once a month, then they talk of going "into all the world." Thus try to justify themselves by relying on Mark 16:15, only quoting part of the verse, "Go ye into all the world." They then remark, "Those places where we are preaching are part of the world, therefore, it is right to preach there." But Christ told His apostles in Mark 16:15, "And go ye into all the world and preach the gospel to the whole creation."

Have those "circuit" preachers gone "into all the world," or are they going? Such preachers hire to "factions," and other disorderly congregations, preach for them, worship with and fellowship such churches, then when their practice is called in question they say, Jesus said, "go ye into all the world and preach the gospel." They twist this statement so as to justify their course. Our Redeemer commanded his apostles to "Go into all the world and preach the gospel to the whole creation," but he nowhere told them to "go" hire to factions, disorderly churches, preach for them, worship with them, and have fellowship with them.

The instruction to the apostles was when they went to a place and preached the gospel, if the people would not receive it, they were to leave there, and shake the dust of their feet off against that place and people. In so doing they showed they did not tolerate the way those folks were doing. Matt. 10:14; Luke 10:11; Acts 13:51; 18:5-7. It is quite different with most preachers now, they go along with unscriptural practice and teaching, such as the classes, Sunday schools, fellowship, the sectarians and pastoring, etc., then when they have been spoken to in regard to their way, they respond, "We

do not endorse or favor those things," but they want to justify themselves by Mark 16:15, "Go ye into all the world," etc.

God's faithful are to mark them which cause divisions and occasions of stumbling, contrary to the doctrine which ye learned and turn away from them. Rom. 16:17; 2 Cor. 6:17; 2 Thes. 3:6-14.

Discipline is almost a thing of the past, and the man who preaches and exercises it will not get very many calls. Furthermore, the congregation that "purges out the old leaven" may not get very large in numbers. Any brother may preach for, worship with and have fellowship with the Christian Church or any other man made church on the same principle some preachers do for faction and disorderly congregations. Should I preach for the above named churches, worship with and have fellowship in them and a good brother reprove me for such work or doings and I should say (as many preachers do) "I do not favor or endorse those practices," but continue right along in that way then it could be said, "By their fruits ye shall know them." (Matt. 7:16-20) I believe our Master told the truth, but the majority of the people want "smooth and fair speeches," etc. Rom. 16:18; Isa. 30:10. I prefer the way of the Lord first, last and all the time.

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

One Thing and Another

Many people profess faith in God but do not regard his supreme authority. Likewise, they acknowledge Christ as the Saviour of the world, but will not accept His salvation. The worship God in various ways and he accepts them all. One says, "Christ never established a church; it patched the old one. Another says, 'I established a complete church while was here, and still another says he never established a church; he established the old one. Another says, 'I established a complete church while was here, and still another says he never established a church. These are wrong; but some who have learned right, came in, went out, found past—(I reckon)—and never came back. Well, maybe, they were not compensated maybe just wood, hay or stub. What is worse? Those that are satisfied with God's appointments partaking of forbidden fruit."

We are not expected to do the possible. It is impossible to please Lord and the world at the same time. It pleases God to have nothing to his Word and nothing taken, but it pleases the world to have in it taken away and humanisms added.

Choose today which you will. If the Lord, take off your best sin and let us run the race to striving lawfully for the prize awarded at the end—E.T.E. LIFE.

GEO. M. MCFADDIN

Announcements and Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any issue reach us, at least, ten days before date of publication to insure appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements

T. Kuykendall, Henrietta, Texas.—The church at this place is meeting in the court house at 10:30 a. m. each Lord's day.

Homer L. King, 309 S. Platinum avenue, Deming, New Mexico.—A statement of my meetings until middle of August: At Arrey, New Mexico, the first two Lord's days in June; the last two in June at Hatch, New Mexico; the first two Lord's days in July at Garfield, New Mexico; the last two at Rucker, Texas, and the first two Lord's days in August at Lubbock, Texas. Will announce other work later.

Homer A. Gay, Eden, Texas—I have agreed to hold a mission meeting at Bronte, Texas, the first and second Lord's days in July. The Church of Christ there is only represented by a Sunday school congregation. The brethren at Maverick, Tennyson, Robert Lee and other nearby places, realizing the need of a sound congregation in Bronte, asked me to help them establish the true cause there. We will have the meeting out in the open air. We are expecting all true brethren in each to co-operate with us. We will have some of the best singers in this part of the State, and the very best preaching I can do.

Remember the date, July 4-11, and be there and be with us some during the meeting.

M. Sellers, Loco, Okla.—Brother M. Musgrave will begin our meeting at the community shed, of this place, first day of July, 1926, and will continue over two Lord's days. We give general invitation to all of the brethren, in reach, to visit us and help make the meeting a success.

Brother Homer H. Pippins, Vandalia, Ark., in a private letter to the writer, states that he would like to visit the Gunter College, and would like to hold some meetings. He writes of a worthy young man, and some men who are willing to help a preacher improve his literary training, should invite him to visit and preach, then give him such encouragement as they feel they can.

H. Cavin, Box 621, Floydada, Okla.—I have the last half of August and the first of September yet, for meetings.

Estep, Lebanon, Okla.—The church at Powell, Okla., will begin its meeting before the first Lord's

CIRCULARS COMMENDED

The four circulars are great: what makes them so, they are Scriptural, and I believe every preacher would do well to secure many for his summer work. Number one is fine; a corrupt preacher or elder is not worthy of any congregation's confidence and the sooner such are from among us less cause the world and weak Christians have to hammer the true disciples.

T. F. STEWART,

We are getting commendations from brethren who have seen copies of the circulars, numbers 1, 2, 3 and 4, prepared for use in advertising meetings.

The circulars are very unpretentious, being five and one-half inches by five and one-half inches, on light weight bond paper.

Our purpose in preparing the circulars was to furnish the brethren with an opportunity to mention their meeting to their neighbors and friends, leaving with them one of the circulars that would create some desire on the part of the invited visitor to be present.

We are filling orders promptly, and if any one fails to receive their circulars in due time they should notify us. We feel there is not a congregation in the brotherhood but what could use a supply of these circulars profitably.

We can furnish eight hundred circulars, two hundred of each number, for \$5.00; two thousand circulars, five hundred of each number, for \$10.00. Address all orders to The Apostolic Way, 708 Second Avenue, Dallas, Texas.

day in August. Brother R. L. Gardhire, of Pottsboro, Texas, will do the preaching. Everybody invited.

C. L. Taylor, Route 5, Duncan, Okla.—Our meeting will begin August 6, at Valley View school house, nine miles east and one mile south of Duncan, Okla. Brother E. H. Cavin, of Floydada, Texas, will do the preaching.

C. R. Hawkins, 918 West Avenue G, Temple, Texas.—Brother Alva Johnson will start our meeting June 29, and continue until July 14.

I am to hold a mission meeting at Stroud, Okla., beginning the fourth Sunday in June. We have no loyal congregation at Stroud, but the digressives are strong. Stroud has a population of four thousand souls. To the faithful in Oklahoma I desire to say that we need your help and prayers in this meeting. For particulars write W. M. Matheson, Stroud, Okla. My time is booked for meetings except the month of August.

J. A. BRADBURY, Sweetwater, Texas.

Reports

T. F. Stewart, Route No. 3, Box 348, Whittier, Calif.—W. C. Ayles, of Graham, Texas, preached for us at Montebello Lord's day night, May 23. This country needs workers. A great field for mission work here and at San Bernardino. While in San Bernardino get in touch with the church at 1045 Rialto Avenue.

W. C. Ayles, 14228 Sylvan Street, Van Nuys, Calif.—Have been preaching in Baylor, Jack and Young counties, Texas; mostly at school houses at Union Point in Jack County, where Brothers Fenter and John Henderson live; Agdon school house in Baylor County, where Brother Norton, Brother Sturder and sons, and Brother and Sister James live—a lovely bunch; also, at Ming Bend, Bunker and Copeland school houses, where many lovely brethren and sisters work together in peace. At California Creek and New Castle there are some lovely brethren and sisters, but others are envious and will not work together for the salvation of souls.

I am now at Van Nuys, Calif., that I may have a home with my son, and declare the counsel of God. I ask that all the faithful around here, who see this will drop me a card and let me learn where their place of worship is. I want to preach to everybody.

Walker H. Horn, Cleburne, Texas.—May 26, 1926, I baptized two women here Sunday night. The church is getting on about as usual. June 3 baptized another woman here last Sunday.

Oscar Brannon, Winters, Texas.—Work here is doing nicely. Tabernacle has been moved onto concrete and floored; also cleared of debt. Prospects are better. Brother Cowan's meeting resulted in five new members.

I go to Sabinal June 18, for two Lord's days. Hope to establish the cause there again. Let all brethren in reach come and help. Then to Chilton, Sturdivant, near Mineral Wells; Gilliland, Knox County; then to Celina, north of Dallas.

Henderson-Holt Debate

This debate was held at the Primitive Baptist Church near Dutton, Ala., May 15-16. Brother Floyd Henderson of Dutton, Ala., affirmed that the Sunday school, as practiced by a part of the Church of Christ, namely, the dividing of an assembly into classes with a plurality of teachers, some of which may be women, is in harmony with the Word of God; Brother Holt of Piedmont, Ala., denied.

Brother Henderson separated the church and Sunday school and tried to put the Sunday school in the same class with individual teaching, but Brother Holt ruined him on that by showing it was organized effort.

Brother Henderson said if we had no right to teach in Sunday school we had no right to teach in the home; but Brother Holt showed him that we have direct commands to teach in the home, and asked him to show one command to teach in Sunday school, but he made no effort to do so, but contended that there is no method given for teaching, said, we were commanded to teach but

were to use our own discretion as to how. Brother Holt cited him to Christ's sermon on the mount, Matt. 5: 6-7, also Acts 2, and at the house of Cornelius, etc.

Brother Henderson said women were not violating Paul's command to keep silent in the church when they taught in the Sunday school, for it was not the church. Brother Holt cited Titus 2:3-4 for women's sphere of teaching, and said, "if women would teach in the home (the only divine authorized institution outside the church) as they are commanded to do, there would be no need for a Sunday school to teach children the Word of God." Brother Holt used Eph. 3:10, to show the teaching was to be done through the church.

In fact, if Brother Henderson offered any thing that could be called an argument Brother Holt sure did meet it in a way to convince people that he had no scripture authorizing Sunday school. It was a grand victory for the truth, and I feel sure much good will result from it.

Splendid Christian spirit prevailed between the two brethren throughout the debate.

J. D. STRICKLAND.

Preach the word—the truth—the gospel: tell believers (those that obey the gospel, the truth, the word) what to do and how to do; how to walk the new life (Rom. 6:4). "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." (1 Tim. 4:12). "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart (2 Tim. 2:22). Now read the twenty-third verse. Those unlearned questions are things that are not written: let us avoid them. God directed the men who wrote the Book, what to write, and how to write it, that, as a rule of faith and practice for men it might be perfect. Any addition to or subtraction from would be to say, we do not believe the Book to be a perfect rule of faith and practice (2 Tim. 3:17).

The better Christians understand and obey the Bible, the more clearly they will see that they should receive and love one another as brethren, even as Christ receives and loves them.

In the future world every man will go to the place for which he is prepared. To be prepared for heaven, he must in this world be heavenly in temper and in conduct; if he is not, his place in the next world will be in hell. (Psa. 9:17; Matt. 5:30; 10:28; Luke 16:23; Rev. 20:14.)

Christ came to earth, fulfilled all that was said of Him to a dot, was crucified, buried, rose again; gave commandments to the apostles; was taken up to heaven; sent the Holy Spirit to guide them in the way of all truth. What is truth? "Thy word is truth." (Jno. 17:17.) So open the Book and let God talk to you in his own Word; believe it, obey it, and all will be well.

A. M. GOOL.

Brother Ribble Places the Blame

In the Firm Foundation of April 6 Brother S. A. Ribble places the blame of division over instrumental music in the worship on those who advocate it; and the blame of division over the Sunday school, so called, on those who oppose it. We would like for him to give us general rule whereby we can tell who is to blame.

In reproving Mr. Keevill, a digressive, Brother Ribble says:

"It is Dr. Keevill's practice with instruments and societies that is in question, that is causing the division, and that stands in the way of unity and fellowship."

Then in the same issue of the same paper, in reporting a debate in which Brother Alva Johnson opposed the "class system" Brother Ribble says:

"It is very sad to see such men as Brother Alva Johnson and Charlie Watkins going about the work of dividing congregations over such matters."

Yes, if brethren advocate something that Brother Ribble opposes—instruments of music in the worship—they are guilty of division, but if other brethren, Johnson and Watkins, for instance, oppose Ribble's Sunday school and the church divides, then the opposers cause the trouble. On the one hand, those whom Brother Ribble opposes are causing the trouble. There is but one escape for the brother. If he can give chapter and verse for the Sunday school he has safe grounds for his claims; otherwise his assumption is that all who oppose his ideas, whether going beyond him or stopping short of him, are guilty of dividing the church. Will he be kind enough to give us command or example, or necessary inference, for the so-called Sunday school.

But Brother Ribble may urge that it is Scriptural to teach. And Dr. Keevill may urge that it is Scriptural to sing. If Brother Ribble says that the classes help in teaching, Dr. Keevill is ready to say that the instruments help in the singing. The strange thing about it to me is the fact that if Dr. Keevill advocates his side light, he is responsible for dividing the church whereas Brother Ribble can advocate his and not divide the church—those who oppose him cause the trouble. He can play on either side of the line and place the blame on the other side.

Continuing his reproof, the Brother says: "Dr. Keevill and those with him occupy the disputed and divisive ground, contending for and using things that involve truths and principles not essential to the service and worship of the New Testament churches. Dr. Keevill clings to teaching and practice that cause division, and maintains a condition of affairs in hundreds of churches that force away many for reasons of conscience."

Yes, and so does Brother Ribble. Again he says:

"Paul says that when we thus sin (yes, sin) against brethren wounding their weak conscience, we sin against

BROTHER KIDWELL SAYS IT

A great concession by W. T. Kidwell. Some one asked the question, "Is it right to take the contribution money and buy literature?" Brother Kidwell said, "No, it is wrong to rob the Lord to buy literature. If they want literature let them pay for it with their own money."

Now we have it, the class teaching with literature is not the church at work. If it was, the money would belong to it to defray expenses and would not be robbing God to use it that way. Brother Kidwell says we can teach the Scriptures without the literature. It is robbing God to take the money from the church to buy literature. It follows that the class teaching with its literature and women teachers is something different to the church for it is not robbing God to take the money out of the contribution and buy Testaments, as they are absolutely necessary to carry out the work of the church, so the church is of God. Now what is the other practice? They say it is not a Sunday school. To say it mildly, it is of man. Better let it alone and take the Scriptures.

P. A. McCRACKEN.

Christ. Are we big enough to make the sacrifice, Dr. Keevill? If not, why not?

And you, Brother Ribble, are you big enough to make the sacrifice? If not, why not?

L. W. HAYHURST,

Gunter, Texas.

The Lord's Plan of Teaching

The world's Redeemer who became the Great Head of the church, said to His apostle, "Go ye therefore, and teach all nations." (Matt. 28:19.) Just here he does not tell what to teach, so we look elsewhere. "Go ye into all the world, and preach the gospel" (Mark 16:15). Preach repentance and remission of sins in his name among all nations, beginning at Jerusalem. Luke 24:47. For the how or manner of said teaching we also look elsewhere. "But Peter, standing up with the eleven, lifted up his voice, and said unto them," etc. (Acts 2:14.) One teacher, speaking one at a time, to one audience—the multitude, without dividing into groups and classes. "Then Philip went down to the city of Samaria, and preached Christ unto them" (Acts 8:5). "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). One teacher, no classes, "And Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures" (Acts 17:2). Here Paul, the greatest teacher, to the Gentiles, tells exactly his method of teaching. Paul, what about your authority to us? Hear his answer, "Whereunto I am ordained a preacher to an apostle (I speak the truth in Christ, and lie not), a teacher of the Gentiles in faith and verity" (1 Tim. 2:7). Again, "If any 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" (1 Cor. 14:37). But what did he command? For ye may all prophesy one by one (speak, teach), that all may learn, and all may be comforted, 1 Cor. 14:31. Is this all? No. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law" (1 Cor. 14:34). Again, "But I suffer not a woman to teach, nor to usurp authority over the men, but to be in silence" (1 Tim. 2:12).

During Christ's personal ministry he said to his apostles, "Go not the way of the Gentiles, and into any city of the Samaritans enter ye not" (Matt. 10:5). Now if the disciples had so disregarded the restrictions Christ placed upon them, and had gone right to the Gentiles and Samaritans, would they not have sinned in so doing? Yes, you would say, and a wilful sin, too. Now the word not in 1 Cor. 14:34 and 1 Tim. 2:12 is just as plainly prohibitive as in Matt. 10:5. If not, why not? In the face of all this, sisters go right on teaching in the public, in the Sunday school, an institution the Lord never said one word about in his perfect law, and some preachers will encourage these women to go right on in this rebellion against their God and command them as evangelists to ignore this plain teaching, and to keep up this disobedience.

Again, Paul said to Timothy, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). Faithful men, and (not women) have the authority to teach in the public assembly. Again, the apostle writing to the church at Colosse commanded Tychicus and Onesimus, two faithful brethren, to teach and comfort and read the epistle to be read among you, that is, the church at Colosse, also cause it to be read to the church at Laodicea, Col. 4:15, see also Thess. 5:27. Here these epistles were commanded to be read by the elders and faithful brethren to the congregations. But bear in mind they were inspired epistles (literature) and not human, uninspired literature.

Some of the Sunday school scribes in their desperation to defend their theological baby, the Sunday school, say The Apostolic Way is on a par with their quarterlies. Yes, but when do we, or where have we ever tried to force The Apostolic Way into the assembly as a text book like they have done with the quarterlies? Just nowhere at all. When we do, they will have a point on that, but not until then, see?

W. P. JONES,

Holdenville, Okla.

Be Temperate

"Please explain in The Apostolic Way Matt. 7:3-5, the words bean, mote and eye."

It seems to me that a careful reading of the first five verses of this chapter is clear. Christ teaches in the first

two verses that a man should not condemn another while he himself is guilty of the same sin. Then dealing with another class of hypocrites whose sins are many, or great, who look upon the affairs of this world with satisfying pleasure should not attempt to remove a less aggravating sin from the vision or conduct of another person.

I have known brethren who were intemperate in speech, public and private, or intemperate in their eating, almost invariably eating more than was good for them, and then heard them severely condemn persons for drinking coffee, coca cola or using tobacco, and possibly the persons they criticised should not have used either of these, but back of it all is the very principle of temperance, and I understand temperance in this connection to be the proper use of, or abstaining from. A man who can not eat meat without being injured thereby should leave it alone. If he can not drink buttermilk without being injured by it he should abstain from its use, and the same is true of the use of any other substance or material for food or drink. Some believe it all right to eat meat, others believe it is wrong to eat meat at all. The vegetarian has no right to condemn men who eat meat as being ungodly, provided that the brother who eats it does so with thanksgiving and with temperance.

A Scriptural Remedy for Draggery Services

In response to the call for articles on the above I will submit a short one. I might offer some good suggestions etc., but since the request is a Scriptural remedy for draggery services of Lord's day I shall mention a few Scriptures with brief comments.

Christ said (Matt. 6:33), "Seek ye first the kingdom of God and His righteousness." David said (Psa. 113:8) "Thy testimonies that thou hast commanded are righteous and are faithful." Christ said again (Luke 29:30) "And I appoint unto you kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." Lord's day service is attended on first day of the week, and it is in kingdom. Therefore, all Christians should begin each week by attending the Lord's business. Paul said (R. 12:11) to not be slothful in business. Now we understand from the word draggery in the above that refers to slow gathering on Lord's slower beginning the service, and best getting through. I believe if congregations thus afflicted would adhere to the Scriptures I mentioned it will effect a cure.

Brethren, my heart goes out for all loyal Christians and I require promptness and "stick-iveness" in the way the Lord has ordained we should walk. For he created us unto good works in and ordained that we should do them. Eph. 2:10.

GEO. M. McFADDI

The Fruit of the Vine

In The Apostolic Way Brother Tucker said that those who use grape juice are with Nadab and Abihu. But the fruit of the Spirit is love, joy, peace. Brother Tucker said it was wine in the cup in the passover. Brother, who said so? Matthew, Mark nor Luke do not say so. Matt. 26: 28-29, "For this is my blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (No wine here.)

"There is no use quibbling over what is referred to as fruit of the vine; all writers on the subject, Jews and Christians, say it was wine." Brother Christians say, fruit of the vine. Rev. 22:18, "For if any man shall add unto these things God shall add unto him the plagues that are written in this book." Tucker said, "I suppose that is why all learned writers say it was wine the Lord commanded us to use in communion." "Which all are to perish with the using; after the commandments and doctrines of men?" (Col. 2: 22.) Tucker said, "The fact that the Corinthians got drunk on the wine Paul delivered them." It is a shame to accuse Paul of as dirty a sin as that. Paul never said he delivered them the wine. He delivered them the gospel.

Is not the grape juice just as much the fruit of the vine as the wine? If not, why not? Christ said He would drink the fruit of the vine new in the kingdom, or church. What is wine good for? "Wine is a mocker; strong drink is raging and whosoever is deceived thereby is not wise." (Prov. 20:1.) "And be not drunk with wine wherein is excess but be filled with the spirit." (Eph. 5:18.) "When we walked in lasciviousness, lusts, excess of wine" (1 Pet. 4:3.)

"A bishop not given to wine." Brother, a bishop could not commune with you. This is why there is division in the Church of Christ today, because we will not speak where the Bible speaks and be silent where it is silent. The Bible only makes Christians only. The Bible says blood or fruit of the vine, say it that way, for the foolishness of God is wiser than man.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, ye all speak the same thing, and there be no divisions among you; that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.)

Nevertheless, whereto we have already said, let us walk by the same rule, and mind the same thing." (Phil 3: 16) Every Christian congregation should be a peculiar people; then could tell the Church of Christ from the sects. "Finally, brethren, be perfect, be of good comfort, of one mind, live in peace, and the love of peace and love shall be with

W. M. HUNTER.

Waco, Texas.

Not An Ordinance of God

I used to say that war was an ordinance of God and unavoidable. But, no, it is like all the other selfish things that used to be in the wilderness of my heart.

Pleasures of children are curses of life. Pleasures of children are death to their bodies. Teach a child in the way it should go and it will follow it in life. If a saw had made itself it would not have been of use. If a child raises itself it will not be known to the world. What is life; it is merely the breath we breathe? If so we are only animals. But life consists of more than breath, "so the forcing of wrath bringeth forth strife." (Prov. 30:33.) Warriors are banded together as robbers, Job 12:6.

I am ashamed to the point of discouragement, as I am a cripple for life; I cannot work, and neither can I enjoy a Bible conversation with men concerning the teachings of God when they disagree with God as to a Christian's duties. I am ignorant and I guess I am as poor a man as there is in the brotherhood, but thanks to our God, I have seen the light and no man has more faith than I. Here I send a plea to God in the name of Christ, let all the church cater for the things assigned to the church. Let the church reunite in peace, pray God's forgiveness of all the sins, innovations, for they are sins entered in at the glaring castle of human schemes that take time in debating that should be used in teaching God's truths, that faith be established in more hearts and more souls added to God's kingdom.

J. H. WILSON.

China Springs, Texas.

Needs of the Hour

We hear and see a great deal about "draggy" churches. Often meet some one and ask, "How is the church getting along at your place?" "Oh, we are just dragging along." I wish that I could say something in these lines that would awake some of them, at least, to a fuller realization of their duty. Some one who believes in the class system of teaching is ready to say, "You ought to have a Sunday school, that would give new life to the church." I beg your pardon, dear brother, for among those who have some of the different systems of dividing into classes, are to be found congregations on the drag.

1. We need to rid our minds to some extent of the things of a worldly nature, and put them more on the things the Lord wants us to do. And instead of getting to the place of worship fifteen to thirty minutes late, start in time to fix a puncture, if you happen to have one. Then on arrival do not stop in the yard and gather a bunch, or join in with some who happen to beat you, and talk about crop conditions, or stock raising; the care of the farm in general, and be sure not to speak of how "Maggie and Jiggs" came out in

the last paper. "Out of the abundance of the heart the mouth speaketh." Jesus.

2. Many churches become "draggy" for lack of having some meetings other than the regular Lord's day meeting. When speaking along this line one time an old brother says, "Show me, show me, authority for any meeting save the one we have at 11 o'clock." Some think that is all there is to do, and do not think that even that much is required, judging from the way they act. Each local body should have a business meeting every once and awhile, and talk over the affairs of the body; make a report of what has been done since the last meeting—some would have a long time to account for but little accomplished—then plan some work for the future. The man who never looks ahead, never plans anything in his business vocation, let him be a farmer, merchant, lawyer or doctor, seldom amounts to very much. The same is true with the church. When we meet on Lord's day we should try to be prompt, all get there on time; having had the lesson previously announced let every one bring a weapon, the sword of the Spirit, and be ready to use it when called on by the one who is leading. The government always furnishes its soldiers with weapons and expects the soldiers to use them. Jesus furnishes his soldiers with the only weapon they need, and expects them to use it by His authority and for His glory.

B. J. PARKER.

Route No. 3, Sherman, Texas.

Preachers Not Properly Supported

Dear Brother Duckworth:

Please find inclosed \$5.00; mark my subscription up one year and use the balance for your personal good. I am poor in this world's goods. It grieves me to see the financial needs of the one body so great, and I am too poor to assist in the great work. I believe this is one cause of so much digression in the church. Denominational preachers and digressive preachers get large salaries, while loyal preachers draw no salary, but depend on the brethren for support and fail to get it. A great many brethren spend more for tobacco, gasoline and oil than in support of the gospel of Christ.

Pray for me.

Your brother in Christ,

W. A. BERRY.

I surely feel humbly thankful to our God for the great work you are doing. The Apostolic Way is the best paper in the brotherhood, and oh, how I thank God that we have men yet on earth who are willing to take God at His word. I take courage and fight on with the written word, and oh, righteous Father, just the Word is all I want and have it taught by the ones God said to do the teaching. If all could see the importance of his duty to his Saviour and leave off idols we could all be one again in Christ Jesus. But the woman has

divided them from us. How sad to think the angels of God weeping for Christ's body being bruised and think how the Holy Spirit is grieved, but Eve sure fixed things and sad to say women have fixed things today.

A. M. SCRIMSHIRE.

Teach Each Other

The apostle encouraged the church in their way of teaching, when he said, "Wherefore, comfort yourselves together, and edify one another, even as also ye do;" and "despise not prophesyings." 1 Thes. 5:11, 20.

HOW DID THEY DO? First of all, looking to the building up of the assembly in all things, 1 Cor. 14:26; and that God be glorified; they spake to themselves as God's oracles, or as one having God's message. 1 Pet. 4:11. Being filled with the Spirit, Eph. 5:19; and the Word of Christ dwelling in their hearts richly in all wisdom. Col. 3:16. They proceeded to teach the entire assembly, by two or three men taking part, one speaking at a time. 1 Cor. 14:29, 31. Thus we have the purpose, the manner, the qualifications, and the ORDER of speaking.

He is not of God, who is not governed by the apostles in all things. Jno. 4:6. They were, evidently governed by them, so it is necessary to note what they said in teaching. Paul said, "ye have us for an example." Phil. 3:17. "Those things, which ye have both learned and received, and heard, and see in me, do; and the God of peace shall be with you." Phil. 4:9. Then to make it doubly strong, Paul said, "For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every church." 1 Cor. 4:17. So Paul's way of teaching was the same everywhere. So sure was he, the church did and would do the things he taught them. 2 Thes. 3:4. Though absent in body, yet with them in spirit, he could rejoice, seeing their ORDER. Col. 2:5. He could behold their careful observance of the regular arrangement in the assembly as well as other of his teachings. Thus we have the apostolic arrangement, discipline, order, set forth.

He said, "Despise not prophesyings," that is to say, "Despise not God's way of teaching men and the church." 1 Cor. 14:3, 4. He has but one way. Eph. 4:5. Any of this way. Act. 9:2. About that way. Acts 19:23. After the way. Acts 24:14. To teach another way brings down a curse. Gal. 1:8, 9; 1 Cor. 16:22. Add thou not unto His words, lest he reprove thee, and thou be found a liar. Prov. 30:6; Deut. 12:32. So the importance of God's order is evident.

Now after due consideration of the foregoing truths, we must say, as did the apostle, "Wherefore, encourage one another and build up one the other even as ye are doing; do not set prophesyings at naught." Why not do this and enjoy the peace God gives?

B. M. MASSENGALE.

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, 1926

Vol. XII No. 23

"OUR TEACHING SERVICE"

Having tried in vain, for many years, to get some of the papers that uphold the missionary society for getting the gospel to the children, commonly called the Sunday school, to open their columns for a full discussion, I have at last decided that they are sufficiently aware of their inability to defend the thing to preclude any hope of ever getting them to essay the task of defending what they practice; therefore the only way to expose their ungodly course is to storm their citadels from without and drive home to every thoughtful mind their pusillanimous and traitorous disregard of God's command to "earnestly contend for the faith" if they really think, as they claim, that they have the truth on their side. As a matter of fact, their very reluctance to enter into a discussion of the issue assures me that, in so far as the editors of said papers are concerned, they very well know that the Sunday school is wholly of men and has no authority whatever for its existence from a Bible standpoint.

Pursuant to my determination to carry the fight to them, I shall begin by reviewing the little tract written by Brother C. W. Sewell under the above title. I do not believe they have any abler man among them, and I furthermore believe that Brother Sewell would willingly discuss the issue either in the Firm Foundation or Gospel Advocate if they would consent to take off the padlock. I have known and loved Brother Sewell for many years and would not knowingly do him any injustice or treat him in any other than a kindly spirit, but shall not hesitate to expose his sophistry unsparingly and without mercy.

In the opening chapter of his tract, on "strife and division," Brother Sewell says "He who denies a brother the exercise of any privilege or duty granted, or enjoined by the word of God is responsible for all the division and strife that follow." Many careless readers would fail to note how deftly the issue is dodged in that sentence. Let it be remembered that it is a practice of the church that we are considering and not that of an individual, but it is easier to obscure the issue by substituting "brother" for church. Brother Sewell has never shown nor attempted to show, nor will he ever attempt to show that the word of God ever granted to the church as a privilege or enjoined upon it by command the teaching of children. When a church institutes a Sunday school it does one of two things. If we take the position which a majority of them do that the Sunday school is the church at work, then the church is undertaking a work for which it cannot show a single word of authority, either by precept or example. If, on the other hand, we agree with Brother McGary and others that the Sunday school is no more a part of the church than an Odd Fellow's lodge, then the church has simply instituted a missionary society for getting the gospel to the children and makes itself ridiculous when it opposes a missionary society to get the gospel to the heathen. Brother Sewell here makes a quotation (Jas. 4:17) which comes so aptly to his overthrow that it makes me smile. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." But the question arises how may we know to do good? Paul tells us; hear him (2 Tim. 3:16, 17): "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." There is no escaping the logical conclusion of these two passages. The scriptures thoroughly furnish us unto all good works; teaching is a good work; in the scriptures, we have both precept and example to show us how it should be done; to teach in that way is good and he that knoweth to do good and doeth it not to him it is sin. If Brother Sewell does not do his teaching in the way he knows to be good he commits sin.

That our opponents do know that it is good (scriptural) to edify the church when it has come together by male teachers speaking one at a time to the undivided assembly, is evidenced by the fact that every one of them freely admits it; hence they stand self-condemned.

Next we come to Brother Sewell's statement (misstatement rather) of the issue: and no statement could be more sophisticated or untrue. I do not mean to brand Brother Sewell as a wilful falsifier, but it is clearly evident that his prejudice and obsession for the Sunday school has so befogged his mind that he is incapable of discerning between truth and falsehood—between a fair statement of an issue and a sophisticated evasion. He says: "I suppose it would be impossible to frame a question that expresses the real issue that any one would deny in debate. Brother Schultz proposed a question similar to this: The scriptures teach that Christians may meet with and teach the Bible to children. I do not remember his exact words. But did he find an opponent? Yet this expresses the real issue. Now, do not be too quick to accuse me of misrepresenting my brethren. To misrepresent one is very mean—and I do not intend to be guilty if I know it." Courtesy and Christian charity prompts us to accept it as a fact that the latter part of this question is true and the only conclusion we can come to is that Brother Sewell is either so weak mentally or so prejudiced for his hobby that he is incapable of distinguishing between a crafty and dishonest dodge and a fair presentation of an issue. Any ten-year-old child of normal capacity ought to be able to discern the palpable dishonesty of Brother Schultz's proposition. Every one with a mind one degree above a moron knows that the question we are investigating is not what a "brother" may do, as Brother Sewell expresses it, nor what "Christians" may do as Brother Schultz phrases it, but what the church should do when it meets as an assembly. The church has duties to perform and functions to exercise; so have individuals, and so, also, have parents and the church has no more right to assume responsibilities imposed upon parents than parents have to usurp the functions of the church. Either one is guilty of presumption if they attempt anything of the sort. Upon the church is laid the obligation to have the gospel preached to the world and to edify itself; upon parents rests the responsibility of bringing up their children "in the nurture and admonition of the Lord." All the twaddle that has been spoken or written about children going fishing or rabbit hunting while their parents are at church is just so much dust kicked up by the devil and his agents to blind the eyes of the people. Parents who do not take their children with them to church are not bringing them up in the nurture and admonition of the Lord and will be condemned for their disobedience: if they shift the responsibility to the church they are still disobedient and are shirkers and slackers. It is equally true that the church which is so presumptuous as to assume the duty that is expressly enjoined upon the parents lays itself open to the same charge of presumption. Any logician will agree that the only fair and logical way to investigate a question involving the scripturalness of a practice of the church is for each disputant to clearly state just what each debater, or those whom he represents, practices and affirm that the scriptures teach it. Our readers will recall that time after time I called upon our editors and debaters to let us state our practices to the faculty of any state university and let them formulate fair propositions for a discussion. Did I ever get a response? Not one. The fact that they refused utterly to consider as fair a proposition as this is positive proof of dishonesty. I wish I could use a more pleasant term, but truth demands that when I speak of a spade, I should not call it a hoe.

G. A. TROTT.

"Forbearing One Another in Love"

A. C. BROWN

If there is now at this time an exhortation that is wantonly disrespected, judging some writers in the brotherhood, according to my sense of propriety, it is the one at the head of this article. Let us first consider that the letter in which this heading is found was written while Paul was a prisoner at Rome. This fact should be impressed upon all, so that its solemnity would be felt by all who would dip their pen in writing for our papers. Consider the isolation of an apostle of Jesus Christ, shut up from enjoying the fellowship of brethren and friends and the satisfaction of freedom, and in the damp prison house from which he never more would be a free man.

"I therefore, the prisoner of the Lord, beseech you, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, and with long suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace."

Walking in the vocation wherewith ye are called is to walk in harmony with each other, contending for the unity of the Spirit, which, if all disciples of the Lord did, there would not exist any perceptible difference in the teaching; but all would speak the same things, and this would be the bond of the Spirit wherein is peace.

The condition of the churches at this writing, in their "teaching things they ought not," is deplorable, especially when pens are dipped in the ink of divisive things the Book says nothing about. One hastens to his writing table, and springs his opinion upon something the scriptures know nothing about, and draws around him a faction and then division follows, wholly contrary to the teaching of Christ and His inspired apostles, and because all those who will not "fall down and worship the image" that they have set up they are spotted and are the objects of their spleen.

Good and true disciples are arraigned before their judgment throne, and dealt with according to their own pleasure, wholly ignoring apostolic admonitions that should have dutiful respect, and trampling these admonitions under their feet. Let us not be tangled again with this yoke of bondage.

I have witnessed gross proceedings in my time, enough to make angels weep, if indeed angels do weep. Faction arrayed against faction, with threatening violence against the object of wrathful indignity. The most sacred things are treated with undignified expressions. The holy communion escapes not, being subject of acrimonious debate and contention. Do these contentions have a tendency toward brotherly love and forbearance? Do they not first, last and all the time, gender strife and evil contentions, rivalry and a spirit of intolerance? Brethren, the Lord's Supper is a too solemn affair to quarrel over.

Would any one quarrel over the lifeless form of a friend or brother, a wife or husband, or perhaps a dear lit-

HELP THE PREACHER

We have written every preacher, whose name we have on our Preachers' List, offering to give him one of the best bound and printed New Testaments published, if he will send us ten new yearly subscriptions before September 1, 1926.

The brethren in each congregation know some preacher who would appreciate this excellent Book, and they can easily send us ten new yearly subscriptions, telling us to what preacher we should send the New Testament. We have arranged to have the preacher's name printed on cover of the book. The time to act is now. The preacher who assists you in your meeting is interested, help him get one of the next hundred New Testaments ordered, and remember that, in order to have subscriptions credited, for one of these books, they must be mailed to us, on or before, on or before, September 1, 1926. Address The Apostolic Way, 708 Second Avenue, Dallas, Texas.

tle baby? No, a hundred times, no. It is too solemn an event for such rivalry. Well then, why do this over the emblems of our Lord's broken body and shed blood? Do you think the Lord is not present and does not know of the strife and contention over the emblems sacred as they are? Let every one keep his own opinion to himself undisturbed, but let him not disturb the brethren with his hobby and divide with their ceaseless contentions. "Hast thou faith (opinion), have it to thyself before God," is the only right way. Then no rivalry will be established, and the peace and harmony will prevail as once these essentials did prevail amongst our people during the first half of the nineteenth century.

The apostolic churches were examples for us to follow, wherein they followed apostolic example, and where they departed from the precepts of the apostles, they were rebuked for their divisive additions. Were it to incorporate the law of Moses along with the rite of circumcision, then it was met with apostolic authority, and their advocates sharply reprov'd for their adulteration. (Acts 15.) Or was it a case of following after men as was the case with the church at Corinth; then they were charged with carnality. "For ye are yet carnal." Notice that little word "yet." "You are 'yet' carnal," and here follows the proof. "For whereas there is among you envying and strife, and divisions, are you not carnal and walk as men?"

Envy, strife with divisions! What a commentary on the Savior's prayer for the sacred unity that should be observed in all the churches of Christ everywhere! And what a spectacle to behold the same conditions now as existed in some of the churches in the days of the apostles of our Lord! I make my appeal to the churches of Christ. Did Christ and His apostles demand the impossibility in their demands "to keep the unity of the Spirit in the bond of peace?" Did the Apostle Paul demand the impossible when he commanded us to follow him

as he followed Christ? How then can it be done? Only "by knowing nothing but Christ and Him crucified." Knowing Christ is to know Him in His teaching, in the commission He delivered to His apostles, and in His lessons to His disciples. This is the pattern for all disciples to follow while sojourners in this vale of tears and sore trials.

It is plain that some ones are not cutting their garments by this pattern, but patterns of their own cutting. Who will say that the motto of Thomas Campbell, "to speak where the Bible speaks and be silent where the Bible is silent," is not in full accord with the unity for which our Savior prayed and with the apostolic admonition, "To be of one mind, and to speak the same things that there be no divisions in the body of Christ?" Who will deny that the restorers of apostolic example during the first half of the nineteenth century was a success? Did not the disciples, during this period, exhibit to the world a restored church after apostolic example? Was there not a wonderful bond of cohesion among the preachers and the common people during this period of which I speak? Was not this remark heard frequently by the people, that, "When you hear one preacher preach, you hear all, for they all speak alike?" Did this happy condition prevail over our brotherhood, undisturbed, until 1849, when the first disturbing element was unhappily sprung upon us in the shape of the American Mission Society?

This first divisive factor did not go unchallenged, but was opposed by men of far-seeing discernment, while to the advocates it was fostered by hearts alive to its agencies. This then was the entering wedge of division that divided our once happy people in twain, and became the precedent for all deviations that have since followed in the long train of "expediency" that I will not at this time take space to enumerate. Division and subdivision that followed in the wake of these humanisms as a result of the first departure from

our constitution—our guide book. The creators of these things unblushingly laid the cause of division to our brethren who stood unflinchingly upon the very same solid foundation as before these divisive elements were introduced, and here we still stand.

WEST COMANCHE COUNTY SUNDAY SCHOOL CONVENTION

The West Comanche District Sunday school convention will be held in the Christian church at Cache, Sunday afternoon, October 12th, commencing at 2 o'clock. All Sunday school goers residing west of Lawton in Comanche county are urged to attend. It is expected that many from this city will attend and that the meeting will be largely attended.

An interesting and instructive program has been arranged to consist of a song service, led by Paul Jones of Cache; followed by discussions on "The Ideal Sunday School"; "Developing Young Workers"; "Creating interest in the Bible"; "Convention benefits"; "The Sunday School and the Community"; and "Needs of the Rural Sunday School." The program will be interspersed with several readings and music. The program follows:

Song service led by Paul Jones, Cache.
Scripture Lesson—A. B. Moore, Indianoma.
Prayer—Mr. J. Dean, Cache.
Song—Young People Christian Bible School Class, Cache.

Address of Welcome—J. D. Seal, Cache.
Response—B. F. Dillon, Indianoma.
Song—Young People Methodist Sunday school, Cache.

"The Ideal Sunday School"—Frank Sneed.
Song—Church of Christ Bible school, Indianoma.

"Developing Young Workers"—Rev. A. J. Becker, Indian Missionary.
Song—Comanche Children, Indian School.

"Creating interest in Bible school work"—Rev. E. L. Kinley, Marlow.
Song—Male Quartet, Cache.
"Convention Benefits"—Prof. W. W. Hutto.
Reading—Glady's Jarvis, Cache.

Song—Spring Valley Sunday school.
"The Sunday School and the Community"—Rev. E. D. Shelton, Indianoma.
Reading—Mrs. W. E. Rose, Cache.

Song—Spring Valley Sunday school.
"Needs of the Rural Sunday School"—E. W. Wade, Union Valley.
Discussion—Mrs. John McLinn.
Musical—Miss Norvell, Cache.

Benediction.
Above program may be changed some by absence of speakers.
All Sunday school goers residing west of Lawton in Comanche county are urged to attend. Everybody invited.

The above clipping sent us from Lawton, Okla., we publish for the benefit of our brethren who do not believe that the Church of Christ has any connection with the "modern Sunday school."

Please note: "Song—Church of Christ Bible School," and remember that this was in a Sunday school convention. Then take notice: "The S. S. and the Community"—Rev. E. D. Shelton, the "pastor." No. "located minister," no "located evangelist." Oh! pshaw, who can tell what these fellows are any way. Just anything perhaps that will impress the persons to whom they are talking, but the work they do was never ordained for them.

Somebody will please call the attention of Ira C. Moore, editor of the Christian Leader, Cincinnati, Ohio, to the above clipping and ask him where we are going. —R. F. D.

The Lord said to the angel of the church of the Laodiceans: "I know thy works, that thou art neither cold nor hot. So then because thou wert lukewarm, and neither cold nor hot, I will spue thee out of my mouth." There is no proof that they changed from their lukewarmness, notwithstanding they were counseled to do so. Let us fear, lest we so live that we too will be cast away as they were.

A. J. JERNIGAN.
Box 531,
Wichita Falls, Texas.

The Marriage of Aliens

Affirmed that the law of marriage given by the Lord which binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer, is binding upon Christians only.

Affirm:

D. L. SHELTON.

Deny:

GEORGE W. PHILLIPS.

Third Affirmative.

Brother Phillips seems to be very much concerned over my not noticing some of his arguments in my second article. I shall take care of these as I get to them. His concern should not be so much over his arguments to which I did not reply as to my argument to which he cannot reply. The only thing he has done is to offer a counter argument that divorce and re-marriage among aliens stands on a par with murder. This he bases on the supposition that divorce and re-marriage among aliens is adultery. I have proven this to be untrue, so his argument that if God does not hold an alien responsible for divorce and re-marriage, he does not hold him responsible for murder, contains no particle of truth.

His second reply is only a repetition of his first except for his admission that the law of marriage as given by Christ is a part of the Gospel. In admitting this he overthrows his own argument that the law of marriage as given by Christ is a separate and distinct law from the Gospel. Perhaps he can explain how a "part" of the Gospel can be "separate and distinct" from the Gospel. He also tries to argue that just as an alien becomes subject to the law of Christ in obeying the Gospel, he becomes subject to the law of marriage as given to Christians when he marries. But when an alien obeys the Gospel he is made alive unto Christ, therefore, subject to the laws of Christ; but when he marries he is not made alive unto Christ, therefore, not subject to the law of Christ on marriage, unless he also obeys the Gospel. So we see that marriage and the Gospel do not stand as separate and distinct laws of parallel application to all men.

As to his illustration of the "rich alien," it does not represent my position, as he is pictured as having a seared conscience and a total disregard of human welfare. I do not teach that such can become Christians and remain in that condition. I did not consider this as an argument, but as an appeal to the sympathy of the readers, and desiring to prove the scripturalness of my position by sound reason and logic rather than by an appeal to the emotions, I disregarded his illustration. I could easily picture an imaginary case, coloring it to fit my position, but like his illustration it may not represent the case, nor contain one particle of proof. So I shall refrain from such tactics.

The reason for which the Jews were allowed to divorce, "hardness of heart," does not overthrow my argument that the Jews divorced and re-

married even though they were bound by the natural law, thus showing that the natural law did not bind to the extent that they could not divorce and remarry. It matters not as to their reason for so doing, they did it just the same, so my arguement stands proven.

I did not say that the Samaritans were married so long as they lived within Israel's borders and unmarried when they moved out. They were subject to the natural law wherever they were, but they were not subject to the law of Moses when out of Israel's borders. Likewise, aliens are subject to the natural law, but are not subject to the law of Christ, as they are without the borders of Christ's kingdom.

If Christians are not subject to the civil laws in their marriages, why do they have to buy marriage licenses and have marriage ceremonies performed by authorized individuals?

Because the marriages of aliens are not bound by the law of Christ does not mean that a Christian is not bound to an alien companion. Paul says of such, if the unbeliever, alien, desires to live with the believer, Christian, the Christian must not leave the alien, but if the alien departs, the Christian is no longer bound. The very fact that the unbeliever may depart, and that the departing of the unbeliever sets the Christian free, is positive proof that the alien is not under the law of Christ, and that all the binding is through the Christian. This is verified by the statement: "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean (illegitimate): but now are they holy (legitimate)." This shows that even though while aliens they were bound by the natural law and by their respective civil law and their marriages wholly legitimate under these two laws, that in coming into the Kingdom of Christ their marriages must be sanctified by the law of Christ, else they would not be recognized as married under the law of Christ. Paul says that this recognition comes through the believer, thus showing that the alien does not come under this law.

In view of these facts we are again forced to the conclusion that aliens are not under the law of marriage which binds Christians, hence, are not bound to the extent that they cannot divorce and remarry.

D. L. SHELTON.

Third Reply.

Brother Shelton, being absorbed with his argument, overlooks mine, and naturally thinks his unanswerable.

His proposition is comprehended in his three laws, viz: The natural law (Gen. 2:24), civil law, and Christ's law. The first two for aliens, all three for Christians. This was fully expressed in my first negative, and no reply thereto. How can I help repeating, when you admit you have not replied? We agree Gen. 2:24 is God's natural marriage law for all men. But this law says, "Be one flesh"—"no more twain." This is God's only marriage law, and Christ gave this same law to Christians. You err, in trying to make

God's law on marriage, and Christ's law to differ.

We agree that Christians can only conform to civil law when it does not oppose God's law. Therefore, your argument on civil law is meaningless. How can Gen. 2:24, "Be one flesh," be violated without divorce? Please answer this, and you will find yourself defeated.

You admit God holds an alien responsible for murder, because he violated God's law. Surely then, God also holds him responsible when he violates Gen. 2:24, "Be one flesh," by divorce. It is impossible for you to extricate yourself herein. Certainly the law on marriage given by Christ is a part of the gospel; but Jesus placed it there because this same law existed from the beginning. Please study Mat. 19:3-9. I repeat, you inadvertently gave up your proposition when you admitted Gen. 2:24 was for all men. I said a Christian and an alien have the same marriage law, Gen. 2:24, which you say is for all men; also that the Gospel was for all men. Hence, your argument is frustrated.

Different states have laws against murder, but they emanate from a common source. So, likewise, Christ gave marriage laws to Christians and said they emanated from Gen. 2:24.

Please study the "rich alien" again. I said he repented and wanted to rectify his wrongs; but your position sears his conscience. The illustration fits your position exactly. You have not met this. You have reasoned from a false premise. God's natural marriage law, Gen. 2:24, commands they "be one flesh," which means "no more twain," which means "what God hath joined together let not man put asunder." If that does not exclude divorce, language is meaningless. God allowed divorce on account of "hard-heartedness;" but from the beginning it was not so. Christ took away this allowance. You admit it does not now exist. There could be nothing satisfying in an argument based on "hard-heartedness." A "hard-hearted" Christian can also divorce; but God will hold all the "hard-hearted" responsible. Those Jews who were not "hard-hearted" did not practice divorce.

You contradict yourself on marriage of believer and unbeliever. First, you say the believer is bound, and then say, if the unbeliever departs it divorces the believer. Departing does not divorce. Please study 1 Cor. 7:11. Paul says, "be not, unequally yoked together," (married). The marriage is equally binding on both: the inequality being, "believer and unbeliever." It's equivalent to saying, "only in the Lord." Inequalities do not mitigate the marriage tie. Even though it is an harlot. Marriage is marriage. There are always inequalities in married folks. The inequalities are one thing; marriage quite another. Believer and unbeliever are under Gen. 2:24, "Be one flesh." Every argument you attempt involves you with Gen. 2:24. All of God's natural laws are for believer and unbeliever alike; and you admit Gen. 2:24, "Be one flesh," is God's natural marriage law. It is ridiculous to think children are "illegitimate," because their parents are not

Christians. Only children born by an unmarried woman are "illegitimate." Paul's use of "unclean" means to be deprived of Christian influences, both parents being unbelievers. Please study this again. I have asked repeatedly that you show where the law on marriage given by Christ to Christians, is stronger than Gen. 2:24, "Be one flesh." You have failed in this. Christ refers to Gen. 2:24, in giving His marriage law, (Mat. 19:3-9), and should forever settle the question of equality in marriage, irrespective whether believer or unbeliever.

States cannot infringe upon the "Constitution" of the United States. The Constitution is pre-eminent. Gen. 2:24 is God's "constitution" on marriage. Christ drew from this "constitution" in giving Christians their marriage law. No stream rises above its source. Therefore, the law given by Christ to Christians is not greater than Gen. 2:24, which you admit is for all men. Hence, marriage is equally binding on believers and unbelievers, and your proposition is lost. Those in Christ's Kingdom remain until He comes again. A marriage of two in His Kingdom, you admit, is indissoluble. But one turns infidel, denies Christ, and departs when his companion refuses to deny Christ. This is practically parallel with Paul's argument on the believer and unbeliever. Hence, conclusively, departing does not mean divorce. Marriage is all based on Gen. 2:24, "Be one flesh," which you admit is for all men and not Christians only.

GEORGE W. PHILLIPS.

A Correction

In the June 15 issue of The Apostolic Way, I am made to say under the heading, "Several Things" (in reference to Sunday schools): "I am loath to believe that the great majority of those who participate in, and uphold them, are not religiously dishonest." If I said that, I did not intend to. The word, "dishonest" should be "honest." I feel quite sure that the great majority of the "rank and file" of Sunday school advocates are perfectly sincere and honest in their contention.

J. T. MARTIN.

JOHNSON BUSY.

We are glad that our preachers are pressing the fight against error in every direction. Keep it up, brethren. The Apostolic Way is with you.—Publisher.

Dear Brother Duckworth: Debate here (Abilene) with Lockhart is fine. Have signed up to meet Dr. J. W. Vandell near Healdton, Okla.; time not set yet. Also have a telegram to come to Groesbeck, Texas, to meet the Primitive Baptist. May arrange that for first part of next week. Hope to have something of interest to report about the Floydada debate with J. M. Rice for July 15 issue.
ALVA JOHNSON.

The Apostolic Way

CHURCH OF CHRIST

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Corrections

This paper is printed by contract, the printers guaranteeing the proof. Printers that don't "fall down" these days are few. In 1925, May 15, June 1, and June 15, all show to be No. 20. In 1926, January 15, shows No. 9 when it should have been No. 10, according to the previous numbers, March 15, shows Vol. 13, when it should have been continued as Vol. 12.

We are making corrections in this issue.

Principles Versus Details

In the giving and execution of any body of laws, whether human or divine, three kinds of things are to be distinguished, viz: Constitutional principles, statutory provisions, and incidental details. The law-giver usually lays down a few general laws that embody the fundamental principles of his system. In accordance with these, those empowered to do so make laws in the form of statutes, ordinances, or customs to be observed by those who came under them. In the making or execution of these laws, many details incidentally appear that have no important connection with the laws or government. To illustrate: Moses received of God the Ten Commandments and the pattern of the tabernacle with possibly some other things that would be properly called the constitution of the government of Israel. In harmony with these, Moses, and later others, established an extensive system of statutes, ordinances, customs, etc. These became the laws that immediately affected the people of Israel. Every good citizen was found continually striving to observe all these laws in detail.

But in the execution of these laws, even by the inspired ones, there were necessarily circumstances, such as place, time, order and manner of performance that were no part of either constitution or statute. To try later to repeat all of these involved great inconvenience or positive impossibility.

These considerations suggest some of the difficulties that have always confronted men in attempting to comply with the wishes of their law-givers. There is first the danger that a statute may be out of harmony with the con-

stitution. In all human governments this condition may easily arise. In the divine government no such difficulty exists for the law-giver is infallible. Next there is the danger of failure on the part of executives to carry out properly the provisions of the laws. Again, wherever those who executed the law in a given instance were inspired, no mistake could occur. Finally the greatest danger of failure to observe the law properly lies with those who are not inspired, especially where they are far removed by time or place from those who gave and first executed the law. In such case the beauty and incompleteness of history, the incapacity of human language to transmit ideas, the prejudice and consequent errors of translators, and the personal preferences of those who try to follow precept or example—all modify the manner of obedience to the law.

In the last case referred to; the good citizen may honestly fall into error in either of two ways, viz: 1. He may misunderstand either the law itself or something in the example of its execution furnished him; 2. He may mistake some circumstance in connection with the case, which is a mere incidental for a necessary part of the law.

The application of the foregoing principles to the public worship of the church is the ground of most of our troubles as a religious people today. A few years ago we were confused and divided over questions pertaining to the sinner's obedience to the gospel. Rebaptism, no-spiritism, formal confession, no confession, etc., occupied a large share of our time and energy in pulpit and press. Nowadays we hardly ever hear these things mentioned. Their discussion aroused much bitterness among brethren. Churches were divided, weak brethren lost their faith and quit, even preachers lost entirely their influence over these things. No doubt such discussions produced some good results, but it would be hard to claim that the good equalled the evil results.

Now the prevailing theme among the brethren is the public worship. Every part and every detail connected with this subject is being scrutinized, analyzed, debated, distorted, and by some little faction erected into a test of church fellowship. And the end is not in sight. I have been expecting for some time to hear some brother propose to exclude all women from the Lord's Supper. Some one else may suggest that the only scriptural way to eat the Supper is for all to sit around one table, probably on mats (to be "safe"). And there is no telling how many other notions may appear to cause confusion and disruption among us. Brethren, how long are we going to continue this foolishness? How far are we destined to press the demand to exalt unmeaning details or personal opinions into tests of fellowship with our brethren?

In the teaching done on Lord's day, there is as I view it, only one real issue, that is whether we may have another organization besides the church. Here is a principle. We believe that the church is divinely commissioned to do this teaching. The individual Christian, of course, is authorized to teach;

but no other organization may scripturally do so. On this principle we reject such organizations as the "Christian Endeavor" and the Sunday school. Our brethren who have Sunday schools try to evade the force of this position by either denying that they have a Sunday school or making it appear that the teaching in classes is the real issue. Some of us permit them to side-track us in this way.

Again, in the Lord's Supper certain items are causing much confusion in some places. Brethren who are honest and zealous have come to believe that they must restore every detail connected with the institution or early observance of the Supper. They are simply confusing principles and necessary parts of the institution with incidental details that the Lord never meant to perpetuate. These divisive efforts will sooner or later pass away, but they will leave in their wake disrupted churches, alienated brethren, and ruined preachers.

A careful and prayerful study of all the scriptures on a subject, an effort to discover the line between a necessary principle and an incidental detail and due consideration of change of circumstance will help us greatly to see the truth.

N. L. CLARK.

Written Aforetime

Paul said, " whatsoever things were written aforetime were written for our learning." We can learn useful lessons from what is written concerning Israel. God led them out of Egypt, and gave them a goodly land and blessed them in many ways; gave them laws, and even made their land produce bountiful crops as long as they obeyed His laws, yet for all that they disobeyed Him. They worshiped idols like the nations around them. Ten tribes rebelled against Rehoboam and established a separate kingdom with Jeroboam as their king. He was a wicked king and led the people farther away from God. God recognized them as His people, sending prophets to try to reform them, but they refused to be reformed, and grew worse and worse until God put them away out of His sight.

In 2 Kings 17, we are told that they were carried into Babylon. In the eighteenth and twenty-third verses it is said that God "removed Israel out of His sight." He never recognized them as His people any more. Ninety-two years after God had put Israel away, Jeremiah said, "And I saw, when, for this very cause that backsliding Israel had committed adultery, I had put her away and given her a bill of divorcement, yet treacherous Judah, her sister feared not; but went and played the harlot." (Jer. 3:8.) Since God divorced Israel for bowing down to stones and stocks, we should fear to depart from Him by practicing things He never commanded, or by practicing them in a way He never commanded. It is only those who do His will that He has promised to save.

The foregoing was published on the front page of the Christian Leader, December 8, 1925. Just why Brother Rowe published this excellent article is not clear. At one time the Christian Leader subscribed to the principles herein set forth, but since that time it has drifted and is now fostering some of the very things that Brother Brown tells us is disrupting the church. The "Bible school," the "Bible class," a form that is generally known as a "Sunday school" is being fostered and those who oppose it are "standing on the same solid foundation." It seems to us that the publishing of such articles can have but one of two purposes. It could be published in an effort to deceive its readers into believing that the Christian Leader stands just where Brother Brown's article stands. Or it could be an indication of a desire on the part of the publishers of the Christian Leader to come back to the "same solid foundation."

Ah, that the latter may be found the real reason. Come back Brother Rowe; turn the power and influence of the Christian Leader back to a defense of the old paths to a plea for primitive Christianity; join hands with us in fighting for the old Jerusalem gospel. Let us speak where the Bible speaks and be silent where the Bible is silent in things religious. With anxious hearts thousands will await to hear your answer, Brother Rowe.

R. F. D.

"They All Look to Their Own Way"

(Isa. 56:11)

I am now engaged in writing a review of Brother Sewell's defense of the Sunday school, which I request every brother to read with careful attention and an unbiased mind. You may agree with me; you may stand with Brother Sewell, or you may be on neutral ground; it matters not, it cannot hurt you to read and investigate with an open mind; it is possible that you may be wrong, and it is well to remember that the truth alone can make us free.

Examine every argument of Brother Sewell's and every criticism of mine with the same critical care and compare them with the Word of God, with no thought or desire for anything except to arrive at the truth. The Jews brought God's rebuke upon them because they all looked to their own way and refused to heed the counsel of God. It is my hope and prayer that none who read these articles may come into the same condemnation. "Let God be true, but every man a liar," and let us make sure that we are right, knowing that the salvation of our souls is at stake. God will not hold us guiltless if we pervert that word which He has magnified above all His names.

G. A. TROTT.

Cullings and Comments

By H. C. HARPER

"In the first place, the Baptist church does not follow the teaching of the apostles in making disciples. The apostles made disciples of Christ by preaching the Word, which produced a change in the heart of the man, and he was baptized into Christ for the remission of sins. Baptists do not follow this process, but teach those whom they would make disciples to rely upon some direct and immediate operation of the Spirit, independent of the Word, to produce faith, and that this faith enables one solemnly to declare that he or she has received the remission of sins—before baptism!"—W. H. Horn, in *Apostolic Review*, Nov. 6, 1923.

Well, suppose the Baptists do thus teach, and thus believe, and thus practice, what of it? Does not Daniel Sommer say, "Their immersion is not sect-immersion, but it is authority immersion?" And does he not say, "They should be received by us as immersed believers that obeyed the right doctrine, but have joined the wrong church?" He does. (See my tract, Daniel Sommer Answered on Sect Baptism.)

And does not Harvey W. Jones, who has recently been the Review's mouth-piece on the baptism question, say: "After all, the question is whether we will fellowship the immersed believers from the sects who come to us on the Bible, without further immersion?" And does he not say, "As for me, when they drop the things that divide, I am ready to fellowship them as brethren and sisters in the Lord?" He does. (See Showalter-Jones Discussion on Valid Baptism, p. 4.)

Now, are there two processes for making Christians? If not, Sommer and Jones are teaching heresy—yes, sir, rank heresy! The Baptist "process" is not the New Testament process, as Brother Horn has pointed out. And if the Baptist process does not make Christians, how can any church receive them as Christians? Now, will the Review please untangle itself? Here is work for "the Review Family," and if this family do not want to be the laughing stock of the brotherhood, they should get busy on this, and straighten it up.

The Pattern

If the "Apostolic Review" believes and teaches "that God has given the pattern by which the church is to be built, and that He has designated the material necessary in building that church, and that He has legislated on the subject of preparing that material for the church" as it claims it does, just give us the pattern for receiving the sects on their baptism—where is such material designated to go into the building? In preparing material for the church, where is the pattern for preparing such material? Oh, you follow the pattern-man here, don't you? Show us God's pattern for such material for the church.

H. C. HARPER.

Sneads, Fla.

WILL SHOWALTER ENDORSE WHITT?

FT. SMITH, Ark., June 20, 1926.

To the Editor of the "Firm Foundation," Austin, Texas.

Dear Sir:
Through accident I came in possession of your June 15, 1926, issue. I was surprised at the statements made in J. T. Whitt's report on the Dallas debate, and having also received a letter from Brother J. N. Cowan, and neither one having a sound of lamentation or regret. He (Whitt) comes out boldly and tries to feed the Sunday school folks his comments on the laurels he won in this debate, and also I noticed that he boasted very much of the medicine he administered to Brother Cowan, Receipt No. 1. I want to say right here if he will get the organization known by those who belong to it as the "Park Hill Church of Christ," Ft. Smith, Ark., to back him in his puny efforts, and if he is sure his physical strength is built up to where he can administer this prescription, the "Dodson Avenue Church of Christ" here will get Brother J. N. Cowan to come to Ft. Smith and stay until Whitt runs out of medicine. It was declared publicly in the audience of Dodson Avenue Church of Christ that we wanted one of ten debates J. T. Whitt advertised about. So if you can use your influence to arrange this debate, all we need is a few days' notice.

Yours very truly,

W. C. WILLIAMS.

We are not expecting Showalter to allow space for a reply to Whitt, neither do we expect him to use his influence to get the Sunday school folks in Fort Smith, Ark., to put up Whitt. J. B. Nelson, the man who "ram-rodged" the Dallas discussion, would not endorse Whitt to meet Cowan anywhere; if he will, let him say so, and bring Whitt back to finish the debate in Dallas. The brethren are waiting—anxiously waiting. If the Firm Foundation and the church at Pearl and Bryan will endorse Whitt to meet Cowan in a debate in Dallas, we will pay the expense of taking down and publishing the discussion. Somebody, please tell Charley Nichol that his back is not high enough on the Sunday school question "to climb" anybody into prominence. There are one hundred congregations opposed to the Sunday school, that are ready to put up a man tomorrow, or any day, to meet any man whom Charley Nichol will endorse. What do you say, Charley? We are going to give you a chance "to climb" into prominence. Will you give a written endorsement for Whitt to meet J. N. Cowan and let us have the debate taken down and published? Charley Nichol has a reputation as a man ready to defend what he practices, but we have never been able to find anybody who would vouch for Charley defending the Sunday school. Some folks think Charley knows too much about what the Bible teaches.

R. F. D.

Let God Be True

"If God be for us, who can be against us?" (Rom. 8:31.) All the hosts of Satan are arrayed against the people of God, both in and out of the church, hence the many changes of words by men purporting to be the ministers of the gospel, who have changed the Word of God as it is recorded and read it, or make it read to suit their own notions.

If that is the way God wanted it done, why did He not let us know? But since He (God) has not even hinted at his people turning His Word and twisting it so as to make it mean something God did not intend it to, then we had better be careful how we handle the Word of God.

If God had intended for His Word (truth) to be changed into something (a lie) else, no doubt He would have told us to do so; but since He has not told us to twist His Word (truth) into a dozen or more different shapes in order for it to fit a dozen or more different notions and since He has warned us about those things (Rom. 1:18-25; Col. 2:21-22; Gal. 1:8-9; Rev. 22:18-19) and has commanded us to be of the same mind and of the same judgment, speaking the same things, etc. (1 Cor. 1:10), I believe it would be far more profitable if we would only do these instead of the other.

If God had intended for us to bite and devour one another, surely He would not have warned us not to do so. (Gal. 5:15.) But if the enemy gets into our ranks, then what? Shall we sit, or stand by, and see the people of God deceived by him (or them) and not lift a warning voice or sound the trumpet to warn the people (of God) of these things? (Ezek. 33.)

If God wants us to warn the people,

what does He want them warned against? Against principalities, powers, and spiritual wickedness in high places, against the rulers of the darkness of this world, against sin in all its forms. (Gal. 5:19-21; Eph. 6:12-13.)

If God had intended for His people to compromise with the enemy of our souls, no matter in which way or form, He evidently would have told us to do so, but since He has told us to earnestly contend for the faith (Jude 3) it is only fitting that we do so. Let us fight the good fight of faith, yea, let us lay hold on salvation, let us run the race that is set before us, and let us run this race with patience, looking to Jesus, the author and finisher of the faith.

J. D. LEWIS.

Our Work and Worship

To the Churches of Christ Elsewhere,

Greeting:

We, the undersigned elders of the church at Cow Creek, Texas, do hereby set forth the work and worship of the Lord as follows:

Inasmuch as we have been misrepresented, will say first, that we have never had a Sunday school in this congregation, nor do we believe it can be defended by the Word of God. We have never had women teachers here; we have never divided in classes to teach the people God's truth; we have never had literature, except the Bible. The brethren here do the teaching, and never but one speak at a time. We do not believe in the hired pastor system, nor set salary preaching. Brother D. D. Rose lives here and we know that he opposes all innovations that have been imposed on the church. Of course, we have been persecuted and misrepresented, but all true churches of

Christ may expect to be. We built Brother Rose a house in which to live but he has no appointments here at all now.

We meet on each Friday night to study the Bible and to teach it to our children and our neighbor's children, and to outsiders, or any one who may be with us, but the service is conducted by the brethren only.

Now we challenge investigation. If it can be shown that such a service is wrong we are ready to abandon it at once. And we appeal to the true brotherhood of Christ to please give us a fair and impartial representation.

Signed,

F. M. AKE,
E. DEE SMITH.

Going to Oklahoma

I have agreed to visit the church at Healdton, Okla., July 29, to speak at night on "How Christians Should Fight" (not on carnal war) and invite all nearby brethren to be present.

I have long desired to visit the church at Sulphur, Okla., and Brother Mathews has agreed to "drive" me over there in time to speak Saturday night. I could visit two or three other churches while on this trip; if brethren, not close enough to attend the meeting at Healdton or Sulphur, will write me in time I will advise them date to expect me.

R. F. D.

A Simple Type

There are many beautiful types worthy of diligent consideration in God's Word. Christians should meditate upon these as well as other principles in the Scriptures in order to ascertain their true significance. "Now all these things happen unto them for ensamples: and they are written for our admonition upon whom the ends of the world are come." (1 Cor. 10:11.)

In speaking to Joshua relative to the Israelites' crossing the Jordan, the Lord commanded that a priest should be taken from each tribe of the Israelites, and that these twelve priests should carry the ark of the covenant before the children of Israel unto the middle of the Jordan. Then, they were to stop and allow the procession to pass on, and follow the people. (Josh. 3:11-17; 4:11.)

The Lord most assuredly had a special purpose in view in this procedure. We are informed that the ark contained the tables of the covenant. (Deut. 10:2-5; Heb. 9:4.) Therefore, the tables of the covenant (God's law) led the people to the center of the stream, and then followed them.

Now, to the application of the type. Today, the Word of the Lord is borne by Christian priests in front of God's people unto the middle of a certain stream—the stream of death. Then, we pass over, and the Lord's Word follows us; and by it we are to be judged. (Rev. 2:10; Jno. 12:48.)

Our duty is to follow, not to lead, the Word of God. Our prayer should be: "Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." (Psa. 139:23, 24.)

VAN BONNEAU.

Announcements and Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any given issue reach us, at least, ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements.

O. C. Mathews, Healdton, Okla.—Brother Musgrave of Elk City, Okla., will begin a meeting at Healdton, July 15, 1926; will continue two weeks. We cordially invite everybody far and near; you will be taken care of while with us. The congregation at Healdton is about forty-five in number. We are alive and working for the Master.

Reports.

Sam Finto, Fairview, Texas—The Church of Christ at Fairview, twelve miles west of Floresville, Texas, is opposed to all humanisms. Our meeting closed June 13, with seven additions, and the church greatly strengthened.

Brother Van Bonneau, of Hastings, Okla., did the preaching. He stands opposed to the Sunday school and all innovations.

The church here welcomes all loyal preachers. Give us a visit when you are passing by.

News has just reached us that Brother Alva Johnson signed propositions for a twelve hours' debate with Lockhart.

J. A. O'Neal, Covington, Ind.—Held a twenty-one days' meeting at Church of Christ, Tucker street, Winston Salem, North Carolina. Immersed twenty-six; one restored; one from Christian Church; twenty-one married, ages from twenty-two to seventy-one; seven single, ages from thirteen to nineteen—some of the most intelligent of this community.

Alva Johnson, Turkey, Texas—The Tulsa meeting was one of the best. Brother C. W. Watkins and I did the preaching. With Brothers H. W. Butler and Stensin and others to help in the singing, J. T. Corder, with the elders and entire membership to assist, it could not have been otherwise. Four baptized; two restored and ten placed membership.

A very pleasant but short meeting at Turkey. Corder commenced on Saturday night. Brother Copeland and myself taking it up Monday night, turning it over to Brother Duckworth Thursday night, when the climax was reached. I doubt if there has ever been a more able discourse preached in our town (Turkey) than Brother Duckworth preached that night. It surely was a feast. Come again, Brother Duckworth.

Meeting here, Abilene, looks good. Expect to have a good one. I go next to Temple.

WHO LOCKED THE WHEELS?

The Christian Leader had some kind of a feeling; its publisher and senior editor cranked up their machine, went out on the firing line, the noise, blare of trumpets, the sputter and honking, caused folks to prick up their ears and listen for the next round, but somebody locked the wheels of that old machine, and she seems to be "sotten" perfectly still.

Along about the same time of the above-mentioned "splutterment," Ira C. Moore was asked if he would defend his practice; he signed the following (but up to date has failed to agree on time or place):

"Here is the issue: When many of various ages and capacities have met on Lord's Day morning to study the Scriptures under the supervision and oversight of the elders of a congregation for a time before the hour of worship, it is scriptural to divide into groups according to age and capacity, with a teacher over each group appointed by the elders, or taught by the elders.

"The Scriptures teach that it is right for some women to teach such a class or group, and wrong for some others to do so.

IRA C. MOORE."

But alas! The crowing seems to be over; the erstwhile fighter seemed to have lost his grit; he is no longer spicing for a fight. No, sir-ree, not Ira C. Moore; he has become too kind hearted, too sympathetic, too loving. Ah, poor Ira; to think of some one urging him to defend what he practices as if he practiced what he believed. Paul may have said, "fight," but Ira C. Moore is not disturbed about what Paul said, but he can tell by his "feelings" and he is going to stand by them, his "feelings."

All right, Ira C., stand where you may, we are going to stand by the Word of the Lord, fight for all things authorized therein, and fight all religious practices not revealed therein. And as long as you stand at the head of a paper that encourages, or agitates, an un-Scriptural practice, you can expect to be fought. You can cry, peace, peace, all you will; there is no peace where the Word of the Lord is trampled upon by poor, puny men. You, with others, are responsible for the division, on the Sunday school question, in the church, in your section; hundreds of good brethren know this to be true, and others are finding it out.

You do not believe your practice to be right or you would defend it. We now call upon the preachers, in Ohio, West Virginia, Indiana, Pennsylvania, and Illinois, who are in harmony with you on this question to show their courage by coming forward for a written discussion of this question through the columns of The Apostolic Way. If the Christian Leader cannot be persuaded to open its columns, put up a man to discuss the foregoing question with a man that may be selected by us, remember, Brother Moore, we are ready to deny your first proposition and the first part of your second proposition. We would not deny that it is wrong for some women to teach in an assembly even though it be divided into classes.

R. F. D.

WILL YOU FIGHT, RUN OR YIELD?

The brethren in Ohio, Indiana, Illinois, Pennsylvania, West Virginia, and Kentucky are aroused. Notice the articles from Joseph M. Walton, J. E. McElmores, J. A. O'Neal, C. D. Moore and a host of others we might mention, have been begging the brethren, advocating "Bible study," "Bible school," "Sunday school," to come back to the old paths; they have refused. In an effort to silence these brethren, the Sunday school advocates have proceeded to denounce, withdraw fellowship in part or in whole. The riders of the "Sunday school hobby" thought by withdrawing from some of these brethren and denouncing others, they would be permitted to go on with their Sunday school procedure, but, like Herod, who stretched forth his hand to vex the church, these aforesaid "hobby riders" have added oil to the flame: thousands are realizing to what extent they will carry their unauthorized practice, and now the brethren are challenging them to defend the thing they are openly advocating.

The Apostolic Way calls upon the Sunday school preachers in that section to come out and fight for their practice or yield their contention, and if they do not believe in discussing differences with brethren; those who practice such cowardly running are usually loud, sometimes even boisterous, in their debating the question when no opponent is present. But the fight is on, and there is only three courses to pursue: Fight, run or yield the un-Scriptural ground now occupied. It will take courage to do the latter, but the men who have the courage will win here and hereafter. We are going to ask our readers to furnish us the names and addresses of preachers who publicly advocate their practice known as "Bible study," "Bible school," or "Sunday school," and such public advocates may expect to yield, fight or run.

R. F. D.

M. Wood, Golden, Okla.—Brother David Watson, of Broken Bow, was with us first Sunday in June; preached two wonderful sermons; three restored; one baptized; several seem to be interested. Brother N. O. White, of Big Fork, Ark., will commence a meeting for us beginning June 20.

Brother C. F. Reese will conduct a meeting for us the last of August. We have a membership of twenty-two.

W. P. Jones, Holdenville, Okla.—We had a good day at Friendship. There were about 500 people present to hear the gospel. Baptized one in the afternoon. The Ragtown brethren were with us; had dinner on the ground and fine singing. I visited the faithful few at Stidham, Okla., since their withdrawal from the Sunday school folks. They are gaining in numbers, notwithstanding Black's assertion that he had

whipped them out and they would be no more. I still have last of July and first of August open for meetings. If you want a meeting write me at once.

J. R. Stewart, Route 1, Box 202-E, Wichita Falls, Texas—Just closed a ten days' mission meeting in North Wichita. Good attendance; good interest; no visible results, but think lots of good done.

Homer L. King, 309 S. Platinum avenue, Deming, New Mexico—I closed meeting at Arrey, New Mexico, June 13. One addition, and we trust much good otherwise done. Am now at Garfield; meeting starts with fairly good crowds and interest.

D. J. Whitten writes from Palacios, Texas—I am now in a fine mission meeting. Two have confessed and

many others are interested. The two that have confessed were Methodists. One was an old man, the other his daughter. The whole community is in a stir.

Brother Duckworth Visits Turkey and Lockney

Happy hours of fellowship were enjoyed by many at these meetings, and the public addresses by Brother Duckworth stirred up much zeal and activity and purpose of heart. At Turkey three nights of preaching, with large crowds, preceded his address to a still larger crowd. From the splendid meeting at Loco, he was brought over Wednesday by Brother Sam Lemley, whose readiness to serve makes him beloved. At Brother Fred Lacy's hospitable home with Brother Alva Johnson and others, we talked of the things uppermost in our hearts. Wednesday night Brother Johnson preached; all wanted to hear him, though his home congregation, and we insisted on him. Thursday night, Brother Duckworth gave us, to the limit of his power, that which covered much ground and will be felt for years to come. Out of the great treasure house he brought forth things "new and old," as Christ expressed once. The new as well as the old, is so essential to keep the churches out of a cold, formal rut or routine.

Great interest was manifested in the work, which Brother Duckworth is doing, and many subscriptions were taken.

At Lockney, Saturday night and Sunday night, twelve or more congregations were represented, and still greater interest marked the meeting, Sunday night especially. Brother Duckworth seems to realize that it is no wonderful power of his, but the life or death struggle for New Testament Christianity, as against the dishonest hiring clergy movement, that brings the brethren to their feet and rushes them to battle. How sad, dishonesty in the name of Christ; but there are true hearts, thousands possibly, many in the ranks of this movement who hardly have an inkling of how much fraud is being kept from the masses. Every kind of pretense is put forth to keep up appearances. Those in great power try to ignore but they cannot try to scoff, but truth will be represented; try to misrepresent, but are entangled by their contradictions; try to shift the blame, but their accusations return only greater blows upon their own heads. Dear brethren, repentance and brotherly love would look better than these in your record in heaven. What is the use to be against truth, you cannot withstand it in the final judgment.

In his sermons, Brother Duckworth stressed greater activity in the churches rather than contradict what high-handed sinners are doing in the church; he condemns them in the paper. We can never please God and build up the churches unless we do both. To preach the Word is to reprove, rebuke, exhort with all long suffering and teaching—sound teaching—some will not indorse it; but nevertheless, "be instant in season and out of season," we are told.

J. FRANK COPELAND

The Lord's Way Unchanged

Dear Brother:

I was glad to get your questions. You failed to notice the questions I asked you, but that will not keep me from answering yours. 1. "Jesus said upon this rock I will build my church. Did He ever do this Himself or did the apostles do the building?" As sure as you are a man, Jesus did just what He said He would do! He said He would build His church, and I believe He built it. Don't you believe the Savior? Do you think He storied about it? I believe He told the truth. If He did not build the church as He said he would, maybe He will not come again as He said He would. The apostles were spoken of as builders, but how, and why? The apostles did the preaching as they were directed by the Saviour. (Gal. 1:11-12). This is plain. The Holy Spirit was the medium through whom the Lord worked. "The Lord added to the church..." (Acts. 2:47.) The apostles did not do any of the adding. They, by the guidance of the Holy Spirit, prepared the material, and the Lord did the setting in the church. (1 Cor. 12:18.) The Lord was the architect. The apostles were laborers. (1 Cor. 3:9; 2 Cor. 6:1.)

2. "Should the overseers do all the teaching or should they have others to do all the teaching they can?" It is the imperative duty of the elders to do the teaching by word of mouth, or over-sight. In support of this, we will give a few Greek words which relate to this office. Both Thayer and Webster say *presbuteros* and *episkopos* denote dignity and function, respectfully. But let us notice Mr. Webster on a few words. 1. "*Presbuteros*, denotes dignity; nobleness or elevation of mind; excellence of character." 2. *Episkopos*, denotes function. The doing, executing, performing of anything. * * * The function of a parent or guardian." 3. *Overseer*, comes from the same word as *bishop*, viz., *Episkopos*, as found in Acts 20:28, means "A man charged with the duty of seeing that things to be done by others are done rightly. Curator, (manager, overseer, to care for,) guardian, superintendent." 4. Now, we will notice the word *oversight*. The Greek is *episkoopo*. "To look upon, inspect, oversee, look after, care for, spoken of the care of the church which rested upon the presbyters."

I could give other words, but this will suffice to show the function of the office of the elder, (*presbuteros*) and bishop, (*episkopos*). The elder, or bishop, is to take the oversight. To see that things done by others are done rightly; to look upon, to inspect. Unless I have lost my acumen, they cannot guess at what is being taught, but they must know; they must look upon; they must inspect. This they can do with one speaking at a time, but with more than one speaking, as is done in the class system, they cannot function scripturally.

Any effort to sustain the class system cannot be founded upon Bible authority. You well know, when we started the congregation at.....,

there were no classes; neither were there classes on the hill. At what time were we right, then, or now, with the many classes and many speaking at a time? Back in 1914 we thought 1 Cor. 14:31 meant for just one speaker to be on the floor at a time. This I still believe. I do not believe God's Word has vacillated!

I believe in teaching the Word of God. I, also, believe it should be done in the Bible way. I want to quote one verse from Num. 24:13, "If Ba'lak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind, but what the Lord hath said, that will I speak." A thing may seem right to us, but if the Lord hath not spoken, the thing may be wrong, therefore, I will not speak.

As I have said, I believe in teaching the Word of the Lord. As to the elders, the Book says for them to "feed the flock." We cannot deduce from "feed the flock," that it means for them to feed other people's babies. A deduction cannot be drawn to make this "feed the flock" mean sinners, unless the "flock" are sinners. In former years you were one of my teachers. I feel very grateful to you for some very valuable principles you imbedded in my mind. I am very sorry to see you willing to violate those principles now. They are as true now as they were then. You taught me that all things must be done by the authority of God's Word. Surely you will not claim any authority from the Word of God for your class system! For, God says to speak one at a time. (1 Cor. 14:31). If we may do as we please about this text, maybe we can do as we please about other texts. Maybe we can commit adultery, steal, lie or do anything we please. Do you wish to teach me differently, now, from what you taught me in former years, even when I was studying for the ministry? It would be a different teaching if I would be taught the permissibility of violating 1 Cor. 14:31, 34; 1 Tim. 2:11, 12). Surely you do not feel disposed to say these do not mean what they say. If they do not mean what they say, can you tell me what they do mean?

I do not wish to impose upon you, or any one else, any paper. But I perceive you have not learned the principle for which The Apostolic Way is contending. It is contending for the same gospel for which we contended back in 1914, when we started the congregation in..... You know Brother B. did the preaching, i. e., the most of it. I know personally the publisher, and some of the editors of The Apostolic Way and know them to be what we call good men. Good men. I wish to say The Apostolic Way is not promoting division, but trying to bring the digressive ones back to the "old paths," therefore, have peace. This I know to be true.

You say, "Why should any man or set of men set themselves up to condemn another set of men for doing the very thing they are doing only it is a different form and another, who is doing it." This, I am glad to hear you say. I do not know why a man or

set of men will do such things, but it has been done, and not long ago. The paper you read did the very thing you condemn. The publisher and one of its editors, branded and dropped more than 200 preachers, and a host of members, because we would not assent to their way of thinking and directing. What do you think of a paper that will do such a thing? This thing you condemn is just the thing it did. Yes, the same paper you read, and have been reading for years. Can you with an unabated conscience subscribe to such a system? Have we subjected ourselves to subordination because we will not allow certain others to do our thinking for us? Have we taken a subordinate place in the sight of the Lord for contending "earnestly for the faith which was once delivered to the Saints?"

One more thought and I will close. You speak of some straining at a gnat and swallowing a camel. Maybe I do strain at the gnat, but I want you to tell me what the camel is. It looks to me like the other side has swallowed the camel, and the hump has swollen their dorsels so they are able to carry more than the Word of God teaches. I suppose they are carrying it on the hump of the camel they have swallowed. What ye think?

Come again Brother John. If I had the money and could talk, I would come up and we would have it out. I have always held you in the highest esteem. You have taught me in more ways than one. I have profited by your teaching, i. e., in the past. Come again.

Your unworthy servant,
J. E. McVEY.

The Fight Is On in West Virginia

While looking over the Christian Leader, a paper published by F. L. Rowe, bearing date of June 8, 1926, I found an article on page six, column three, captioned, "Considerations," written by Thadus S. Hutson, pastor of the Lynn St. Church, Parkersburg, West Virginia. He interrogatively asks, "Should such characters be kicked into prominence by a public discussion? I think not." Consider this principle. I believe it to be an attribute of the devil; you will find that principle in the ninth verse of the third epistle of John. Brethren, think of a man who will get up in the pulpit and publicly discuss the issue and then deny others the same privilege he himself enjoys. This same principle is manifested by the Christian Leader, through which he can publicly discuss the issue and where all opponents are denied space for their views.

We do not often find this principle manifested in any one, but a selfish character, who is afraid his opponent will be kicked into prominence by a public discussion of what he calls their hobby. He knows that the only way he can maintain his prominence or pre-eminence is to exercise this principle of denying others the same privileges that he himself takes, in order to keep his

hearers in the dark by misrepresenting the truth of the issue.

God has invited us to come and reason together, and has granted us freedom of thought and freedom to act accordingly, and to our own Master we stand or fall. We are entitled to a decent respect to our opinions which require that we should declare the cause which impels us to a separation; that wherever any form of government such as the pastor system becomes destructive to freedom of thought and freedom of action. It is the right of the members, it is their duty to dissolve such a rule that the freedom of Christ's Kingdom be extended to all.

All experiences have shown that the members are more disposed to suffer while evils are sufferable, than to right themselves by abolishing the forms into which erring rulers have led them. But when a long train of offenses, usurpations, pursuing the same end, are continued over a period of three years it is time to act. Such has been the patient suffering of many of the members of the Lynn St. Church. And I do not ask anybody to believe me, but let them write to some of the members.

Let them write to W. A. Lamp, Thornt Campbell, elders who resigned, or let them write to W. B. McVey, or J. E. McVey. I can name as many as 50 more that will not come to Parkersburg because of conditions. If any one believes that the Parkersburg Church is at peace let them investigate. While some deny that the elders are despots, they are exercising absolute despotism over the public assemblies and closing the columns of their paper against all free thinkers.

The peace has been destroyed since that darling Sunday school was hatched in the Lynn Street Church. Everybody that loved this darling has been promoted to honor and the pulpit has been open to all who praise her name, but an absolute despotism has been exercised over all that will not love her.

JOHN CARMICHAEL.

Appreciates Our Help

Dear Brother Duckworth:

I am herewith thanking you for answering the questions concerning the church; which were published in the April 1 issue of The Apostolic Way. They were a great help to me. I was convinced on the teaching of the New Testament, except I was tangled by the way the apostle spoke of the church. I trust the answers will help some one else.

Soon after studying the answers you gave, I obeyed the gospel, in a meeting at Moffat, Texas, Brother Hayes of Gunter, Texas, doing the preaching. The meeting closed the seventh day after it began, but I heard some mighty fine preaching, which I feel was greatly appreciated by everyone.

Wife and I are opposed to Christians going to war, for the Apostle Paul commanded us in 2 Cor. 13:11, to live in peace.

HAROLD E. TURPIN,
Bland, Texas.

Sunday School or Bible Study, Which?

I have been requested to write an article for The Apostolic Way dealing with the so-called "Bible study," which is said to be conducted at an hour or time before the worship of the church, in which the assembly is divided into classes to be taught the Word of God. Also, am asked to deal with the propriety of building church houses with class rooms to avoid the confusion caused by more than one class reciting in the same room at the same time. A brother writes me that he received a copy of the pamphlet containing my sermon on the Sunday school question delivered in Dallas March 1, 1925, and that he is pleased with it, but wants to know about the "Bible study."

Some think that "Bible study" is something different from a Sunday school. If the brother will reread my tract and substitute "Bible study" for "Sunday school," he will get the same result. For the term "Bible study" as used by the advocates of the class system is not different from a Sunday school. I offered to give \$10 for every point of difference in organization between the "Bible study," conducted by our brethren and the sectarian Sunday school. No one has accepted my offer, nor attempted to show the difference.

In a sect Sunday school we find a superintendent, secretary, treasury, uninspired literature, classes and teachers. In the "Bible study" we have the elders to superintend, a secretary's report by some one acting in that capacity, stating the number of pupils present and absent, amount of collection, number of classes and teachers, and what kind of lesson. A collection is taken from each class, which must go into a treasury, uninspired literature is used, often containing the same Scripture lesson as found in the sect school, and classes and teachers. Pray tell me the difference as to parts of organization! It does not matter what you call it, if you have the same organization, with the same procedure, it is the same thing, whether you call it that or not.

It is amusing to hear one argue that they are conducting this teaching separate from the worship, when Jesus says, "In vain do they worship me teaching for doctrine the commandments of men." If that is vain worship, then what is true worship? Certainly to teach for doctrine the commandments of God. Then how can you separate it from the worship, if to teach it is worship. There is only one way to separate teaching from the worship of God, and that is to teach the commandments of men. This would be wrong any time before, or after the worship. We are told that if we do not believe in the so-called "Bible study," that we do not have to attend, that we can stay at home until it is over, and then come on and worship with them. Just so, the digressives number one will tell us that if we do not believe in the Christian Endeavor, Ladies Aid, or Missionary Society, that we can stay away until that is over, and come on and worship with them. The Christian church conducts the same kind of Bible study that our brethren do, only they are not afraid to

call it Sunday school. Now why cannot our brethren attend digressive Sunday school, and stay away from their other societies, and all worship together? That is the same thing, in principle, that they are asking us to do, who do not believe in the Sunday school. But why will some of the little preachers and debaters gag at the term "Sunday school," when the big preachers, like Warlick, Chism, and Tant, do not hesitate to call it Sunday school? Please keep in mind that we do not oppose studying the Bible, but advocate its study; but we are opposed to naming a man made organization "Bible study" in order to palm it off on brethren who object to the term Sunday school.

The idea of dividing into classes and building separate class rooms is based upon the error that God's Word is not adaptable to all classes, ages and abilities; or else that it cannot be taught effectively to people in an undivided assembly. Hence, they want to have a separate assembly sometime before the church assembly to do this more effective teaching. Is there not as many ages, and abilities, represented in the church assembly, as in the previous one? There certainly are, unless the children are sent home before the church service as is done in many places. If they are sent home, they lose the effect and influence of the church worship, and hence do not care anything about the church. If they remain at the church worship, then the teaching would be just as effective in classes there as at the previous hour. If I believed that the class system was the most effective, I would not object to it, before, at or after the church worship. Why waste precious time teaching an undivided assembly at the church worship, when it could be more effectively done by dividing them? If we could use the class rooms at 10 a. m. more effectively, why not use the same rooms at the worship while teaching the Word of God, which usually takes place before the communion, and after the teaching they could all come from their rooms to the Lord's table? I believe the Lord directed the most effective way of teaching an assembly in 1 Cor. 14, and if this way is carried out, it will not only edify the church, but convert unbelievers who are present. Paul instructed the church at Corinth just how to proceed to edify the church, and when this method was carried out, the visitor, who was an unbeliever, would be convinced of all, would be judged of all, and would fall on his face and report that God is in you of a truth. Can you get up a scheme of reaching the unbeliever that will beat that? If the modern class method had not been introduced to divide the church, we would have been far the strongest religious body in this country. I would to God brethren would give it up, and unite with us again in advancing the cause of our dear Redeemer.

J. N. COWAN.

The Real Situation

Near, or about, three years ago the "rulers" of the church at this place began to work in the "class system" until

three "classes" were formed and two young married women appointed to teach two of the "classes," who never had taught before and whose husbands are not members of the church.

All this was done in my absence, while I was away preaching the Word. The church was not asked whether they wanted the "class system" or not. In fact, most of the members knew nothing about the "class system," as they had neither seen nor read of it. It was worked in by certain smooth-tongued preachers, working on the leaders privately until the work was accomplished. But several of the members do not take stock in the "class." So they are slighted and snubbed by the "classites."

The "elders" (?) themselves are not teachers, nor "feeders of the flock." They do not and never did "feed the flock." Of course, Peter says, "the elders who are among you I exhort, feed the flock of God which is among you." And to the elders Paul says, "feed the church of God which He has purchased with His own blood." But these "elders" (?) do not and never did "feed the flock." The "flock" has to feed itself or not be fed. So they appointed one man and two women to teach the three classes.

Those of us who oppose the classes have met in silent protest all this time and have not said a word in public, for the sake of peace, with no thought of making it a test of fellowship. In the meantime, you have been sending The Apostolic Way to a few of the "class" leaders. They have been reading my "Reasons for Not Being a Sunday School Man," and many other such articles. All this has created consternation in the camp. So they sent for a preacher to come and help them out of trouble. This preacher, whose name is F. A. Ditrick, of Shelbyville, Ill., with the two "elders" (?) came to see me and claimed they and the two lady teachers were offended at what I had written in The Apostolic Way concerning Sunday schools, and demanded me to make an acknowledgment or apologize for what I had written. I told them I had no apology to make.

Up to this time I have written nothing concerning the "situation" at this place, but from this on I expect to give a full statement of the case as it develops here, so that all of our readers may know the results of the Sunday school, Bible class business. They did not give any notice to me nor to the church, but on the following Monday night, (Nov. 30.) in my absence I was withdrawn from, so I was told. But history repeats itself.

This is one more case where the "class" system is made a test of fellowship. The reason I am disfellowshipped is because I did not and would not and could not ride in their little Sunday school wagon. No preacher can come here to preach unless he is a "class" advocate. And this is the "situation" at every place the classes are in operation. All churches and preachers who practice the class system will not fellowship the churches and preachers who oppose the class system, thus making a "test of fellowship."

I am the first one to be withdrawn from by these "elders" (?) I have at-

tended church here over fifty years, have been a member here forty-eight years, done all I could to help the church; made many mistakes during life, but never once thought of backsliding. Now this Sunday school element shows their appreciation of my life's work by "turning me out of the church" (?) What for? Only because I am not a Sunday school man.

Challenge for Debate.

Dan Walton, Cyrus Justice and Whoever It May Concern:

More than three weeks ago I handed you a letter in which was the following proposition: That you select a representative man, the best you have, to come to Browning and meet another representative man to hold a full, fair and impartial debate upon the Sunday school, Bible class subject with its women teachers. So far I have received no response.

Will you accept or reject this proposition? To accept this proposition will prove that you are honest, sincere and want to know the truth. To reject and ignore this proposition will prove that you are not honest, not sincere, and do not want to know the truth. To accept this proposition will give the church and community a chance to know the truth. To reject this proposition will keep the church and community in doubt and darkness concerning the truth. To accept this proposition this document will not go into print. To reject and ignore this proposition this document will go into print to be read by many thousands of disciples, together with other comments, giving a complete statement of the most unlawful and illegal transaction ever pulled off in this section of country, either in church or state.

Never was it known before of any man being condemned and executed by any court without a hearing, or without even being notified before or after that his case was up for hearing (?) Just how so much crookedness can be jammed into one little transaction is a puzzling mystery as you men pulled off when you pretended to "turn me out of church."

More than three weeks have passed since I sent the above letter and no answer yet. The church had nothing to do in "turning me out of church." Who did? It was done by the two men whose names head the above letter, and all because I am not a "Sunday school man." The "classes" were forced in and I was "turned out" without the knowledge or consent of the church and to the great dissatisfaction of many of its members.

We have the man ready and the house in which to hold the debate, but the Sunday school-ites realize it is safer and cheaper for them to keep quiet; they know they are in the wrong this time. The Church of Christ at this place has held three public debates here in the past. They were on the right side of the question in them three debates, but this time they are on the wrong side of the question and they know it.

JOSEPH M. WALTON.

The Apostolic Way

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

CHURCH OF CHRIST

Semi-Monthly \$1.50 Year

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"OUR TEACHING SERVICE"

(No. 2)

Brother Sewell next gives a proposition which he seems to think embodies the issue, so we will take a look at it. "The Scriptures teach that children of God may meet at an hour apart from the hour of worship, and teach the children, dividing them into classes according to their several ability, using women teachers and literature."

It will be instantly noted that evasion, whether conscious or unconscious, seems to have become a habit. Remember, the thing we are investigating is how teaching may be scripturally done when the church is assembled on Lord's day. I wish to emphasize the fact that, in this proposition as elsewhere, Brother Sewell persistently refrains from speaking of what the church may do, and confines his arguments to what a "brother," a "Christian," or the "children of God" may do. Excepting the preaching of the gospel to aliens (commonly called preaching); the teaching of home duties to the younger women by the elder ones, and the teaching of children by their parents, Paul gives instructions for but one kind of teaching, viz: That done by the church when it comes together in one place, which we will find very explicitly outlined by him in the fourteenth chapter of First Corinthians.

It is true that Brother Sewell would find it equally impossible to find any precedent in the Scriptures, either by precept or example, to justify the division into classes, women teachers or literature, even if we were to accept his proposition as it stands, but it serves to obscure the issue, and shift the burden of proof from what the church may do when it assembles and what individuals may do. It is rather shrewd, but it will not serve its purpose: it shall be my task to expose every little dodge like that. Brother Sewell then quotes Deut. 11:18, 19, which he correctly tells us is a "home work," and therefore has nothing to do with what we are now discussing, but he then refers to Deut. 31, in which "Moses commanded them saying, at the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord, thy God, in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, women and children, and thy stranger that is within thy gates, that they may hear, and that they may learn and fear the Lord, your God, and observe to do all the words of this law: And that their children, which have not known anything may hear and learn to fear the Lord, your God, as long as ye live in the land whither ye go over Jordan to possess it." By this quotation Brother Sewell not only admits but proves that in the Mosaic dispensation men, women and children were all taught in one undivided assembly and I will pause to affirm that that rule has never been changed, and challenge the world to deny.

But let us see what application Brother Sewell is going to make of this Scripture. He says: "Yet after the captivity and especially in the days of Christ and His apostles, we find every city and village had their synagogues," and from this he goes on to argue, "In these synagogues the law and prophets were taught to the people every Sabbath day. (Acts 13:14, 15: 15:21). Now the object I have in view will appear in the following question: Is the present system of teaching by the class method any more of an innovation on the command 'teaching them to observe all things, whatsoever I have commanded you?' (Matt. 28:20), and 'bring them up in the nurture and admonition of the Lord' (Eph. 6:4) than was the synagogue on what Moses commanded the Jews?" In his effort to make these cases parallel Brother Sewell overlooks some very important facts to which I wish to call attention. In the first place, the word synagogue simply means neither more nor less than assembly, and has nothing in its meaning to indicate methods of teaching. This manner of assembling began during the captivity; when it being no more possible

for the Jews to gather at Jerusalem for edification, they met in local assemblies, where the teaching done was to the entire congregation, no women teachers being used, and no literature other than the Word of God. Where, oh where, is the similarity to the Sunday school, which without one iota of excuse, violates every precept and example given to direct us how we should teach in the church? I venture to assert that if the teaching in the synagogues had been done in the manner Brother Sewell is trying to defend, Jesus and His apostles would have severely condemned it, for it would then, indeed, have been an innovation equally as iniquitous as the Sunday school.

All of his life, Brother Sewell has strenuously opposed the missionary society and musical instruments in the worship; but in the name of reason and common sense, I would like to know why? If we will just broaden the scope of his query a little, it is hard to imagine a mind so weak that it cannot grasp his self-contradiction. Let us put the question thus: Is the present system of getting the Gospel to the world through a missionary society, or the use of instrumental music as an aid to the song service "any more of an innovation than was the synagogue on what Moses commanded the Jews?" To this, the only consistent answer that can possibly be given, (if we accept Brother Sewell's sophistry as reason) is NO! According to his own method of arguing, Brother Sewell has spent his life in the futile endeavor to keep out of the church iniquitous things, which he has now, in his old age discovered to be all right and justifiable, because the Jews, when in captivity, and prevented from assembling at Jerusalem, met in local assemblies, but in those assemblies did only what Moses commanded them to do.

"Alas, poor Yorick, he is dead; I knew him well, Horatio;" at least I thought I did years ago, when his mental vision had not become dimmed to the light of the gospel, nor his ears dulled to the thunders of its denunciations against those who dared to tamper with its commands; but in the light of the wild glare of his hallucinations, as revealed in his tract, I know him no more; nothing but a grinning skull is left of this once mighty champion of God's truth.

The next thing of note in this wonderful document is the dissertation on "the hour of worship." Of course every Bible reader knows there is no such thing mentioned in the Scriptures as "the hour of worship," but some kind of subterfuge must be resorted to in order to find some time and place for an institution about which the Word of God is as silent as it is about the "hour of worship;" hence the coining of this phrase. If it can be successfully established that there is an hour especially set apart for the worship of the church during which it may not engage in things that are lawful at any other hour, a plausible foundation has been laid for the introduction of the Sunday school service, so-called. Unfortunately, however, Paul only gives instructions for the activities of the church when it has come together in one place (1 Cor. 14:23) without any distinction being made or intimated between what may be done at one hour and what at another. This distinction is one that has been invented by innovators for their own special benefit, and has no higher authority back of it than their own unauthorized assertion. In the definition of his hour of worship, Brother Sewell deftly eliminates teaching, saying: "Worship as here used means the songs, prayers, exhortations, the Lord's supper and contributions." This leaves the teaching out of the worship and leaves the way clear to meet at some other time for teaching, and thus prepare the way for the Sunday school. Almost in the same breath, however, we find this admission: "The teaching service, if properly done, is worship to God." Truly it is hard for those who fight against the truth to avoid falling into their own snares. Therefore it follows with all the force of undeniable logic that "if properly done" there can be no valid reason for not having the teaching service at the same time as the other items of worship, and

the only logical deduction we can make from this statement and the plea for teaching at an hour separate and apart from the "hour of worship" is that it is not "properly done" in the Sunday school, and hence must not be done at the same time as the other items of worship. There can be no escape from this conclusion, and the only sensible remedy is to do the teaching "properly," so that all of the items of worship can be attended to at the same time. By what right does Brother Sewell take one part of the worship out of its appropriate place with all the other items and transplant it into the Sunday school? Brother Sewell has fatally wounded the thing he seeks to defend. He has proved beyond controversy that there is no just reason for separating the teaching service from the other items of worship "if properly done," and has left, as the only reason for such separation that the teaching in the Sunday school is not "properly done," to which we say AMEN.

G. A. TROTT.

Christian Giving

Supporting the Preachers.

First, let us notice the preacher; his worthiness of being supported; his ability to preach, or teach; and his zeal for the work.

Read 1 Cor. 9, giving special attention to the example therein laid down as regards the preacher's part. We find he should give heed first of all to his own self, as did Paul, and keep his body in subjection, lest after preaching to others he himself should be a cast-away. We also know that a man who preaches a doctrine which he does not live up to, cannot do the good he otherwise could, if he also lived it. There is much said through the letters to the churches of ministers of the gospel being commended to other congregations as to their soundness in doctrine and their worthiness of support in this work, and it would be well that every true preacher give some reference as to his life as a Christian when coming to preach at a new place, where he is not known. This would leave out the unworthy preacher who goes about over the country, no congregation claiming him as a member, and refusing to endorse him on account of his ungodly walk or heretical doctrines he teaches. Most of us have met some in this class and know they should not be supported as preachers of the gospel, as they do more harm than good.

Next, the preacher should show by his life that he is willing to preach the gospel anywhere he can, working with his own hands as necessary, for his own support, and by his actions proving to all he is not preaching for a living—not get it into his head that he is too good a preacher to stop and work a little with his own hands, thinking his time wasted, not realizing this time he spends in work will impress that much stronger on those to whom he preaches that there is something to a doctrine for which a man pays his own keep to preach it to others. Paul, the greatest preacher of all, also an inspired apostle, did not seem to think his time used in manual labor for his own support wasted, needing rather to be used in preaching. But seemed to think it would add more force to the preaching he did do and thereby do more good after all.

Now let us see what the other members of the church should do. In the same chapter (1 Cor. 9) we find that God ordained that those who preach the gospel should live of the gospel. Again, Gal. 6:6, "Let him that is

taught in the Word communicate to him that teacheth in all good things." We find an example of this being done to Paul by the Phillipian brethren. (Phil. 4:10-17.) Paul says: "Ye have well done that ye did communicate with my affliction . . . and sent once and again unto my necessity."

If the preacher has a family we should see to their necessity, they should be Christians. (Rom. 12:13.) "Distributing to the necessity of saints." They should show a willingness to work as able and not be idle or busy bodies. And not expect to be supported and live above the average member, for (2 Cor. 8:13, 14) Paul says, "For I mean not that other men be eased and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, and their abundance also may be a supply for your want that there may be equality."

May God help us to each learn and do our duty and be more on an equality as one family should, and all work together, not for personal gain but for the one purpose of serving God and our fellowman more acceptably.

H. V. COATS.
Chillicothe, Texas.

Individual Cup Practice

Some of my objections to what some people are pleased to call the individual communion cup are:

First: The individual communion cup was not placed in the worship by Christ or any of the men who were guided by the Holy Spirit; hence it is unbloodwashed, and therefore, it does not meet the approval of God. Jesus took a cup—not the cups (Matt. 26:27 R. V.)

My second objection to the individual cup is that it was first founded, as well informed brethren know, among the sectarian churches, a people who have never accepted gospel enough to free them from the bondage of sin. It came from them to the first digressives, then from them to the second grade digressives; the line of designation has grown so narrow between the first digressives and the second grade digressives that one could not be sure which side of the line they were on; so the second grade digressives just moved their line out so as to include the individual cup and other things almost as unscriptural. So you see it has come from the wrong direction and cannot be considered for a moment by

those who constitute the Church of Christ.

My third objection to it is that, according to Webster's definition of words, there cannot be such a thing as an individual communion cup. Just as well to speak of a black-white horse or that the man in the road is going both directions at the same time as to talk of an individual communion cup for the meaning of the words "individual" and "communion" are exactly opposite to each other. So the individual cup worship can be nothing more than a pretense. Thus, according to our long cherished motto of "speaking where the Bible speaks and be silent where the Bible is silent," we cannot admit so unscriptural a practice—a practice that is so lacking of the design of the communion cup practice instituted by our Lord. "But," says some of them, "We drink our wine and say we have communed." Yes, and the Methodist preacher sprinkles water on his subject and says he has baptized him, but has he?

My fourth objection to this wicked individual cup innovation is that it made its appearance too late to be any part of the "all things that pertain to life and godliness." (2 Pet. 1:3.) But it, like all other humanisms, is being vigorously pushed by those whose faith in the Word of God and love for Christ is too meager for them to be content with the Lord's order of things, even in His own house. (1 Tim. 3:15.) But, brethren, let's be on the alert and when Satan knocks at the door of the house of our God, with his load of cups, instead of allowing him to come in and unload them, cast a few gospel stones at him and he will flee.

My fifth reason for refusing to worship with the individual cup folk is that if the germ theory is as dangerous as it is claimed to be, especially as is claimed by our weak-kneed brethren, and Christ did not know it, he does not possess the wisdom the Scriptures attribute to him, and, if He knew it when he bound the common cup service (1 Cor. 11:25), He is not the loving, merciful being He is represented to be in the Scriptures. (Eph. 3:19.) It charges Christ either with ignorance or cruelty. I believe neither, but I believe that He is the all-wise, loving and merciful being the Scriptures represent Him to be.

My sixth reason for opposing the individual cup in the Lord's institution is that Christ shed His blood for the union of human beings and not for the dividing of them. (Eph. 2:13, 14.)

My seventh objection to the individual innovation is that the Lord has delegated to no man on earth the authority to say just how much of the fruit of the vine I shall drink when I come to the communion service, and he who assumes such authority endangers his soul. That is left to my own disposition, for Paul says, "Let a man examine himself and so let him eat of that bread and drink of that cup." (1 Cor. 11:28, 29.)

I also object to the use of the individual cup in the worship for the reason it tends to show more worldly pride than humble worship. For one to go in a store or some other public place and drink from a bucket and dip-

per which has been serving the public without any sterilization for probably more than a year, or go to a Fourth of July barbecue and drink at a cold drink stand out of a glass that possibly forty others have drunk out of the same day without any disinfection save to be dipped in a basin of cold water, then demand an individual cup in the communion services for fear of swallowing a germ or for pride or anything else is, to my mind, flavored more with hypocrisy than Christianity. The Bible way—"And He took a cup and when He had given thanks, He gave to them, and they all drank of it." (R. V. Mark 14:23.)

My great objection to the tray of cups that has been introduced into the worship by the weak, puny arm of rebellious man is that it is not only out of joint with teachings of the Scriptures, but it is tampering with the precious blood that our saviour shed on the rugged cross for our redemption which we should hold as one of, if not, the most sacred items in the whole scheme of our redemption, for the life of the flesh is the blood. (Lev. 17:11.) Without the shedding of blood there is no remission. (Heb. 9:22.) Jesus made atonement for us by His own blood. (Heb. 9:12.) Let's be careful and not so depreciate the blood of Christ by the displacing of the Lord's common cup with man's plurality of cups and thereby make the blood of the atonement of no value to ourselves. Let's be watchful. Let's be humble. Let's be obedient. Let's be prayerful and, above all, let's keep all things as shown as in the Scriptures.

F. R. KEELE.

Eldorado, Texas.

Meeting the Sects

During the first fifty years of the restoration movement, our preachers met in public debates, fearlessly and effectively, all teachers of error undertaking to defend their practice.

When the division came over instrumental music, missionary societies, etc., the brethren advocating these things almost entirely left off debating with sectarians, while the brethren opposed to the missionary society as a method of teaching, continued to meet all who dared defend any kind of humanism.

Since the Sunday school advocates have forced a division with their human practice, they are becoming less and less active in their debates with the sectarian world, while the brethren who oppose the "Sunday school," "Bible school," the "Bible study," society as a method of teaching, are having more of their work than the same preachers had before the trouble came. Why? Because we are not afraid of our position; we have no pet theories to protect; are willing to have our practice tried, and are willing to give up any unscriptural ground occupied.

R. F. D.

The Marriage of Aliens

Affirmed that the law of marriage given by the Lord which binds husband and wife so long as they live, so that if either be married to another while the other continues to live, that one becomes an adulterer, is binding upon Christians only.

Affirm: D. L. Shelton,
Deny: George W. Phillips.

Last Affirmative

I have failed to see where Brother Phillips "fully exposed" my argument that aliens are subject to two laws, whereas, Christians are subject to three. In trying to prove that there is only one marriage law and that it is binding upon all men, he overthrows his own argument, as I have shown. Not only has he failed to show how the marriage law can be "separate and distinct" from the Gospel and yet be a "part" of the Gospel, but he has woefully involved himself on this matter. Quoting from his own words he says: "It's (Gen. 2:24) the only marriage law."—"Yes, the law of marriage . . . is a part of the Gospel"—"The Gospel (spiritual)"—"Yes, aliens are spiritually dead." Thus he virtually says that God's primitive law, the only marriage law, is a part of the Gospel, a spiritual law, and as aliens are spiritually dead, they are not subject to the "only marriage law," hence, there is no marriage out of Christ. As 1 Cor. 6:16 shows that there is marriage out of Christ, the seriousness of his predicament is evident. He also says: "This is God's only marriage law, and Christ gave the same law to Christians"—"Christ gave marriage laws to Christians and said they emanated from Gen. 2:24." If Christ's law emanated from Gen. 2:24, it surely must be separate and distinct from Gen. 2:24 and not the "same law," else he has "God's only marriage law" emanating from "God's only marriage law." Even though he says Christ's law and Gen. 2:24 are of equal strength, he says, "The constitution (Gen. 2:24) is preeminent." Perhaps he can tell us how they can be of equal strength yet one be superior to the other and at the same time be "the same law." To extricate himself he must admit that Gen. 2:24 and Christ's law are separate and distinct laws, and in admitting that Christians are subject to the civil law so far as it does not contradict the law of Christ, he has a third law, thus he admits that Christians are subject to three laws, and as "aliens are spiritually dead," dead to the law of Christ, they are subject to only two laws, thus he admits my proposition in full even though he denies it.

Christ's law is stronger than Gen. 2:24 in that it forbids remarriage, whereas Gen. 2:24 does not, as is abundantly proven by the practice of the Jews.

Suppose this "rich alien" has three wives whom he has left in poverty and suffering, which of the three must he return to, and why should the others be left in distress? Suppose this mistreated wife has married again, and desires to become a Christian. Brother Phillips would tell her to leave her husband and his children and go back into her poverty and suffering or else

I was told a few days ago by an elder (?), who is a Sunday school advocate, and a preacher, that any place in the Book where we find "teach," it refers to teaching in the Sunday school. Let us study and see!

Study, teach and taught may be found in the New Testament forty-seven times. I do not think I have overlooked any. Notice the following: as it refers to Christ, two times; apostles, twenty; church, two; gospel, one; men, seven; Apollos, one; Timothy, four; Jews, one; women, three; false teachers, three; nature, one; anointing, two; Gamaliel, one.

Two of the above numbers teach, "not teach." Look them up. The above will show that the man has been steeped in, either, ignorance or fallacy. Therefore, which ever it may have been, he is not a competent, or safe, teacher. But that goes with the Sunday school business.

The only two places in the New Testament where "study" is to be found, are 1 Thes. 4:11; 2 Tim. 2:15. One teaches us to study so we may be approved of God, and so we may be able to rightly divide the word. This, however, was not spoken to the church, but to Timothy, a young preacher. Yet, some want to apply it to a congregation. The other place teaches us to study to be quiet, and to do our own business, or attend to our own business. This, the Sunday school advocates will not do, or there would not be so much chaos in the church!

J. E. McVEY.

be reconciled to her former husband and suffer abuse at his hands. Brother Phillips, "this awful picture portrays your position."

I did not say: "Children are illegitimate because their parents are not Christians." If both are unbelievers, their marriage does not come under the jurisdiction of Christ, hence, does not have to be sanctified by Christ's law, but in coming into the church, under the jurisdiction of Christ, their marriage must be sanctified by Christ's law, else they cease to be married and their children become illegitimate according to the law of Christ.

His argument that because the departing of a disobedient brother does not free his companion, the same is true of an unbeliever, proves nothing, as the disobedient brother and the unbeliever do not stand in the same relation to Christ. As the phrase "bound unto" a wife means married, the phrase "not under bondage" to a wife means not married. If not, why not? Hence, when Paul said "a brother or sister is not under bondage in such cases," he meant they were no longer married.

He says: "Paul's use of 'unclean' means to be deprived of Christian influence, both parents being unbelievers." The case under consideration is not that of two unbelievers, but that of a believer and an unbeliever. The word "unclean" as here used is translated from the Greek word akadrapa (akatharta) and Thayer defines it as meaning, "unclean: in a ceremonial sense, that which must be abstained from according to the Levitical law, lest impurity be contracted." (Thayer's Greek-English Lexicon, Page 21.) This same word is used in Acts 10:28 relative to the Gentiles. Under the Levitical law they were to be abstained from, and Paul says that if the believer does not sanctify the unbeliever, their children are placed in a condition to be "abstained from according to the Levitical law." As an illegitimate child was to be "abstained from according to the Levitical law," was "unclean," (Deut. 23:3) this is the condition in which children are placed under the above circumstances. Then the term "unclean" does mean illegitimate in this instance. Thus proving that as recognition of a marriage under the

ARIZONA NOTES

Study—Teach—Taught

You have completely failed to answer my illustration on the "rich alien," that was your duty. It was your privilege to ask me another, which you have done, and which I will let you answer. But I must insist. In no way have you answered mine, and thereby acknowledge your affirmation untenable.

The condition you portray is one very lamentable, but you will find the same condition obtains in the church. When you answer what you would do with such a condition in the church, you will have answered your own question. Marriage is marriage, and stealing is stealing, whether alien or Christian, and God holds them equally responsible.

Your argument on illegitimacy is amusing. If aliens marry, their children are legitimate; but if they obey the gospel, they become unmarried and their children illegitimate. Is it possible that under Christ's jurisdiction this might come to pass?

You say the phrase, "not under bondage," means not married. Let us try it. The unbelieving alien departs from his wife in the morning, hence, they become unmarried. He reconsiders and returns at night. Does his return make them twain again? If not, why not? Then marriage is a matter of going and coming. You have some strange ideas on marriage.

But you have not answered by argument on this point. I said, two believers married; afterwards, one becomes an unbeliever and demands the other become unbeliever, also, or he will depart. She refuses and he departs. He is now an unbeliever in the worst sense. Does his departing divorce them? If you say, "yes," then those that were Christians can divorce, and you teach otherwise. If you say, "no," then the marriage tie is equally binding on believer and unbeliever, and your proposition falls. You say, the term "unclean" means illegitimate. Paul teaches that the sanctifying influence is through the believer. No believer; no sanctifying influence; hence, unclean. But you say, "unclean" means "illegitimate." Therefore the children of unbelievers are illegitimate, and you stand contradicted.

Recapitulation

We agree that Gen. 2:24 is God's marriage law for all men. ALL men includes Christians. But Gen. 2:24 teaches, "be one flesh," which means no divorce; hence, no divorce is applicable to all men—Christians and aliens. Gen. 2:24 remained uncontaminated for twenty-five hundred years, from Eden to Moses. It continued through Moses until hard-heartedness crept in, and divorce was granted on this account. Hard-heartedness is contrary to righteousness; therefore, Christ abolished hard-heartedness and made his law to Christians conform to the beginning (Gen. 2:24), viz., be one flesh—no divorce. Therefore, the law God gave in the beginning, no divorce, Christ gave to Christians, and makes no divorce applicable to all men and not to Christians only.

I have enjoyed this discussion with Brother Shelton, and trust he will see his error.

GEORGE W. PHILLIPS.

Fourth Reply

We agree Gen. 2:24 is for all men. Therefore, the necessity for Christ to enjoy it upon Christians. What does Gen. 2:24 teach regarding divorce? Answer: Be one flesh. What did Christ teach Christians regarding divorce? Answer: No more twain; what God has joined together let not man put asunder, which means, "be one flesh." Christ gave this law to Christians because it was the law from the beginning, and therefore preeminent, the basis, the source of all marriage law. Gen. 2:24, teaches, "be one flesh," no divorce. Christ teaches the same thing. But Gen. 2:24, was in force four thousand years before the gospel, hence, separate from the gospel. The principles of Gen. 2:24, were placed in the gospel by Christ and became a part of the gospel. That is plain. "Thou shalt not kill," preexisted the gospel, but was placed in the gospel and became part thereof. Why not learn the lesson, that all moral principles are binding on aliens as well as Christians. Your position teaches, that God does not hold the alien responsible. No law, no transgression; hence, he has no way to be lost; no necessity for Christ coming to an alien. But Jesus says, repentance and remission is for all nations. Therefore, God holds aliens responsible for all violations of moral law, of which, "be one flesh," no divorce, is part, and proves conclusively that God holds both Christians and aliens responsible for divorce.

I have shown repeatedly that divorce and remarriage was given the Jews on account of hardness of heart, but Jesus said, from the beginning (Gen. 2:24) it was not so. Hence, conclusively and irrefutably divorce and remarriage are forbidden in Gen. 2:24. That is also plain.

The Apostolic Way CHURCH OF CHRIST

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Want Proof

Brother Clark, I am not going to ask for more proof when you have never given any. No use to cry proof, proof, when there is no proof. Now, Brother Clark cannot help it because he has no proof for his position, but he does not have to teach things he cannot prove. Brother Clark says: "It is easy to object to things and call on the other fellow for his proof. We often assume that we are right on a question, overlook the want of proof for our own position, and throw the burden of proof on the opposition. This is what Brother Morgan does." I deny the charge, and say this is what Brother Clark does. We should always expect objections to anything taught that cannot be proven. Brother Clark makes me think of the Sunday school folks, trying to get our brethren to affirm a negative. Who really is in the affirmative now, me or you? You say Christian's have a right to vote; I deny it and demand the proof. If you cannot prove it, you are wrong and I am right. I believe most all readers of The Way will agree to that, and there will be no use taking up space in this good paper. However, if Brother Clark and the brethren that stand with him on this proposition are not satisfied and demand that I prove my position, I am coming with the proof, when the time comes. I am not contentious, and if Brother Clark wants to take a chance, run a risk, and dabble with politics, that is his business, but we must not teach others to do things that are not written.

Paul says: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. 1:8.) And in the seventh verse he shows that it is not another but some would pervert the Gospel of Christ. Brother Clark asks: "Where does the Bible say or teach that a Christian must not vote?" I have asked you where the Bible says we have a right to vote. I ask you first; now you answer me, and if I am asked to later, I will answer your question. And now for the same reason I might ask you where does the Bible say or teach that we must not use instrumental music in the worship? And why do you not use it? I am not con-

WORN-OUT BUT HAPPY

"The zeal of Thine house hath eaten me up." From Cove, Texas, almost the whole church drove over each night to stand behind the ten days' meeting at Mount Bellview, a Methodist stronghold, even in very busy crop time. Then the forces gathered at Cove. In five days, 13 were baptized; 11 of them were heads of families, two were young ladies, several were gray-headed, three dyed-in-the-wool infidel ancestors represented. At times the audience was so overcome that the singing almost stopped. Let us faint not, our labor is not in vain.

A good impression and favorable comment prevailed in the Methodist community—some of them said we closed too soon. The interest was growing.

I am to go to Dale next, then to Littlefield in Lamb county for the fourth Sunday in July and first Sunday in August.

Brother Duckworth, I am so sorry you are sick, and here is a prayer for you, for your family and for the great work. Be patient, do not worry—God is at the helm.

J. FRANK COPELAND.

P. S.—Brother Johnson can still make one feel like forgetting his troubles. I came by to get a ray of sunshine before the next siege. I am getting it to my heart's content. Rejoice with us. J. F. C.

tending for what the Bible does not teach, but for what it does teach. Brother Clark did use part of one passage of Scripture and that was 2 Pet. 1:3. I wish all would read the whole chapter. We have the seven Christian graces mentioned here. Brother Clark may want to say politics makes eight; I hope not though. Brother Clark says that many of us expect too much of the Bible. I am afraid many of us do not realize that it is our only guide from earth to heaven. Brother Clark says: "In it God has given us all things that pertain to life and godliness, religion and morals. The Book of Revelation is plain enough." Looks like, then, that ought to be just about enough for a Christian. Brother Clark says that civil government is a secular affair; that it has no essential connection with any man's religion. Then, I say, if it is not essential it must be a nonessential.

My reply is now too long, and other questions asked, not under consideration and not on the subject, I will not notice. And unless requested, I shall have no more to say through this paper about politics. But I want to ask that every brother in Christ, who believes it wrong for Christians to vote or hold office, write me a letter as soon as you can. I want your name and address. I will consider it a great favor, and it may be worth much to you some time. Best wishes to The Apostolic Way and its readers. E. F. MORGAN.

New Castle, Texas.

REPLY.

I am writing a reply to several brethren I have received letters from. Brother J. A. Dennis of Georgia, Brother E. C. Clement of California, and others, all criticizing my position on the Christian's relationship to civil government. Since one article from Brother Morgan has already appeared, I think it fair to all that I publish his second article and answer all these brethren through him.

First, I am not desirous of debating this question with Brother Morgan or any one else. Debates properly ar-

ranged and conducted sometimes do good; but a loose, running fight degenerates rapidly into a mere war of words that does more harm than good. We have entirely too much of that sort of thing among us. I am glad to hear Brother Morgan. I shall be glad without reply from me to read his views on the subject. In fact, I wish he or some other writer would take up the subject, analyze it properly, and discuss it thoroughly. The trouble with all these brethren is that they base their entire position upon assumptions that are false. One of them quotes Col. 1:13, "Delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son." The writer then assumes that the "kingdom of darkness" is civil government! This is a fair specimen of his logic. According to this every gospel preacher in this country is trying to convert men from the United States Government to Christ!

Brother Morgan insists that I prove my position, find Scriptural authority for voting. He insists that the burden of proof is mine, and uses instrumental music in worship as a parallel case. Brother Morgan's reasoning is fallacious. The advocate of instrumental music proposes to introduce it into a worship already existing. Hence we ask his authority. Brother Morgan asks me in coming into the church to forsake the civil government, leave it off. I have a logical right to ask him why. To illustrate: I am a school teacher. As such I come into the church. Somebody objects to my business on the ground that it is inconsistent with Christianity. This objector brings the charge, and he should prove it; for in our times, the accused is held innocent till his guilt is established.

Brother Morgan tries his hand on "essentials" and "nonessentials," and again gets his logic fearfully tangled. His conclusion is that civil government is a "nonessential," and, therefore, should be discarded! I wonder. I suppose a farm or a shop is nonessen-

tial to a Christian in a spiritual way, but it may be quite essential in a temporal way. Here is one of the fundamental troubles of all these brethren. They assume as a premise that the church and the express teachings of the Bible are absolutely all a Christian needs in every relationship of life. But they do not live up to it. They proceed as others do to engage in temporal pursuits, to patronize public schools, to make business transactions in legal way, etc. In other words they do not practice what they preach. And worse than this, they propose to write their views on civil government into the creed of the church. Oh! these creed-makers! Brother Morgan wants all who agree with him to write him a letter. I read between the lines in several of these letters the notion that a brother who dares vote in a civil election is guilty of heresy and should be handled by the church.

Since these brethren insist that I give reasons for my views, I shall repeat the substance of what I said some months ago. I analyze the question as follows:

1. There are three kingdoms described in the New Testament, viz: Christ's, Satan's and Caesar's.

2. Christ's and Satan's are spiritual and at every point oppose each other; Caesar's is temporal, social, secular. It does not in its nature belong to either Christ or Satan. It received its power originally from God (Rom. 13), for it is the outgrowth of the family government that God organized in Eden. It deals with man's social interests alone. It has nothing whatever to do with his relationship to either Christ or Satan. Nothing is said directly in the New Testament about a Christian's voting, because such privilege was not in vogue in the Roman Empire. Paul was a citizen of the Roman government. (Acts 22:27-29). As such, he claimed the protection of Rome. As an apostle he commanded Christians to observe every duty then imposed upon Roman subjects, except the matter of bearing arms in war. This he no where expressly forbid, but the spirit of his teachings is against it, evidently because Christ taught it to be wrong to kill an enemy.

3. We live in a government that gives every man the privilege of registering by ballot his choice of officers and measures that are to look after his interests as a member of civil society. He may use this privilege or leave it entirely to others to use for him. It is a man's personal right, and no other man or church has the right to dictate how he shall use it. It should never be made in any sense a test of fellowship or good feeling in a church relationship. I place it on the same plane with occupations, choice of companions, education, or any other social relations. I do not mean to teach that a Christian should do anything as a citizen of his country that is unbecoming to a Christian. My critics must show that a Christian is not a citizen of civil government, that Satan's kingdom is identical with civil government, or that for some other Scriptural reason a Christian cannot take any part in the affairs of such government.

N. L. CLARK

The Sunday School Considered

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the law of the Lord and in his law doth he meditate day and night." (Psa. 1:1, 2).

There is no middle ground in the service of the Lord. (Mat. 6:24.) No man can serve two masters. (Mat. 7:13, 14.) Christ said, "Enter ye in at the straight gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because straight is the gate and narrow is the way which leadeth unto life and few there be that find it."

It behooves us then as travelers to the bar of God, that we be very careful how we walk. (2 Cor. 5:10.) For we must all appear before the judgment seat of Christ.

In this age we have only the New Testament as a guide in religious matters. In Matt. 5:17, Christ said that He did not come to destroy the law but to fulfill it. (Jno. 20:30, 31.) "And many other signs truly did Jesus in the presence of His disciples which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life in His name." (Heb. 2:2, 3.) "For if the Word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great salvation?"

In making our decision how we shall live our religious lives there are two questions we should ask and abide by the answer:

1. What does God say about it?
2. By whose authority shall I act, God's or Man's?

Having definitely decided to act only upon God's authority or teaching, as revealed in His Word, we must then take His Word and learn what it teaches. In Mat. 15:9, Jesus told the Scribes and Pharisees, "In vain do ye worship Me, teaching for doctrines the commandments of men."

Sunday schools, with their divided classes, class literature, etc., can not be an act of faith for the following reasons: Paul tells us in Rom. 10:17, "Faith comes by hearing and hearing by the Word of God." We learn by this that where God has spoken our faith begins. Where God is silent there is nothing to produce faith; therefore, where God has not spoken faith is impossible and inasmuch as God has not mentioned these things I conclude they are an act of faith they are an impossibility; therefore, they do not please God and are sinful, because Paul tells us in Rom. 14:23, "Whatever is not of faith is sin."

Sunday schools with divided classes, class literature, etc., can not be practiced in the name of (by the authority of) the Lord, for in Col. 3:17 we are told, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus." He has never author-

WORK WHILE YOU MAY

"We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed: But in all things approving ourselves as the ministers of God, in such patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the Word of Truth, by the power of God, by the armour of righteousness on the right hand and on the left." (2 Cor. 6:1-7.)

The foregoing was written by Paul to Christians. A stronger plea for doing, now, what we can for pure Christianity could hardly be made.

On all sides men are dying unprepared to meet God; while Christians spend money for pleasure and spend their time making more money to spend for more pleasure, or unneeded luxuries of this life, and in so doing they build obstructions between themselves, their families, and eternal happiness.

My brother, the opportunity is before you to lead some one to Christ, to restore some brother, overtaken in a fault and save a soul from death and hide a multitude of sins. Will you forego the purchase of things you really do not need in order that you may place before some of the lost a statement of their disobedience and their condition? You can. Will you?

We have the names of more than six thousand families, members of the Church of Christ, who are not readers of The Apostolic Way. If we could send the paper to each of these families for eight months or one year, at least twenty-four thousand people, not now reading the paper, would read it, and thousands would be caused to study the Sunday school question and turn from this error; to say nothing of other errors that are condemned and will be condemned in our columns.

The opportunity is before you. Will you rise and meet it, or seal your money behind selfishness and allow this opportunity to pass by you? Six, sending \$1,000 each, will send the paper to this list for eight months. Nine, sending \$1,000 each, would send The Apostolic Way to each of the six thousand families for one year.

Remember that no part of the subscription money goes to the publisher, or editors, or contributors, but every cent is put into the publishing of the paper.

If you can furnish any part of this fund from \$1 up, and do not, you are responsible. You do not owe me an apology; I might be mistaken in who could give to this fund, but our Father in Heaven knows, and we ask each to put the case before Him through Christ and try to act in a way to enable the great Mediator to plead your case before the Supreme Judge.

R. F. D.

ized the Sunday school, it is not, therefore, by His authority.

Before I can legitimately do an act in any person's name I must be in his service. If in his service, I have a right to do what I am authorized to do and no more. What I am not authorized to do I can not do in His name, because I have no authority. Therefore, in the name of the Lord, means by His authority. Inasmuch as the Lord has failed to authorize the Sunday school, etc., I am warranted in concluding that it can not be carried on in the name of the Lord, by His authority.

2 Pet. 1:3, teaches us that, "According as His divine power hath given unto us all things that pertain unto life and godliness. . . . If so, and inasmuch as God's divine power has failed to give us the Sunday school with its divided classes, etc., my conclusion is that they do not pertain unto life and godliness.

Psa. 119:172 reads: "For all thy commands are righteousness." Jesus said (Mat. 28:20), "Teaching them (the baptized believers) to observe all things whatsoever I have commanded you."

by precept or example. Therefore, we must conclude that they are not profitable to the Church of Christ. What think you?

We read, Psa. 9:7, "The law of the Lord is perfect, converting the soul." Paul says (Rom. 1:16), "The gospel is the power of God unto salvation." Inasmuch as we do not find these things mentioned in the law of the Lord, the gospel, could the Sunday school, with its divided classes, women teachers, etc., help the church to convert sinners to Christ? or shall we conclude with James that we have a perfect law of liberty without them? (Jas. 1:25).

But the advocates of these practices claim that the law of the Lord is what they are teaching, and that the women teachers, divided classes, class literature, etc., are the methods used. They claim that God said, "Go teach," but said nothing about the method to be employed. Is that so? Well, my brother, how about the following (1 Cor. 1:21): "It pleased God by the foolishness of preaching to save them that believed?" One says, preaching is teaching and teaching is preaching. If that is so and our women can teach, why can they not preach also? If not, why not? "Study to show thyself approved unto God a workman that needeth not to be ashamed, rightly dividing the Word of Truth." (2 Tim. 2:15.)

T. J. CLARK.

Gainesville, Texas.

The Spirit—When Received

A subscriber writes requesting an article, "dealing with the Spirit, and when it is received." Peter says that Christ was "put to death in the flesh, but quickened by the Spirit." (1 Pet. 3:18). Thus was he quickened by the Spirit; while in the grave. And the Apostle Paul says, "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4). Paul also says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." (Rom. 8:11). When Peter was preaching on the day of Pentecost, he said to all who would accept Christ, "Ye shall receive the gift of the Holy Ghost."

Christ was the only man that received the Holy Ghost without measure; it was measured to the apostles and measured to all other recipients since that time, but we do not receive the same measure of the Spirit that was given to the apostles. We receive all that was promised us, the quickening or life giving force of the Spirit. We were not promised a measure by which we could perform miracles.

Christ said, (Jno. 3:5) "Except man be born of water and the Spirit. . ." Here two elements are brought together in the new birth. Peter says that Christ was quickened, evidently in the grave. Paul says, that the new life comes to us in the watery grave. How? By the same Spirit that raised Christ from the dead.

R. F. D.

Lockhart-Johnson Debate

Questions asked by Johnson and answered by Lockhart.

1. Can a child of God sin and not die? (See Ezk. 18:20).

Answer: Yes. (Gen. 2).

2. Are the sins of a person in or of the body? See 1 Cor. 6:18.

Answer: In the body.

3. If every sin is without the body, what is it that sins?

Answer: Some sins are against the body.

4. Can a child of God get drunk, steal, lie, curse, murder or commit fornication? (See 1 Cor. 10:8).

Answer: No child of God wants to do any of these things.

5. Is it possible for a child of God to know to do good and not do it? (See Jas. 4:17).

Answer: Yes.

6. Has the devil ever caught one of God's children?

Answer: No.

7. Where did the devil get his children?

Answer: By causing people to assimilate with him.

8. Has the devil and his children any part in the tree of life?

Answer: The devil has no part.

9. Does Jesus mean you must eat of his literal fleshly body and drink his literal blood or is Jno. 6:53 what we call figurative speech?

Answer: No.

10. Has God ever born a child outside or independent of his household?

Answer: Saved in a family from Abel to now.

11. Must a person believe in Christ in order to be a sheep in unbelief?

Answer: The Jews as a nation were called sheep.

12. Does Christ give to his sheep eternal life before they follow him or after they follow? (Jas. 10:27.)

Answer: Gives eternal life to the believer.

13. Is faith or repentance a work? (Jas. 6:29).

Answer: No.

14. Is faith and repentance of grace?

Answer: They are God's grace.

15. When a man does what God has commanded him to do, whose work is that, man's work or God's work?

Answer: See Eph. 2:8-10, it is Christian work.

16. What is the object of baptism?

Answer: To declare our death to sin.

17. Do you baptize the body or soul of a man?

Answer: Baptize the entire man.

18. Can a person become a member of the Baptist church without baptism?

Answer: No.

19. Is the Baptist church and the Church of God or Christ the same institution?

Answer: Yes.

20. Can a person be in Christ and not be in the Body of Christ?

Answer: He has to be in Christ before he is fit to be in the church.

21. Is the sinner eternally saved at the very time he believes in Christ or at some point after faith?

Answer: At the time he believes.

VISITING THE CHURCHES

Our visits among the churches have been "brimming full" of interest. The reception given our messages stimulated us to put forth every possible effort to arouse a deeper conception and manifestation of pure, clean, active Christianity. I had but little to say about the innovations with which we are contending, leaving that for another time, or to be handled through the paper.

In June, I made the first ten days' trip since becoming publisher of The Apostolic Way; visited Chillicothe, Medicine Mound, Loco, Turkey, Floydada, Lockney and Abilene; spoke ten times; received over one hundred subscriptions; brethren were liberal in their donations for the paper, and for my support; met brethren from twenty-five congregations; met twenty preachers. It was a great trip for me, and brethren, publicly and privately, stated that the good accomplished was beyond estimate. The central point in my effort was an appeal for the brethren to look beyond their home congregation, and this appeal was received with manifest enthusiasm, and meetings at some places were called at once to consider the opportunities, and how they might meet them. I tried to show that each congregation was responsible for neglecting opportunities of carrying the Gospel to the lost, urging that they use the Lord's plan and organization for the work before them, urging that the examples of the apostles and the approved examples of the churches furnish us a guide for our work.

The insistence, at each place, that I visit them again made me feel that my appeals had been well taken and would bear fruit to the honor of our Lord.

Yes, I wish I could visit the same places at an early date, but it will be many months before I can speak at these places again.

I expect to make a trip in Oklahoma, Arkansas and Louisiana, just as soon as possible. There are many places in Texas that I have not visited. I desire to know every member of the church, and shall meet all I can.

As the fight grows hotter and the paper's circulation larger, the demand for me in the office and in the field seems to increase. The rearrangement of our office work and some plans concerning it has relieved me of some details, and I have more time for field work. I wish I could visit every congregation in every state in which the paper now circulates, and this is not an empty wish but a genuine desire. Its fulfillment will be accomplished as far as my ability will permit me to go.

R. F. D.

unequal to the task of preparing copy or this issue.

We had intended to give special attention in July 15 issue to a number of matters dealing with Texas work. We have quite a bit of manuscript dealing with the Sunday school question, quotations from Sunday school preachers, etc., but have decided to leave this copy over until August 15.

We have much interesting reading for advocates of the Sunday school in that issue. Brethren would be doing a good work to order a number of copies of August 15 issue to hand to brethren worshiping with churches believing in or advocating the Sunday school.

It has been our custom to miss the August 1 issue each year. There are always a number of odd jobs that need to be looked after in an office like ours, and a little time once every six months helps to straighten out many points.

Then the publisher and office force need a few days in which they can relax. So there will be no August 1 issue, but we expect to have August 15 issue out on time.

Some of the churches have neglected to write us whether or not they were going to see to it that some preachers will be remembered by them with one of the New Testaments we are giving to each preacher for ten new yearly subscriptions. Not a preacher in the brotherhood who has not recently purchased a New Testament, but what would feel genuinely grateful to any church that assists him in getting one of these books.

This is a matter that every church and every preacher, we have listed, should be interested in. R. F. D.

Did He Answer Right?

I received letters from two brethren saying he answered right. I believe he did too. I am speaking of Brother Trott's answer to the man at Gorman, Texas. First, it is wrong to worship with the Sunday school folks. Is it any worse than wrong to worship with the Baptist? Second, the Sunday school folks cannot set the Lord's table. Can a Baptist any more than fail to set the Lord's table? Third, the Sunday school folks are not worthy to be called the Church of Christ. The Baptist, Methodist and all other sects are that good are they not? Is it wrong for me to meet and worship God with my brethren? Let us all think.

P. S. HALL, Hamilton, Texas.

Publisher's Notes—Read Carefully

22. After one believes he is saved, should he ever disbelieve or cast off his faith, is he yet saved?

Answer: Yet saved if he ever was saved.

23. Can a dead faith save a man?

Answer: The dead faith of a Christian will not save a man from starving.

24. Will a dead faith save a man from anything?

Answer: No.

25. Can a person who does not believe in Christ sow to the Spirit?

Answer: Yes.

26. What is eternal life?

Answer: God life. (Jno. 17:3).

27. Can a person be saved without God's works or independent of God's righteousness?

Answer: We are saved by grace through faith.

28. Is the Christian under any law at all?

Answer: Under the parented government.

29. Is your body (flesh) a child of God?

Answer: A child by promise.

30. Would it be possible for your soul or inner man to spend eternity in heaven, and your outer man, the body spend eternity in hell?

Answer: No.

31. Did not Israel eat and drink of Christ in coming from Egypt? (See 1 Cor. 10:1-4).

Answer: Typical. L. W. HAYHURST.

Since June 25, I have been on the sick list, in bed most of the time, have answered but few letters, done most of my dictating while in bed, and feel

Announcements and Reports

We are anxious to publish announcements about meetings and debates in advance and then publish reports of results. It is necessary that items for any given issue reach us, at least, ten days before date of publication to insure their appearance. Such announcements or reports should be on a separate sheet, if other matters are mentioned in the letter.

Announcements

J. Romaine Parnell writes that he has changed his address to 1708 Lackawana Avenue, Jacksonville, Florida.

C. C. Heard writes that he has changed his address to Winters, Texas.

W. C. Webb, Meeker, Oklahoma—We have arranged with Brother J. H. Stewart of Abilene to conduct our meeting, beginning Saturday night, July 17. Many thanks for your help. We would be glad for any of the brethren to drop in any time.

T. F. Stewart, Route 3, Box 348, Whittier, California—We have rented a hall, 1137 South Eastern Street, (formerly Pasadena Avenue) Belverde Gardens, Los Angeles, California, for the purpose of meeting and establishing the cause at this place.

We met for our first time July 4. Over twenty brethren were present, encouraging for our first meeting to do mission work. To get to our place of worship from Los Angeles, take the street car at Seventh and Broadway, come to the end of the line, walk three blocks to what is known as the Gospel Hall. We extend a cordial invitation to one and all. All loyal gospel preachers are welcome in our midst. If you have relatives or friends in or around Los Angeles that you are interested in, write me their address, and we will see that they are located. You may save a soul by the use of a two cent stamp, and this will help us. Oh, that the brethren of the East understand the little that we are having in the West where there is so much worldliness, pleasures and the glare of Satan and his work on every side.

Pray for us in this work. We pray that all that have a heart to do mission work will succeed wherever they be, on the Pacific, or Atlantic coast. Brethren are you doing your part? Am I doing my part? We all will have to stand before God and answer this question.

Alva Johnson, Turkey, Texas—Have not been able to set dates for the debates with Yandell and Neuman. Had a good meeting here (Temple). Next to Dozier near Shamrock.

A sister writes from Glover, Oklahoma—Our meeting conducted by Brother N. O. White of Big Fork, Arkansas, came to a close last Lord's day night in June. Three were baptized and three restored.

Brother Charles F. Reese will begin a series of meetings at the Church of

STIRRING THINGS IN GEORGIA

Dear Brother Duckworth:

I have just closed a tent meeting in Atlanta, and we consider the meeting a success in every way. The Sunday school crowd was represented every night, and I did not fail to show its unscripturalness, its failure, etc. The crowd increased each night. Questions were plentiful. Results were good. One soul came to confess Christ, who was to be baptized by Brother Sawyer the next Lord's day.

Brother J. L. Hunton, a preacher and a godly man, took his stand with us, publicly announcing why he was leaving the Sunday school folks. Others who have been worshipping with them will never return to digression again, stating that they will co-operate with the Scriptural work from now on.

Enclosed you will find one subscription to The Apostolic Way. Many others say they are going to renew, or subscribe at once.

I am leaving tomorrow for Rincon, Ga., for a thirteen days' meeting. I will then return home for five or six days to prepare for the eight nights' debate on the Sabbath question, beginning July 24, at or near Henegar, Ala., on Sand Mountain. I am expecting several preachers to be there. If so, we shall talk of the work, and plan much for this field.

I want to thank every one for their part in helping to buy the tent. We still owe \$85.00 on it, so if others wish to help, they may do so by sending to Brother Lampp or myself. It will be appreciated by every one, and will be a great help in this field.

I left this challenge in Atlanta, hoping it will be accepted: "I will meet Brother J. S. Hall or any of the other preachers for the Sunday school, in public debate on the Sunday school question in Atlanta. If they think me unworthy to meet, I will furnish a man." The brethren are determined that the Sunday school people are going to hear the truth, for we believe that there are many who would give up the monster if they only understood. So they must hear somehow.

Preachers who are wanting some place to preach, remember Georgia and Alabama needs you; but if your reputation is bad, stay where you are. We want capable, clean, godly men only.

Union City, Ga. J. A. DENNIS.

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Christ the last Lord's day night in August.

Dear Brother Duckworth:

Brother and Sister R. L. Ludlam are leaving tomorrow for Richmond, Virginia. So please send my paper there instead of here. My address for the next few months will be Richmond.

I am going to make a trip up the East Coast, preaching at about fourteen places where, I have heard, the church is struggling for an existence. J. Madison Wright informs us that the congregations that I am going to visit have no Sunday school. He also says there is very little activity in them, and that they are in a very sad condition. I do not know how my support will be in that section of the country. It has been very poor here as we have only five members. They are all women except Brother Ludlam. Of course, that means that they cannot have the worship after he leaves.

Please send me a few sample copies of The Way to take with me on this trip. I am determined to stand unflinchingly for the Lord's way.

JAS. DOUGLAS PHILLIPS, 3113 Cliff Ave., Richmond, Va.

John R. Freeman, Gunter, Texas—I began a meeting July 2, near Gallatin, to continue twelve days. After that I go to Whitesboro, then near Gunter, then near Rising Star.

R. M. Dawson, Route 1, Judsonia, Arkansas—Brother J. W. Kelley of Abilene, Texas, did the preaching in a meeting beginning Friday night before the first Lord's day in June and continued until the second Lord's day night. One confession and baptism, three confessed their wrongs and returned to their first love. This meet-

ing was held at a school house five miles north of Judsonia, Arkansas, known as Big Four. This is the only loyal congregation that I know of in this part of the country. The brethren and sisters are all rejoicing over the meeting.

One sad thing happened during the meeting—Brother F. C. Cullum, one of the elders, passed away. Brother Kelly spoke words of comfort to the bereaved. Brother Cullum was a loyal gospel preacher, and a warm friend of The Apostolic Way.

We hope to have Brother Kelly with us in 1927, or sooner if possible, for a two weeks meeting. I wish Arkansas had one hundred preachers just like Brother Kelly, we could take it for Christ.

J. C. Osterloh, Sulphur, Oklahoma—D. S. Murphee, Route 10, Tulsa, Oklahoma, has left the farm and wishes to put in his time preaching, and I feel sure he is sound in the faith, a Christian man, and a good gospel preacher.

L. M. Graham, Levelland, Texas—Brother Kyle Mitchell has just closed a short meeting here. A few agreed to meet on Lord's day and worship according to divine instructions. We meet in the court house at 11 o'clock. Glad to have any brethren stop over and worship with us.

Reports

Van Bonneau, Box 143, Hastings, Oklahoma—Closed meeting at Verdi to-night (June 27, 1926). Excellent interest throughout, with one addition and one restoration. Brother Clayton Seymour has been doing the singing, and it was excellent.

Alva Johnson writes from Abilene, Texas—Meeting closed with four additions, five restorations, and two placed membership. The debate with Lockhart was fine. Everybody seemed to enjoy it.

I have a telegram from Goose Creek to meet J. S. Neuman; time for propositions not arranged yet.

J. A. Bradburry, Stroud, Oklahoma—Am entering the second week in a meeting here. One restored.

John J. Smith, Lovelady, Texas—Am in a good meeting at Post Oak, one baptized to date. Am to begin a meeting at Red Neck July 10.

Homer L. King, Deming, New Mexico—Closed a meeting at Garfield June 27. One baptized, and we trust good otherwise done. Am now at Hatch in a meeting. Go next to Rucker, Texas.

W. M. Hunter, Palacios, Texas—Brother J. D. Whitten has just closed a ten days meeting. Good interest, three baptized. He also preached two nights in Palacios to the Sunday school brethren. He left them with tears running down their cheeks. I believe Brother Whitten has sown the seed of the kingdom here.

J. W. Kelly, 762 Pecan Street, Abilene, Texas—Have been preaching at private houses since last Saturday night, June 26, closed here (Little Rock) last night.

Homer A. Gay, Eden, Texas—Closed the meeting here (Robstown, Texas) Sunday night, June 27. We had many drawbacks, in the way of sickness, deaths, rains, etc., and yet I feel that we had a good meeting. Fifteen confessed their sins and four were baptized.

We sure did hate it that Brother Cowan could not be with us any of the time.

We have a fine congregation here. From Bronte, I go to Hamilton for two weeks, then to Bell county for two meetings—then to the cotton patch.

C. F. Reese, Somerton, Arizona—Just closed a meeting near Bard, California, at Ross's Corner. Best attendance I ever had. The people seemed to want to hear the truth in the old way. Many good citizens saw the truth and some obeyed. Sixteen were added to the church. One good man who said he thought he had been a Christian for thirty years, saw the truth and was baptized. They have no house. This brother donated a lot to the church on which to build.

Contradictions and Inconsistencies!

During a recent meeting some of the following inconsistencies and apparent contradictions were presented to the writer by an eccentric old fellow who has spent years studying the Bible in an attempt to show that it contradicts itself.

1. I believe that God does and does not tempt man. (Gen. 22:1; Jas. 1:13.)

Answer. The temptation mentioned in Gen. 22:1 was simply for the purpose of testing Abraham's faith, while James expresses the fact that God tempts no man with evil. No contradiction there.

2. Jesus said that John the Baptist was Elias, but John declared that he was not that prophet. (Mat. 11:14; 17:13; Jno. 1:21.)

Answer. Good! John was not Elias in the sense that the priests and Levites meant—in person, though he was Elias in the sense that Malachi had predicted him; that is, in the spirit and power of Elias.

3. Heb. 7:4 says that Abraham paid tithes to Melchisedec, while Gen. 14:18-20, says that the opposite is true, Which shall I believe?

Answer. Perhaps they interchanged tithes; however, the pronoun "he" in Gen. 14:20, can easily refer to Abraham.

4. I believe that after God created man (Gen. 1:26-28) there was still no man on the earth; hence, the necessity of another creation of man. (Gen. 2:5-7.)

Answer. Wrong again. A general reference is made to the creation of man in Gen. 1:26-28, while a specific account of the same creation is given in Gen. 2:5-7.

5. The world is flat, because it has four corners. (Rev. 7:1.)

Answer. Now, really couldn't "the four corners of the earth" refer to the four points of the compass, namely, north, east, south and west? Isaiah says: "It is he that sitteth upon the

circle of the earth." (Isa. 40:22.) If the earth is in the shape of a circle, is it flat?

6. The Bible says that man has and has not seen God. (Gen. 32:30; 1 Jno. 4:12.)

Answer. Certainly! Jacob meant that he had seen God in one of His many ways of manifesting Himself. Beholding an angel is commonly spoken of as seeing God face to face. (Judges 13:15-23.) But John meant that no man had seen the personal face of Jehovah. (Ex. 33:20.)

7. The men journeying with Saul of Tarsus did and did not hear the voice that spoke to him. (Acts 9:7; 22:9.)

Answer. Jesus says: "And hearing they hear not, neither do they understand." (Mat. 13:13.) Hearing often means understanding. The men with Paul heard the sound of the voice that spoke to him, but they did not understand it.

8. Did Elijah really ascend into heaven? (2 Kings 2:11.) or was Jesus only joking? (Jno. 3:13.)

Answer. Heaven is commonly spoken of as the firmament above. (Gen. 1:14.) It is believed that Elijah ascended into heaven (the firmament above) and thence into Hades, but not into the direct presence of God above. (Acts 2:34.) Some also believe that Jesus, in Jno. 3:13, was speaking about His ascension into heaven to bring the truth down; and that no man had ascended into heaven for that purpose.

9. Why did God place a blind man and woman in the garden of Eden and condemn them for eating of a tree that would open their eyes? (Gen. 3:6, 7, 24.)

Answer. He condemned them for transgressing His law. (Gen. 2:16, 17.)

10. Explain how Noah begat sons and daughters for nine hundred and fifty years after his death. (Gen. 9:28, 29.)

Answer. Search me! I have never read anything like this in the Bible.

11. I do not believe that Joseph's brothers dipped his coat in the blood of a kid.

Answer. Read Gen. 37:31. Too bad. Jesus says, "He that believeth not shall be damned."

VAN BONNEAU.

Passed On

Sister Myrtle Hurst, wife of N. A. Hurst, of Live Oak, near Eden, Texas, died in a hospital at San Angelo Thursday morning, April 29, 1926.

She was baptized into Christ two years ago by the writer.

Her body was laid to rest in the Live Oak Cemetery to await the last call. The writer spoke words of comfort to the immense crowd that gathered at the cemetery.

The floral offerings were beautiful.

Ex-Judge S. V. Wood was born June 1, 1848, died May 28, 1926.

He was married to Miss Sarah McCullough, Oct. 17, 1869, which companion died near four years ago.

Brother Wood had been a Christian for many years, and possessed a strong character.

He had suffered for several months with cancer, which finally killed him. He bore his suffering patiently and did not complain.

His body was laid to rest beside his wife in the Placid Cemetery. The writer spoke consoling words to the assembly. The crowd was large, and floral offerings beautiful.

HOMER A. GAY.

Brother John Potter of Santa Anna, Texas, was born in Floyd County, Georgia, Nov. 12, 1883; came to Texas when a young man; obeyed the gospel in the early part of 1910, under the preaching of Brother J. R. Lane; was united in marriage to Miss Carrol McKinney in September, 1910; departed this life May 9, 1926. He leaves a lonely wife to mourn her loss of a noble husband. Brother Potter was assuredly a Christian. He was a good financier, but was a man who was liberal in support of the cause of Christ. Brother John had no use for any of the modern innovations that are troubling the Church of Christ. He was one who believed what the Lord had said was enough for us to believe and do.

Farewell, Brother John, until we all shall meet you on heaven's bright shore.

Brother J. N. Cowan spoke words of comfort to the bereaved ones at the funeral. May God's richest blessings rest upon dear Sister Potter in my humble prayer.

D. D. ROSE.

A Good Work

We take the following from a private letter to the publisher:

The church here went to the expense of buying a tent last year, and at this

writing and for some past months it has been laying idle; we have only chairs to partly seat it. Wish we might get in touch with some congregation that would be willing to cooperate in evangelizing with the tent.

Had good admonitions at worship this morning. The chapter under consideration was Col. 3. Although we already know the great and good lessons contained in the epistolary writings, we need to have our minds refreshed often. Unless we are constantly guarding our conduct we may expect to gradually slip back into the world. God, through Paul, warned those brethren at Colosse to "set your affections on things above." Oh, how prone we are to pay too much regard to the things of earth, neglecting our spiritual needs.

Our church house is just across the street from the Methodists here. This morning two of their most prominent men came over and listened to what was taught.

Brother Kellems is preaching every Sunday evening here now, and quite a few outsiders are becoming interested in hearing; we hope that he may continue this work. Brother Kellems is fixed financially so that it is not needful to contribute to his welfare, but on the other hand he desires the co-operation of the brethren in order that the outsider may be reached. Much of the teaching is stirring up the brotherhood to a greater realization of the responsibility resting upon us individually, as well as collectively.

I trust that you are also awakening the brotherhood in your short trips. Hoping this finds your family and self well, I am,

Your brother in Christ,
P. S. HALL.

Route 1, Box 1525,
Montebello, Calif.

Gunter College Prosperous

Since during the past session we secured full Junior College affiliation with the State Department of Education, we feel that under favorable crop conditions next session will be by far the best for Gunter College since the war. The policy of the school with regard to the teaching of the Bible will not be changed; that is, the teaching of the Bible will be left to the church and to individual Christians.

We shall be glad to correspond with any who are interested in a school whose students are under the influence of a church that has no Sunday school or other innovations. We hope to have our catalogue ready for distribution soon and shall be glad to send you one on request. Address Gunter College or John R. Freeman, Gunter, Texas.

Do Not Miss It

Read something interesting about Charley Nichol, John M. Rice, Thomas E. Milholland, J. B. Nelson, the Dallas Pearl and Bryan Street Church, J. T. Whitt, and others in

August 15, Issue of The Apostolic Way

Regardless of what you think of the Sunday school question, you should see this issue, and if not a subscriber a post card requesting a sample copy will bring one to you.

Address

THE APOSTOLIC WAY

708 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, AUGUST 15, 1926

Vol. XIII No. 2

TO ALL WHO LOVE THE LORD

To those upon the altar of whose hearts the fires of godly zeal have died, whose souls are filled only with the ashes of a love that has been quenched by the destroying flame of worldly lusts and allurements this appeal will be made in vain, and to such it is not addressed; but realizing that there are thousands of brethren who have simply drifted with the tide of innovations whose swelling flood has been gradually submerging the simplicity of the gospel, and who have never seriously considered the dangers besetting the church of the living God, I am calling upon them to awake from their slumbers, to rededicate themselves to the service of the Lord who purchased them with His own blood, and line up with us in the good fight of faith, contending earnestly for the things that are written.

All that is needed to convince the honest hearted is to hear and read both sides of the controversy now going on and compare every man's attitude with the Word of God. Be as noble as the people of Berea and search the Scriptures daily to see and know where lies the truth and take your stand firmly there. Do not let the quibbling of sophists mislead you, but at every step ask the question which the Lord has put into the mouth of every loyal follower of His: "What hath the Lord answered and what hath the Lord spoken?" Could we possibly have any stronger evidence of conscious guilt upon the part of those who advocate the Sunday school than their cowardice, their false accusations and their refusal to investigate?

In the recent discussion held in Dallas, why did the hired pastors there do all in their power to keep brethren from attending? When Brother Whitt was not able, from physical or other reasons, to continue the debate for the allotted time, why is it that none of them could be induced to take his place? Why is it that the Gospel Advocate, the Firm Foundation, and in fact, all of their papers, have their columns closed to all discussion of as important an issue as this? As Mr. Post used to say, "There is a reason," and the reason is not far to seek. Any sensible person can glance at the situation and give the reason correctly in a moment's time. It is because they are so acutely conscious of their inability to defend their human institutions that they dare not. By every sort of evasion and cowardly artifice they have tried to keep the brethren hood-winked, but they cannot hide the yellow streak nor conceal its cause. They are wrong, and they know it. They have gone down to defeat and disillusionment of some of their followers in every oral discussion that has been held

and their best debaters have shunned taking up the gauntlet. For years we have been challenging their leading editors for a written discussion, but they dare not respond.

The plaudits of the world, the popularity and the hope of gain are stronger than the ties that should bind them to the truth and its defense against all comers. We are calling upon all whose hearts are filled with love of God and His truth to come out from among them and acquit them like men. They can give you the praise of men; we can assure you of the approval of God. Upon their side you will find money and ease; on the Lord's side the heavenly riches of the world to come. You are free to make your choice, but think well before you decide, for the consequences will not be temporal, but eternal. I want every brother, and especially the preachers, to read my review of Brother Sewell's tract, and calmly and carefully note every argument and every criticism, and with the love of God in your hearts, decide this matter and the stand you are going to take as well as the consequences of a wrong decision or a stubborn refusal to yield to the truth.

I wanted to discuss the issue with Brother Sewell, than whom they have no abler man, and in fairness to him, will say he was willing to do so, in the columns of the Firm Foundation and the Apostolic Way, but Brother Sewell could not get their consent, though I am sure he did his best. That is why he got out his little tract and is also the reason I am reviewing it in the Apostolic Way. I have had no desire to take any advantage of Brother Sewell, and the columns of the Apostolic Way are still open and will be always open to both sides at any time the Firm Foundation or Gospel Advocate will take off their padlock for a full and free discussion. They cannot succeed in blinding all of the people, all of the time to their disingenuousness and their slippery ways, nor can they silence us by such a course as they are pursuing.

If they have the truth, they are under obligation to God and man to defend it, and every right-minded person will agree with me. For nearly forty years I have been before you advocating and defending God's truth; about fifteen years of that time on the staff of the Firm Foundation, before it began running after the flesh pots of Egypt, and nearly that long as an editor of the Apostolic Way, and I challenge all men to cite a single instance in which I ever refused to defend what I taught or practiced. I always knew that if I ever flinched or faltered along this line God would hold me responsible, and when I stand at the judgment seat of Christ, I am determined that it shall not be as a traitor or a coward.

G. A. TROTT.

"OUR TEACHING SERVICE"

Brother Sewell next goes on to say, "Does 1 Cor. 14, apply to and regulate the worship of the church today at what I have defined as the hour of worship? There are twenty-four hours in a day and seven days in a week, and only one of these is called the hour of worship in a special manner, then it does not apply to and regulate all the other hours of the week, does it? If we must do, or not do, certain things at that hour, does it follow that we must do or not do these things at all other hours of the week? So then, I think it is plain that if 1 Cor. 14 applies to and regulates the hour of worship, it does not apply to and regulate what we may do at other hours."

In the above I think Brother Sewell almost fooled himself into the notion that he had made an argument, but it would be hard to get any one (at least any one with even a modicum of brains) to see it that way.

If our good brother would confine himself to Bible terms for Bible things he would not stray so far from the truth as he does. "Hour of worship" is something never once mentioned in the Word of God, and we have no reason to think that Paul ever contemplated such an expression—he certainly never used it, or anything that could be construed or twisted into meaning it. It is an invention of the devil to bewilder and delude weak minds to their destruction. Paul positively applies all that he says in 1 Cor. 14 to the church when it comes together in one place, and no distinction is made by him regarding hours, days, weeks, months or years. When the church assembles, at any time, it must be governed by the apostles' instructions, and Brother Sewell's mythical "hour of worship" has no part or lot in the matter.

Having based his entire argument on a phrase of his own coinage, or having borrowed it from some other person whose intent was to make void the Word of God, his whole contention falls flat. Kind reader, just place Paul's language, "If therefore the whole church be come together in one place," where Brother Sewell has interpolated his "hour of worship," and it will be no trouble for you to see how he has stultified himself.

Brother Sewell then goes on to make a very touching and effective appeal for the duty and necessity of teaching the children, to which I am sure all can heartily say, AMEN. The difference between us here is, that I firmly believe God's method of instructing them is the better, while Brother Sewell seems to be of the opinion that a human method transcends such teaching as the mountain overtops the mole hill. Strangely enough, he says: "God forbid that I should say anything that will cause any parent to feel the responsibility of teaching their children the Word of God, less keenly." But what could possibly lessen their feeling of responsibility more than the unctuous reflection that the church is attending to that duty for them? No warrant can be found in the Scriptures for the church assuming a duty that is unmistakably laid upon the parents, and no influence could be greater for imbuing a child with love, reverence and fidelity to the Word of God than proper training by the parents during the week and going with them to the church on Lord's Day, learning how the worship is conducted and observing how faithful the parents are to every command of the Lord.

No other "assistance" could possibly be more helpful in bringing up the child in the way he should go, and no presumptuous invention that man ever devised can ever take its place without detriment to both parent and child.

Brother Sewell then asks: "Is not the church a family? And should it not teach its children?" (John 3:5; 1 Peter 2:2; Matt.

28:26.) It will surely be news to most Bible readers that the church as a family includes the children of its members. Again I would suggest that it would be well for Brother Sewell to confine himself to Bible names and terms for Bible things, and he would avoid misleading himself and his readers. Paul never said the family should bring up the children in the nurture and admonition, but the parents. Why did not Brother Sewell say "parents" instead of "church" or "family?" The reason is too obvious to need stating. I gave the Scripture he quoted, but fail to see any relevance to the issue. To be born of water and the Spirit brings one into the family, but the little children have not been born of water and Spirit. Even Brother Sewell will admit, if pressed, that the new-born babes, mentioned by Peter, are not little, unbaptized children, but new members of the one body—the church. Why did not our brother give us some passage that speaks of teaching the literal offspring of the members of the church and the church's duty of teaching them? The reason is obvious—he knew no such passage can be found in the whole Bible.

Next we come to the attempted argument on division into classes, and concerning this he begins by saying, "The argument here is that Paul says 'prophesy' (teach) one by one that is, but one speak at a time. I frankly admit that that is just what Paul teaches. But I have never seen this transgressed, and I do not think any of my readers have." Even the casual reader may readily see that Brother Sewell is not only making a very sophistical dodge here, but is applying what Paul said concerning the edification, exhortation and comfort of the church to teaching those who are not members of the church. If Brother Sewell has any faith at all in his own argument, why does he not divide the church into classes, when he wishes to edify it, and appoint a teacher or preacher over each separate class? If he were to do this he would at least be consistent with his own exegesis of the passage, but he never does, because he knows it would be howled down as foolish by the very ones who are contending for the Sunday school. Moreover, Paul's idea of speaking one at a time will hardly conform to that of our arguing brother. Paul gave as a reason for speaking one at a time "that all may learn, and all may be comforted;" but all could not learn and be comforted by the instructions of a half-dozen different teachers addressing as many different classes at the same time. Thus we see that he not only misapplies the passage by employing it in a manner that the apostle never contemplated and to persons not within the scope of his admonition, but refuses to apply it to those to whom it is directed and in a way to carry out the object Paul had in view.

There is no possible way for Brother Sewell to evade or smooth over these deviations from the plain teaching of the Scriptures, and my brotherly advice to him is to cease from his evil work lest he be found among those to whom the Lord will say: "Ye have perverted the words of the living God, of the Lord of hosts our God." (Jer. 23:36.)

But let us quote again: "But we have agreed that this fourteenth chapter of 1 Cor. applies to and governs the hour of worship." Not so, my brother; some, who are determined, like yourself, to "make lies their refuge" may so agree, but those who are determined to speak where the Bible speaks and to be silent where it is silent, will continue to be of one mind in affirming that Paul knew better than Brother Sewell what he intended to express and he said it applies to the church when all are come together in one place and makes no exceptions or discriminations as to hours of this or hours of that. That is purely an assumption of Brother Sewell for which he can not find one word of support in all God's Word.

G. A. TROTT.

Do Not Forget

To the Churches That I Have Written:

Do not forget to send your contribution to Brother Duckworth. Please do not think that I was trying to get you to send any certain amount, by asking you to send at least Five Dollars; but I thought, if we all could send that much, the amount would not hurt any church very bad and would help Bro. Duckworth so much. Send what you can, if there is more than enough to relieve his present needs so much the better.

Do not forget that I asked you brethren to write me. I would like to have you say what you think Paul meant in the 11th chapter of 1 Cor., verses 5 and 6, also verse 16. I can

not see, as some say they do, why Paul would say a woman praying or prophesying, having her head uncovered dishonoreth her head, and then turn right around and say it is all right if it is the custom for the shorn hair. I want to know the right about it, and it looks like it surely could be explained. I would also like to know what you think about going to worldly gatherings, feasting every week or so with the world, going to moving picture shows, singing worldly songs at home or elsewhere, you know we are told that if one be merry let him sing psalms; so, can we sing worldly songs too? Does the Bible teach that we can make merry here and have eternal life hereafter? If I am not mistaken, our life is to be spent in another way. What do you think?

I see very plainly, the church is drifting. We do exactly as we are told, in the worship on Sunday; but what about Monday? Are we teaching our children how one should live in their every day life? Are we, ourselves, living as the world does so we could not or scarcely, at least, be distinguished from the world? Are we a separate people just on Lord's day? Brethren, let us be sure we are right in leading our children as God has commanded.

If there are any of the churches that I failed to get name and address of and did not write to, will ask you, too, to send Brother Duckworth a donation. You know of the sacrifice he has made and is making in order that the paper may be published and reach as many people as possible, that many souls may receive the truth and be

saved. If it had not been for The Apostolic Way, we, seven of us, would still be in Babylon; but it showed us the truth and we were willing to receive it. Let us all do our part and help our brother, as it is our duty.

ED SWINDLER.

Bloomfield, Iowa.

Cowan-Whitt

The proposed debate between Brother J. T. Whitt and myself is to be held at Kempner, Texas, beginning on the evening of August 31, 1926. Brethren everywhere are invited to attend. Debate to last four days.

J. N. COWAN.

Look Too Much Alike

July 2, 1926.

Dear Brother Duckworth:

I was looking over The Apostolic Way yesterday, and noticed that you published a clipping from a secular paper, a statement about a Sunday school convention at Cache, Okla., by the Church of Christ at that place. The Church of Christ and Brother G. W. Miller, who labors there half of the time, had nothing to do with that convention. The Christian Church at Cache has the name Church of Christ over their church house door. I find they are abusing our name all over the county, and so if you see something like the above report, you should not publish it until you are sure who it is. Will you please do the cause of Christ the justice that is due it by publishing this correction?

Your brother in Christ,

A. C. HUFF.

We gladly publish the foregoing letter from Brother Huff. We are so sorry that some of the Churches of Christ look so much like sectarians that an unscriptural organization can put over its door, "Church of Christ," and the world does not know the difference.

Brother Huff, if our churches would quit their ungodly practice—substituting a human institution for the Divine—it would not be possible for the organite brethren to deceive the world to believe they are the Church of Christ. But some of the Churches of Christ are so much like the "progressive," "digestive," "Christian Church," the organite brethren that the world is confused, and no wonder! the "Christian Church" has a missionary society for teaching the Bible; the Church of Christ has a Sunday school for the purpose of teaching the Bible; the "Christian Church" folks have a Ladies' Aid Society with a woman selected to preside, take charge of the services, etc.; the Church of Christ have a Ladies' Bible Class with a woman selected to take charge of the service, preside, etc.; the "Christian Church" folks have a Young People's Endeavor Society, or some other young people's organization; the Church of Christ has its young folks' organization such as the Sunday school, baseball or basket ball clubs, young men's prayer meeting, etc. And in these gatherings the same things are done by the Churches of Christ that are done by the "Christian Church."

The world does not see any difference, neither does the Lord.

The Apostolic Way believes that there is but one organization, the church organized for the purpose of conducting, directing, or supporting religious work and worship. We believe that organization to be the Church of Jesus Christ; we believe that it is broad enough, deep enough, and high enough to serve the religious need of every man and woman on earth. We believe that

A DECEPTIVE PRACTICE

When men who have once known the right way determine to turn aside, walk after their own craftiness, they immediately begin to practice deception, not willing to take the full force of criticism that may come to them by openly admitting the facts in the case.

The leaders of the Church of Christ who have carried so large a per cent of the church membership into the Sunday school organization have, on numerous occasions, denied that they have a Sunday school, and with this denial, hide the real facts from their members. And just here we are talking about Ira C. Moore, senior editor of the Christian Leader, and F. L. Rowe, the publisher of the same paper, whose motto, as printed under the caption of the "Christian Leader," is: "Where the Bible speaks, we speak, and where the Bible is silent, we are silent—Thomas Campbell." And we are talking about G. H. P. Showalter, editor of the Firm Foundation, whose published motto is, "Preach the Word . . . speaking the truth in love—Paul." And we are talking to Brothers Allen, Shrigley, Lipscomb, et al., publishers and editors of the Gospel Advocate. And we are talking to Daniel Sommer, his son and associates, in the publishing of the Apostolic Review. And we are talking about J. B. Nelson, in charge of the Pearl and Bryan Street Church of Christ, Dallas; Charley Nichol, J. W. Chism, J. D. Tant, J. T. Whitt and all others taking their spiritual food from the same human trough. Their practice belies their pretensions. In talking among themselves they call it a Sunday school as often as all other names together; they report to the Sunday School Association. Here we give one report just as an example:

"The last Sunday in June found Dallas Sunday schools maintaining their attendance with 36,008 present at the 163 schools making reports to W. N. Wiggins, general superintendent of the Texas Sunday School Association."

Note, will you, please, these people are reporting to the general superintendent of the Texas Sunday School Association. And the reports of the Pearl and Bryan "First Church of Christ" with other churches of the city, are mixed with the Baptists, Presbyterians and others. Now read a report of the Sunday school attendance of two of the churches in Dallas:

"First Church of Christ—Dr. Jones 20, Davis 26, J. S. Bell 10, Nelson 40, G. E. Bell 14, J. E. Walker 6, Mrs. Walker 7, Crawford 24, Sadler 10, Gillespie 17, Rutledge 13, Jackson 50, Richardson 18.

"Oak Cliff Church of Christ—One, 20; two, 32; three, 61; four, 22; nine, 56; ten, 37; eleven, 19; twelve, 20."

Now we give from the same report the total number of attendance of these two congregations, the last Sunday in June, 1926:

"First Church of Christ, 270."

"Oak Cliff Church of Christ, 341."

The "First Church of Christ," better known as the Pearl and Bryan Street Church, membership is several hundred, I have been told something like a thousand members; yet they have only 270 Sunday school students present. What is the matter? Is the majority of their members opposed to the Sunday school, or are they ashamed of it, or does the thing so grate on their conscience that they stay at home until just in time for preaching? And this report fails to tell us just how many members of the Sunday school went home before preaching, and the breaking of bread.

And the Oak Cliff Church did not make any better showing. Brethren, there is something wrong with your "baby;" it is not growing properly. Announce the fact openly that you have another organization, another institution, not in the church; keep it not in secret competition, but bring it out, run a race as to the attendance of the Sunday school and the attendance of the church. Let the old "moss-backs" in your congregation fuss; what do you care about that? They are not keeping up with the times, anyway. Your religious neighbors are getting ahead of you because you are proclaiming that you are going by the Bible, and they, your religious neighbors, having a similar, if the same kind of Sunday school, are not making such a claim.

A human organization cannot, will not, thrive and develop on divine food, no more than will the divine institution thrive, develop and prosper on human food. Give the divine institution the divine food the Lord intended it to have and give your human institutions the human food it so much needs, and there will be such a development of both institutions that men will cease to be members of both; they will either cleave to one or hold to the other. The human institution will bring plaudits, praise and admiration of men; the divine institution brings humility, purity of heart, love, and devotion. The final end of those of the divine institution, allowing its power full sway, will be an everlasting home with God and His Son forevermore. The final end of those devoted to the human institution will be everlasting misery and woe. But I beg of you, publishers, editors and preachers, you who are determined to have the human institution, take it, work with it, live with it, and die with it if you will; but stop your endeavors to contaminate, blight, destroy, the divine institution, the church of the living God; let honest, earnest men and women work with it, live with it, die with it, that they may receive the reward it promises.

R. F. D.

a Christian can find in it all the work he can do specifically outlined by command or example, and that he who builds, supports or encourages a human institution, through which Christians

are to do the work of the church, is thereby denying the efficiency of the church and building human appointments to do Divine service.

R. F. D.

Construction

Brethren, I fear that we may be given to fault-finding to the neglect of constructive work. It is one thing to rebuke the brethren for a lack of love for God, but quite a different thing to hold constantly before them the lovable characteristics of God, and thus to create a genuine love for Him. God gave us our being; He loved us even when we were in rebellion; He provides for all men temporarily; He has given His Son to be despised and crucified for us; He offers to us an eternal home and anxiously desires that we obtain that home. Let us truly convince the people of these facts, and love will be natural and forthcoming. "We love Him, because He first loved us." (1 Jno. 4:19.)

It may be that by causing people to see the ugliness of their misdoings we may cause them to repent. But I suggest that the effective and scriptural process is to produce in the heart a godly sorrow (2 Cor. 7:10), by contrasting with our unworthiness God's unbounded goodness. ". . . the goodness of God leatheth thee to repentance." (Rom. 2:4.) To show one his sins without stressing the goodness of God and His willingness to forgive may discourage that one and drive him farther away from the truth and from God.

If we can show the people that baptism was immersion, we need to say but little about sprinkling and pouring. Sufficient preaching on baptism for the remission of sins will render unnecessary so much open and sometimes offensive opposition to the present prevalent notion that sinners are saved by prayer before baptism. Let us convince our neighbors that instruments are not needed, and we can most successfully do that by improving our singing. If we do our duty toward our children in bringing them up in the nurture and admonition of the Lord, if we take them to meeting with us and see after them when we get there; if we talk to them and teach them at home, those who are contending for a Sunday school will be defeated in one of their most effective arguments. If we will support Gunter College, where the church and individual Christians teach the Scriptures without a human organization and without a class system of any kind, and if we will establish other such schools as circumstances demand, the Bible school system will become less popular. For my part, I should like to see more of the brethren writing along constructive lines and by both word and action showing the people what to do and how to do it, rather than giving so much time—nearly all their time—to abusive opposition to false theories.

More than once Brother Duckworth has told me that he gets but few articles on practical Christian living. I want to insist that we see to it that he never want for material suitable for the instruction and development of Christians in the actual duties and privileges as they are in Christ. How many are willing to do this?

JNO. R. FREEMAN,
President Gunter College,
Gunter, Texas.

THEY ARE BECOMING DESPERATE

When Christ was on earth, the men who fought Him the hardest, and finally had Him put to death, were the children of God, Christ's own religious brethren. His advent into the world was, from the standpoint of man, unpretentious, unimportant, without the marks of distinction that entitled Him to the position of leadership among His brethren. But He never wavered in His denunciation of their ungodly practice and conduct. He looked them in the face and told them they were liars, hypocrites, that they were serving the devil, until the guilty became so mad they put Him to death.

The Apostolic Way began its existence in a very unpretentious manner; it had no home, no place to call its own; it was and is maintained by those who believe its contentions justified. Its editors and publisher find the hardest fight among the people of God. Men who had built reputations by declaring "We speak where the Bible speaks, and are silent where the Bible is silent," are now fighting The Apostolic Way because through it they are asked to practice as well as proclaim this declaration.

These fellows said: "Old Brother Rice is cranky"—and dismissed him and the paper. When Brother Teurman became publisher they said: "Clarence is a good boy, honest and conscientious, and we are so sorry that he is wasting his time with a paper like The Apostolic Way;" and thus they endeavored to hold back from their members the influence of questions as discussed through The Apostolic Way. When Brother Teurman was called from this scene of action, through his efforts to work without sufficient funds, the advocates of the Sunday school became very active and anxious about who should become the paper's publisher. They said: "It will never do to let Duckworth publish the paper, he will ruin it." Others said: "They will never find anybody who will undertake the job, and should anyone undertake it, the paper will not live long."

Please remember that I have the names of individuals, identified with the Sunday school, who said what I say they said in this statement. And step by step I am hereby endeavoring to show how these fellows are fighting The Apostolic Way.

When the paper was moved to Dallas and I became its publisher, the Firm Foundation felt called upon to warn the brotherhood not to be deceived into thinking that the paper would continue its existence; that it was not established, and that they should be careful how they got behind it. You see a big man like G. H. P. Showalter could hardly help feeling the importance of his position. He felt something like the Jewish high priest of Jerusalem, when warning the Jews not to be deceived by the teachings of the lowly Nazarene. Then when we put on a campaign for subscribers and our list began to grow, a whispering campaign was begun and every person in our own ranks,

whom the devil thought might be used in his fight against The Apostolic Way, was approached and advised that the paper's boost was only temporary, and that our activity would only hasten the death of the paper. But when their dire prediction failed to come true, they had to seek elsewhere for excuses. A lot of these fellows (and I can give name of some of them if they want to deny it) have been urging that Brother Duckworth ought to quit publishing The Apostolic Way and spend his time in preaching the gospel, "for he is really a wonderful preacher." Bah! Ye oily tongued deceivers! Your flattering talk, your cunning craftiness, has had its influence upon some of my family in the flesh, but not on me. I know your game; you have no more use for me as a preacher than you have as a publisher of The Apostolic Way. But ply your deceptive and false tactics, the publishing of The Apostolic Way will be continued as long as the cause of the Master needs it. God in His providence will see to it that error and falsehood are fought.

But the salaried pastors of the Sunday school movement are desperate. Like the Jewish Priest, they feel that the success of the pure and unadulterated religion of Jesus Christ means the overthrow of their pastoral money tables, their prestige and their power. They are not only after The Apostolic Way, for they realize that it is only one of the things that is giving them trouble; they are after the preachers, trying to scare them, bluff them, or buy them, and I hope they will succeed with every "weak kneed" preacher, who has not the courage, the stamina, to fight this monster that has destroyed and is destroying the unity of so many of the congregations of the Church of Christ. But they have tried their "wily wiles" upon some preachers and failed. One, Thomas E. Milholland, having forsaken the right way until he has departed from the path of truth so far as to try to buy Alva Johnson with the plums of good jobs, plenty of work. Shame on you, Thomas E. Milholland, with craftiness you tried to catch Alva unawares and failed. But your attempt aroused the "fighting blood" of Alva Johnson and you dare not meet him in an oral debate. You had rather use that old sectarian scheme of instructing the elders to forbid your debating the question at the place where you preach.

But what is the use to go on? These preachers are stooping to every conceivable scheme; they vilify, abuse, misrepresent, falsely accuse us, but the real leaders among them have not the courage to openly discuss their practice, except when they have no opponent.

Yes, we are going to fight, and fight hard. We feel authorized to call these fellows by the names that the Lord called false teachers of His day. We are going to fight fair, but we are going to fight hard. We have here mentioned only a few of the schemes that these fellows are using, but enough to arouse every member who is satisfied with what is written.

R. F. D.

"Art Thou Loyal?"

Did you ever drink branch water, warm, slimy, with green scum floating along the edges? Evidently you never did so as long as there was a cool, clear flowing spring close by. If you ask me what I am talking about, I will simply refer you to the following article published under the above caption in the Firm Foundation, credited to E. M. Borden. This article of Brother Borden's could only be relished by the people who had been drinking the Sunday school "branch water" until they could not appreciate the cooling, invigorating, unadulterated water of life. Read his article:

"Thou who sayest to thy brother, 'Thou art not loyal because thou usest literature in the Bible study.' Dost thou read religious papers and helps of different kinds? Dost thou not tell the brethren what thou hast learned in these papers and comments on certain passages? Art thou not guilty of that which thou accusest thy brother? When thou goest to debate with thy brother, dost thou not take with thee thine commentaries, dictionaries, and other helps so as to be able to edify thy brother and meet thine opponent? Suppose thou hadst been present when Paul's letter came to the city of Rome to be read in the church. Wouldst

thou have decided that it should not be read, as it was not a sermon preached orally? Then, again my brother, when thou takest thy song book with thee, didst thou realize that it contains the truth and can be classed as literature? Wilt thou contend that it should not be brought to the assembly? Why contendest thou that women should not teach a class of children and then have her teach in the assembly when she sings? Art thou consistent?"

Brother Borden knows that the reading of religious papers, using of uninspired commentaries in a religious discussion is not the question at issue. He knows that it is not the use, but the misuse, of uninspired literature that we are fighting. But religiously he has not the backbone to try to defend its misuse and tries to befog the issue by talking about its use. "O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts 13:10.)

R. F. D.

Dodging the Issue

Some propositions, misstatements, deliberate misrepresentations of the is-

sue were sent to me by John M. Rice. I would not be so emphatic but I know John M. Rice—knew when he was writing these propositions that he was dodging the issue, but like all defenders of error, he can put on a "sanctimonious" face and proclaim with hypocritical fervor that he wants to meet the issue. He asks me: "Can you get some Goliath to sign the real issue as it is now stated in these propositions?" Why did he not affirm that it is scriptural to divide an assembly into classes for the purpose of teaching them the Bible? then affirm that it is scriptural to put women teachers over such classes, and use uninspired literature as a text book? That is the issue, and John M. Rice knows it. Or why did he not affirm that "the Sunday school as practiced by the Church of Christ with which I am identified is scriptural?" We have plenty of brethren who will affirm the proposition covering the opposite of these two; but, no, John M. wants to get the proposition so stated that he can keep the wool pulled over the eyes of his brethren by talking about something besides the real issue.

He knows that we believe in teaching the Scriptures and that they should be taught as the apostles taught them,

and as they directed the teaching of them.

He knows that we believe in women teaching privately and not publicly, and that our contention that when they teach a sub-division of the assembly that this teaching is public. He knows that we believe in using literature; he knows that we admit the Bible is literature; he knows that we do not object to a use of uninspired literature, but that we do object to making it a text book when teaching one or more the religion of our Lord Jesus Christ. But John M. Rice does not know how to keep the folks from seeing the truth except by muddying the waters, but even this will not keep all the people fooled all the time.

R. F. D.

Got Us Again

We mean the "printer's devil," or some other creature, individual, person, or combination, and had us commenting on Brother Jernigan's article, when in fact we were commenting on Brother Brown's article in July 1 issue of The Apostolic Way. When I get well and feel like fussing, I am going to the printing office and—well, we will try to keep things as straight as we can.

R. F. D.

Did Not Answer

Brother J. P. Watson writes me under date of July 23, that the Gospel Advocate Publishing Co. had failed to answer the following letter:

Cookeville, Tenn., Route 9,
June 5, 1926.

Gospel Advocate Co.,
Nashville, Tenn.

Dear Brethren:

Here is something I do not understand. A statement sent to me as though I had purchased some of your Sunday school literature to the amount of \$2.40, which I am returning.

I have made no account with the Gospel Advocate by ordering your "Sunday school helps;" therefore I am due the Advocate nothing for Sunday school literature.

If you will prove to me by the Bible that the Sunday school, operating under a plurality of teachers including both men and women, is a Divine institution, having been instituted and authorized by the Holy Spirit through inspired men in New Testament times, then I will cease opposing it and do all I can to help build it up. I quote Brother Allen as follows:

"Recognizing God as the Ruler and Lawgiver, and that no worship or service is acceptable to Him, except such worship and service as He authorizes and commands, no man can claim the 'liberty' to go beyond the things which are written, or to preach or practice anything for which he cannot produce a 'Saith the Lord.' Concerning those who thus look to the Lord, we say: 'And as many as shall walk by this rule, peace be upon them, and mercy, and upon the Israel of God.'" (See Gospel Advocate, June 3, 1926, p. 506.)

1. I ask: Can you show by the Bible that God authorized and commanded the Sunday school class system to be used in the teaching service of the church?

2. Can you give a "Thus saith the Lord" for your practice of the Sunday school class system, operating under a plurality of teachers, including both men and women, in public capacity?

3. Do you not "go beyond the things which are written" when you preach up the Sunday school class system, or when you practice it?

4. Do they "thus look to the Lord" as "Ruler and Lawgiver" who "go beyond the things which are written" in adding things that He neither "authorizes" nor "commands"?

5. Has God not given a specific law of order regulating the speaking "in all the assemblies of the saints" (public capacity)? (See 1 Cor. 14:33, 34, 35.)

6. Will you defend your practice of the Sunday school class system of teaching in open discussion (oral or written)? If it be worthy of practicing is it not worthy of your defense?

If you will affirm that the Sunday school class system is authorized and commanded of God, I will furnish a man that is worthy to negative the proposition. Come, let us settle it by the Bible and end the division that has come over the unscriptural practice. Or, if you prove that the practice is scriptural, then I will agree with you, and then you may look for me to or-

der some of your Sunday school literature.

But the church here has no Sunday school. The Word of God is taught in the assembly each Lord's day, and in the divine order of "one by one," one speaking at a time, and the women are silent, and "learn in silence," as they are commanded. Can this course be wrong?

Your brother in Christ,
J. P. WATSON.

It is strange that these brethren will persist in riding the Sunday school hobby, and yet are unwilling to allow its readers to see both sides of this human manufactured mount. By constantly keeping it whitewashed on one side, they hope to keep their readers believing it to be a white horse instead of a black one, but so it has ever been with those who introduce, maintain and support error.—Publisher.

The Sunday School Considered

In Acts 20:27, Paul declared: "I have not shunned to declare unto you all the counsel of God." Did He declare the Sunday school, with its division into classes and women teachers? "There is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 14:12.) If Paul declared all the counsel of God, and he did not include the above practices, and we know he did not, then we are forced to conclude that they are not of God's counsel. If not the counsel of God, may they not then, be the way that seemeth right unto a man, and be the ways of death? Consider this with the thought in mind that we must all appear before the judgment seat of Christ. Paul says: (Rom. 16:17) "Now I beseech you brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned and avoid them." Is there division in the Church of Christ today? Yes, or no? If yes, what is causing this division? It is a well-known fact that the above practices are causing division the country over. Is it a doctrine or method of God or is it of men? "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9.)

If these teachings are not to be found in the teachings of Christ, then they must be going beyond the teachings of Christ. If not, why not? 2 Jno. 1:9: "Whosoever goeth onward and abideth not in the teachings of Christ, hath not God."

The church existed more than seventeen and a half centuries without the Sunday school. If people were saved for all those centuries without the Sunday school, why can they not be saved the same way now? It might be that this experimenting would displease the Lord so that he would not give his salvation, which he promises to them who obey him, if they follow after these things.

The Spirit says: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:3.) "Behold, I come quickly; blessed is he that keep-

eth the sayings of the prophecy of this Book." (Rev. 22:7.) "I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city and from the things which are written in this Book." (Rev. 22:18, 19.) "The son of man shall send forth his angels, and they shall gather out of His Kingdom (church) all things that offend and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the Kingdom of their Father. Who hath ears to hear let him hear. (Matt. 13:41, 42.)

"Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." (1 Cor. 14:34.) "Let the women 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." (1 Tim. 2:11, 12.) The violation of these commands, and the substitution of the Sunday school without command, precept or example are largely responsible for the divisions in the Church of Christ today.

Questions:

Did God, through the Scriptures, furnish us unto all good works as He said He did? (2 Tim. 3:16), or did He leave some of the details out?

If we may carry on some of the work in our own way, why did God refuse to have respect to Cain's offerings? (Gen. 4:5.)

If we may do as we like about the work, why did God refuse the incense of Nadab and Abihu? (Lev. 10:1.)

If we may use our own judgment, (common sense) in carrying out the commandments of God, why did God rebuke old faithful Moses for using his judgment in smiting the rock? (Num. 20:11.)

Are these old Scripture cases written for our admonition and learning as Paul said, in 1 Cor. 10:11, they were?

If these are so, then when we look upon the last solemn command of Christ, "Go teach all nations," the question arises, will He allow us to carry out the command in our own method or must we handle it like the apostles said to handle it?

Cain made the offering, but it did not please God. Why?

Nadab and Abihu offered incense, but it did not please God. Why?

Stop! Listen! Look!
DR. T. J. CLARK.
Gainesville, Texas.

Important Things

In June 15 issue of The Apostolic Way appeared an article with this headline: "Discipline," written by Brother Homer L. King. I wish to ask all leaders of congregations to read and study this article. I have written

an article or two along this line and have been pleading with all the congregations, where I have preached, to purge the leaven of sin out of them, but it seems that most preachers and elders are asleep on this subject.

we hope to have any influence for good in this world or to be saved in the world to come, we had better wake up, and try to purge the leaven of sin out of the congregations. It is strange to me that we can see the importance of purging out Sunday schools, etc., but can not realize that a congregation that retains members in it who walk disorderly is condemned before God. (2 Thess. 3:6; 1 Cor. 5:6-13.) It appears to me that we are just winking at sin.

The best way to purge the congregations of the leaven of sin is to begin with the preachers, elders and leaders of the congregations. Both preachers and elders are to be examples to the believers. Their families should be faithful. If they teach others to not be conformed to the world, they should be able to show by their own that they are practicing what they preach. If a preacher, or elder, has children who are walking after the lust of the flesh, such as bobbing the hair, bobbing their dresses, painting their faces, smoking and chewing tobacco, they will not have much influence for good. Some preachers and elders have children who are a disgrace to any community. Such preachers and elders had better take a lower seat until they prove themselves worthy of God's people.

The church has no need for men as teachers who do not practice what they preach. If we can not control our own children who will want to hear our instructions on the subject of training children? Suppose a man goes about teaching farmers how to kill out Johnson grass and those whom he has been teaching learn that this man has owned a farm for many years, and has a large family, yet his farm is ruined with Johnson grass. What will they think of his ability to instruct others? This illustration will apply to preachers and elders also. Brethren, if we can regulate the leadership of the congregations, we can easily remove all other troubles.

As a rule, those who act as leaders of congregations have children who are not faithful and they naturally feel tied hand and foot, they can not contend very much against sin in the congregations, when every one knows that their children are not what they ought to be. They are afraid that some one will say: "Sweep around your own door before you try to clean my backyard."

I know we are right in opposing the Sunday school, etc., but we are very badly in error if we do not notice the very cause of all this trouble, viz: ungodliness in the homes of leaders of the congregations. Brethren, let us clean up ourselves and then we can pull the mote out of our brother's eye. Oh, if we could only realize the importance of having a clean church. I am determined to urge the brethren to make up, and try to save the church from eternal ruin. Brethren, let us wake up. D. J. WHITEN.

Stating the Issue

By C. M. Stubblefield.

Within the past few years a division has arisen among the plain churches of Christ. It is but folly to deny this. Every year the lines of demarcation are being more tautly drawn; the middle wall of separation more stoutly built. The day is at hand when the preachers who associate with those churches which make use of uninspired helps in their public teaching will find no welcome in those which do not, churches which do not use them will find no welcome in those which do. Mark my word!

That such a condition is evil, and of the evil one, surely no one will deny. Does no remedy exist? Have we not the men and the means to search out and apply a remedy? The purest hearts, the keenest logicians, and the ripest Bible scholars have, for the past one hundred years been associated with the plain churches of Christ. Not a denomination in Christendom can point to the brains of which we boast: not one can point to purer hearts or more consecrated souls. Why, then, can we not check, yea, destroy once and forever, the evil of division now characterizing us in so many communities?

"Let it alone, and it will die of its own accord" I am gravely told. With me, this lacks much of being a postulate. For the men who say it I have nothing but the highest regard. Their sincerity, their purity of heart, and their wisdom are above reproach. Nevertheless, in my candid opinion, they are mistaken here. Division, alienation, and strife among the followers of Christ are of the devil. He alone is their instigator, their promoter, their sustainer. He knows the power for evil which inheres in them, and he will never allow them to cease except at the end of a hard-fought struggle. Unless brethren are able to cite the history of "its own accord," they must not censure me for my failure to believe that he ever will. I simply have no such history and am, therefore, without faith.

While all know that the division exists, comparatively few know why it is so. In talking with brethren of this matter, I find but few who can state the issue. I have read many pages of what purported to be a discussion of it in which the issue was not remotely touched. Until one can state, correctly state the issue, he can engage in nothing but a "war of words" whose only effect is to bewilder. Let the precise issue then, be stated. Let all its terms be sharply defined. Then let the discussion rage around it until error has fled the field. Truth never suffers from honest investigation. True, it may be "crushed to earth," but it will in time, "rise again," for "the eternal years of God's are hers."

Take the following question and answer, clipped from a recent issue of *The Apostolic Way*, as an example of what I mean by a misstatement of the issue: "Is it wrong for me to break bread with the Sunday School brethren?" Answer: "Yes."

This question, and its answer, both proceed from the false assumption that

HAD A REASON

"Woe unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." (Luke 11:52.)

These lawyers had a reason for interfering with the people understanding the truth. Christ understood them and condemned them. Under date of July 12, 1926, we wrote the Firm Foundation as follows: "Please run the enclosed copy, five-inch double column ad, in the next issue of your paper. Write me at once, stating what each insertion of this ad will cost me, and I will possibly have it run again. I will send check promptly on receipt of bill."

I did not hear from the Firm Foundation directly, but under date of July 23, 1926, I received a letter from Jacobs & Company, in which they state: "We beg to acknowledge with thanks receipt of your order sent to the Firm Foundation Publishing Company, Austin, Texas, of which publication we are the advertising manager. We have entered your order for five inches double column ad, to appear in the first possible issue."

"We enclose invoice for this advertisement, which amounts to \$16.90, but we allow you the discount which we allow to ministers and religious publications, which reduces the amount to \$12.68, after deducting 25 per cent. This is further subject to 5 per cent discount for cash in advance of execution."

The ad was as follows:

DO NOT MISS IT

Read something interesting about Charley Nichol, John M. Rice, Thomas E. Mitholland, J. B. Nelson, the Dallas Pearl and Bryan Street Church, J. T. Whitt, and others in

AUGUST 15, ISSUE OF
THE APOSTOLIC WAY

Regardless of what you think of the Sunday school question, you should see this issue, and if not a subscriber a post card requesting a sample copy will bring one to you.

Address
THE APOSTOLIC WAY
708 Second Avenue, Dallas, Texas

We sent the following telegram:

FIRM FOUNDATION PUBLISHING COMPANY,
Austin, Texas.

August 9, 1926.

"You failed to publish my ad; cancel order, too late now."

R. F. DUCKWORTH.
Reader, can you imagine why the Firm Foundation did not publish our ad? When I talked to some of the brethren about the advisability of spending some money in advertising they said: "The Firm Foundation will not carry your ad; they are afraid some of their members might learn about *The Apostolic Way*, and its address," and it does seem that these brethren were right. G. H. P. Showalter will not accept the truth himself and, like the lawyers in the days of Christ, he is going to stand guard over the minds of his readers, not going to allow them to read *The Apostolic Way*. No sir-ree, not if G. H. P. Showalter can prevent it.

The truth has nothing to lose in the long run from an investigation, fair or unfair. We believe we have the truth; hence we court investigation. G. H. P. Showalter does not court investigation, therefore, he does not believe he has the truth on this question.

Now watch for Brother Showalter's alibi. He has already got his excuse framed up as to why he did not publish our ad, and he will print it if he has the courage, otherwise he may say nothing about it.

R. F. DUCKWORTH.

plain churches of Christ have forsaken their life-long contention for the all-sufficiency of the Church of Christ, and organized an institution separate and distinct from the church. In the commonly accepted meaning of the term "Sunday School," the churches of Christ do not have them. What they do contend for, and the only thing they contend for, is the right of a church, when it, through its God-given elders, sees proper, to group itself according to its mental attainments for a study of the Bible. Throughout his entire life, David Lipscomb contended for this privilege among the churches, but stoutly denied their right to organize any society, either Missionary or Sunday School, for doing any work of the church. And this is the precise position of both the Firm Foundation and the Gospel Advocate this day. No organization, separate and distinct from the church, exists among the plain churches of Christ, except as they exist in human fancy.

"But you teach uninspired literature," I am told. Where, now, I ask in all sincerity, did any one ever see uninspired literature taught among the churches of Christ? And what was the name or title of it? Was it "Buf-

ganized Sunday Schools; they do not teach uninspired literature. They group themselves according to their mental attainments, and make use of uninspired in their study of the Bible. Let the ed comments, or helps, or explanations issue be stated, let the truth be told. They assign the lessons so that all may know what part to study, and they print explanations and comments to assist the people in understanding."—Firm Foundation, May 18, 1926.

Little by little the light is breaking in upon a few, a very few, of the leaders who are responsible for our present division, but, alas, they can make but little headway in bringing their collaborators to a comprehension of the real issue.

Surely Brother Stubblefield is right when he says, "Truth never suffers from honest investigation." That is what we say, that is what every one is compelled to say who speaks honestly. For this very reason we have been urging, begging and insisting upon discussions, more discussions, repeated discussions. If we are wrong we should be driven from the field. If we are right honest men should be glad to know it, and to have others know it.

On the question of literature Brother Stubblefield, like most others, misstates our position, and then builds a theory which he imagines to be an argument upon that misstatement. It has been stated time and again through the columns of this paper and from the rostrum by our leading preachers and debaters that we have no objections to the use of uninspired literature but object to its misuse. And we contend that the comments and explanations referred to by Brother Stubblefield are misused by the Churches of Christ in their class teaching.

The name of the thing does not disturb us. It is the thing itself, with its superintendents, its membership, class officers and other organization paraphernalia, but it is amusing to hear some of these brethren trying to make it appear that the Church of Christ does not believe in the Sunday School, while all over the country the "Sunday School," "Bible School," "Bible study," institutions of the Church of Christ, are reporting to the same Sunday School organization to which the Methodist, Baptist, Presbyterians and other Sunday Schools report. A lame place here, Brother Stubblefield. Something is wrong and it is this wrong we are after, with all our souls we are in dead earnest to have the truth, to find and expose error.

Since Brother Stubblefield rises to speak for the Firm Foundation and the Gospel Advocate will these two papers, or either one of them put him up as their representative for a written discussion of this question with a man we will select and indorse, the discussion to be published through the columns of *The Apostolic Way* and the paper, or papers, indorsing him? We are ready.

R. F. D.

Divorce and Re-Marriage

Under this caption appears an article in *The Way* of February 15, 1926, by D. L. Shelton, in which he attempts to prove that God does not recognize the marriage of sinners. But why attempt to prove such a thing? Just because he has started out to justify the man or woman, who has divorced their first companion and remarried before being baptized, in continuing to live with the second wife or husband. Therefore he must get rid of Rom. 7:3, which says: "So then if, while her husband liveth, she be married to another man, she shall be called an adulteress." Then he must prove that she was not married the first time. But how does he mention of Peter in 1 Pet. 4:11, "If any man speak let him speak as the oracles of God." If so, where has God said that He did not recognize the marriage of sinners? Such a statement is not in the Word of God. Such a statement is pure assumption. But here is why he tries to prove that God does not recognize the marriage of aliens, for he knows that if God recognizes their marriage He also recognizes them as adulterers when they commit adultery. Now let us turn this statement around and see what we have. If God recognizes alien sinners as adulterers, He also recognizes alien sinners as being married, for they could not commit adultery in the sight of God unless they were married in the sight of God, for one must be married to commit adultery. But does God recognize alien sinners as adulterers? We will see.

In 1 Cor. 6:9, 10, Paul says that neither fornicators, nor idolaters, nor adulterers shall inherit the Kingdom of God. Now the eleventh verse, "And such were some of you." Notice he did not say, "such are some of you," but, "such were some of you; but ye are washed, but ye are sanctified." Were adulterers in the sight of God, therefore, married in the sight of God? He says the sinner is dead to the law of God, and that the law of God has no dominion over him. I do not know where he found out such a thing. Now I find (Eph. 2:1) where people are said to have been dead in trespasses and sins. Question: Whose law has the man, who has two wives before baptism, trespassed, that makes him dead in trespasses and sin? Civil law, eh? To be sure it is not. But he is dead in the things that he indulges in, that are wrong in the sight of God, called sin; a few of which are named in 1 Cor. 6:9, 10. And Christians are commanded to put them off. Paul says (Col. 3:7) talking to Christians; "In the which ye also walked sometime, when ye lived in them." In what? In adultery, fornication, uncleanness, lying, stealing. These are the things the old man, or alien sinner, does. Has the alien divorced his first wife and married another? Paul says he is living in adultery (Rom. 7:3), and he must put it away for it belongs to the old man. (Col. 3:5-9.) He first assumes that God does not recognize the marriage of sinners, then tries to twist 1 Cor. 7:15 into supporting the assumption. Hear him; he quotes:

WHITT'S SICKNESS

In the Firm Foundation of June 15, 1926, Brother Whitt tells his readers that he was victorious in the debate held at Dallas April 6-9. If his so-called victory was so easy, why will he not finish the debate? Why will not the Sunday school brethren of Dallas, who stand with him, have the debate finished? We believe Brother Whitt was sick during the debate. We believe that his sickness, in part, was caused by such utterances as the following quotation from Brother Cowan's last speech:

"As I have replied to Brother Whitt's speech, I will spend the rest of my time showing you some of the objections we have to this institution. I will state that it is indeed a serious proposition, when men set up an institution, a non-essential institution, one we can be saved without, and contend for it with a disregard for the consciences of their brethren until they disrupt the body of Christ. And it is they who disrupt the body of Christ, for they all admit that it is something that can be dispensed with and done safely. It has divided the body of Christ, it has alienated brother from sister in Christ. If it had not been for the Sunday school, instead of six days of debating we could have spent the same six days evangelizing the City of Dallas, and could have led souls to Christ. Could we not do that without the Sunday school? Is it essential to salvation? Why are we not in unity? It is because of the Sunday school that we are not in unity. The reason I object to it is because it is not a plant that was planted by our heavenly Father. It trains the child to think more of the Sunday school than of the church because they are taught that they can get more out of the Sunday school than they can get out of the church, that the church has nothing for them. Teaching them with uninspired literature destroys their respect for the Bible, because they are taught that they can get nothing out of the Bible without it. You use the same Scripture text that is used in every sectarian denomination, for which there is no example in the New Testament. Again, those who have the Sunday school are not a free people. Why? Because they have no will, no selection, no volition, in regard to what shall be their lesson next Lord's day. They do not select their lesson text, it is selected about a year ahead of time by the International Sunday School Board, a majority of whom are Darwinians and refused to allow William Jennings Bryan to make a speech before them in defense of Moses's record of the origin of man."

We believe had we been of the Sunday school cause, such arguments as the foregoing would have made us sick, too, but Brother Whitt was not the only one sick, as there were six other Sunday school preachers present who were too sick to take his place.

We have been advised that Brother Whitt spoke to the Hamilton Avenue Church Sunday night following the closing of the debate, which was the first night of his affirmative. It seems strange that he was physically able to speak Sunday night and could not continue the debate on Monday night. His brethren were aware that we anxiously waited until Monday for some one to finish Brother Whitt's affirmative. We believe Brother Whitt had used his last argument and could not go on without repeating himself. We further believe that his brethren could see that every argument advanced by Brother Whitt was successfully answered by Brother Cowan in favor of the principles set forth by us in the debate. We believe that if Brother Whitt had been debating the question of infant baptism and had suddenly become sick that, at least, one of the six preachers, who were present, who stand identified with him, would have taken up the laboring out and continued the debate.

We feel sure that our Sunday school brethren of Dallas realize that their position can not be successfully defended by the Scripture, and for this reason they would not permit the question to be discussed further. We further believe and are sure that we have the truth on the question under consideration, and we offer as proof of our sincerity the pressure we have brought to bear, and are bringing to bear to have the question discussed in Dallas.

We also offer as proof of the insincerity of our Sunday school brethren their reluctance to enter into a discussion of the question, and their refusal to allow the debate held in their place of meeting.

We stand ready to furnish a man to meet any man whom our Dallas brethren may furnish to discuss the Sunday school question in all eight of their places of worship, and if we are as easy to defeat as Brother Whitt would have you think, then they can easily confer a great favor upon a constantly increasing number of disciples dissatisfied with their practice, in this city, by accepting this challenge.

C. A. STARK,
R. O. CONNER,
Elders.

"If the unbelieving depart let him depart, a brother or a sister is not under bondage in such cases." Then he asks, "under bondage to what?" Then answers: "The law of marriage given in the last part of verse ten and verse eleven. Why go to that command? Did you not notice the change made in the parties addressed. Notice the address, verse 10, "And unto the married I command . . ." Then He gives them this command: "Let not the wife depart from her husband; but and if she depart let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife." Then in verse twelve, He addresses some one else as the rest; these are different parties from those addressed in verse 10, and receive a different command for their condition is different. Paul says, "If any brother hath a wife that believeth not and she be cased to dwell with him, . . ." Thus the condition of the brother is stated,

and likewise the sister. Now under this condition what shall they do? Paul gives them a command to stay with them. But another question arises. Suppose the unbeliever leaves, what shall the believer do? Paul says let them depart. Notice he says let them depart. A brother or a sister is not under bondage in such cases. Bondage to what? A command given to someone else or the one given to them? The one given to them, of course. Why not under bondage to stay with them if they wanted to depart? "For God hath called us to peace." But Brother Shelton says: "The only restriction placed upon those who have divorced and remarried before becoming Christians, is that they cannot serve as elders." Why not serve as elders? Because they have more than one wife, eh? But you said that God did not recognize the marriage of sinners. But you now find a passage where he remembers more

than one against them, if they be the ones under consideration. But they are not—just another assumption. Now in conclusion, let me suggest that instead of trying to sell your tract, that you offer a reward for all that are out, get them together and burn them, for fear you mislead some one by your assumptions.

FRANK STARK,
Bradshaw, Texas.

Who Are Qualified Subjects for Baptism?

At this time there seems to be some very erroneous ideas, among some of our brethren concerning the subject of the above head. I learn that there are two and only two laws of pardon recorded in the New Testament Scriptures. One of these applies to the alien sinner and the other to erring Christians. For the sins of aliens, faith, repentance, confession and baptism is the one and only remedy. For the erring Christian repentance, confession and prayer is the one and only alternative. I believe that there is one, and one sin only, that neither of those respective laws will eliminate from their subjects, and that is the sin of blasphemy against the Holy Ghost. Except this one sin, and Christ said: "All manner of sin shall be forgiven unto men." But according to the position of some of my brethren there is another sin pertaining to the alien that is equally as hard to escape as the one

(Continued on Page 11)

A Precious Gift

Dear Brother Duckworth:

I received the New Testament yesterday, and I highly appreciate it. It was indeed a precious gift, but it was a complete surprise to me, for I was not expecting anything for the subscriptions. I will be glad to pay you for it, as I hardly think you are able to furnish a Testament with each ten subscriptions.

I hope that you are feeling much better by this time. I am much stronger but my side is still very weak. I suppose I shall have to undergo an operation sometime.

Remember me in your prayers.

Yours in Christ,
VAN BONNEAU.

Thanks, Brother Bonneau. If every preacher in the field sent the paper as many donations and subscriptions as you send it, it would not be long until we would print sixteen pages regularly, and the paper would be going to thousands of homes not now receiving it.

We are glad you are better. Hope you will not have to be operated on, and suggest that you confer with Dr. T. J. Clark of Gainesville, Texas, if possible, before submitting to the operation.

We are glad you like the style of the Testament. It is a book that every preacher would appreciate, and we will be glad to send one to every preacher mailing ten new yearly subscriptions to us on, or before, September 1, 1926. Please do not forget the date.

R. F. D.

The Apostolic Way CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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Tests of Fellowship

This is a very interesting and important subject. It is also a very difficult subject for any man to discuss with a good degree of satisfaction, especially to many of his readers. All the creed-makers, hair-splitters, and would-be leaders are sure to rise in arms against a writer unless he agrees that their pet ideas should be made tests of fellowship in the church. At the risk, therefore, of being severely criticized by some of my readers, I shall give them at least two articles on this subject, hoping thereby to get some of my brethren to think seriously before they consent to division of a Church of Christ.

The word "fellowship" means partnership. In the strictest sense two persons cannot have fellowship in anything about which they differ. This does not, however, mean that they may not be agreed on other matters. Because my brother and I do not agree on the meaning of the "First Resurrection" does not justify us in dividing a church over it. True, we do not have fellowship on this point, but we do agree on all the essentials to church fellowship. I mention this for illustration.

In 1 Cor. 1:10, Paul says: "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 division among you; but that ye be perfectly joined together in the same mind and in the same judgment." Then he goes on to explain what he meant. They were not to be divided into factions over leaders. It might have seemed reasonable to some of these Corinthians to break up into parties over so important a matter as following the leadership of Peter or Paul or Apollos, especially where these leaders appeared to differ on any matter, but Paul urges them to cling together and be one. Did he mean that it was possible for them to agree upon every detail of faith or practice? Not if we include what they half knew and half thought, or what they simply preferred. If Paul meant to include everything, he violated his own rule, for he discarded his former companion, Barnabas (Ac. 15:39), and he also had sharp contention with Peter. (Gal. 2:11).

We meet brethren nearly everywhere now who are ready to divide a church

over the slightest matter, especially if it involves what they conceive the Bible to teach on some matter of detail. I have heard this passage (1 Cor. 1:10) much overworked by zealous brethren. They first take it to mean that an entire church must absolutely agree on every detail that pertains to the plan of salvation or the work and worship of the church. Next they decide that the Scriptures teach some doctrine that to others is not at all clear. Then in order to preserve the unity of the body, they propose to brand as heretics all who do not accept their pet idea. Finally, nothing is left but open division.

The serious and oftentimes fatal consequences to the cause of Christ in a community of such procedure as I have just described is appalling. Some of the immediate results are loss of respect and love for those with whom they formerly worshiped, hatred and backbiting, and all manner of evil speaking for these heretics, division of property and probably of families, loss of the respect and confidence of the world around, suspicion and fear toward others, especially toward preachers who may visit them, and consequent loss of spirituality and power with God or man. No argument is needed to establish these charges. They are being demonstrated before our eyes all over this country.

The most difficult point in this whole matter is the fact that most of those who would divide a church over a small matter are apparently sincere. No doubt there are designing men among us, as elsewhere, who are anxious to make a name for themselves by becoming leaders of a faction, who are far more concerned about their personal reputation than about the welfare of the church. But my observation has satisfied me that most men among us who lead factions are conscientious and correct in their morals. Most of the moral degenerates who are called preachers among us run with the "big crowd," try to ride the popular wave. This makes it more important that we deal gently with these trouble-makers. But we must remember that the large majority of divisions that have ever arisen in the history of Christianity were championed by men who were upright in character and great in intellectual power. This did not make them correct in their peculiar teachings, but men will reckon with such matters in estimating the value of one's contentions.

Sometimes it becomes necessary to amputate an arm or a leg to save the rest of the body. Likewise, it sometimes becomes necessary to withdraw from one or more members of a church in order to preserve the purity of the body in the eyes of God and other men. But those who thus withdraw themselves from their brethren for any cause should remember that they are applying the last remedy in their power. I should never consent for a surgeon to amputate my limb until I was fully satisfied that all other possible remedies had been exhausted. And I am not at heart right with God if I consent to cast off from His house any brother or sister before every other available means for his redemption has been ap-

Pastor Is Re-Elected

"Special to The News.

"ALTUS, Okla., July 11.—The Rev. J. A. Cullum was re-elected pastor of the Church of Christ at a meeting of the board of elders and deacons. Mr. Cullum's contract with the church expires in September, and he has been re-elected for an indefinite period. He has served as pastor for two years."

The foregoing was taken from the Dallas News of July 12.

Drifting, drifting, drifting. Yes, Brother Tant, some of the Churches of Christ are drifting. Pastors elected, term expired, elected for an indefinite period—not a sectarian church in the country could be more humanized than that.

These located ministers, located evangelists, are nothing more or less than pastors, in the same sense, in the same degree, and often with less spiritual purpose, than pastors of the sectarian churches. Taking charge? Yes, indeed. By whose authority? Man's, not God's. Taking charge of what? The Church of Christ, that has a bunch of leaders, who know absolutely nothing about God's plan, or else they do not care for the blood bought institution of our Redeemer. Pastors, standing between the Church of Christ and the world, causing the church to so degenerate that men and women, who identify themselves with it, where they reside, are in a cold, heartless, human institution.

There are eight Sunday school churches in Dallas, and every one of them have had, or are trying to get, some preacher to take charge of them, thus planting the very seed in the hearts of men and women from which and out of which grew the Roman Catholic Church that recently pulled off such a horrible, disgraceful, ungodly, human performance at Chicago. Some of these very pastors are loud in their denunciation of Catholic performances, and all they lack of doing the same things is having the time to travel as far as the Catholics have traveled. R. F. D.

plied. Furthermore, I should be absolutely sure, as far as it is possible, that I am correct in my position. In determining this, I should prayerfully discard every feeling of a personal nature, I should consider with painstaking care all the Lord has said on the subject in question. I should make sure to distinguish between what the Lord has plainly taught and what I think He probably meant, and I should, before acting, give the accused all the benefit of any honest doubts in the case.

N. L. CLARK.

(To Be Continued.)

Good News From Georgia

A fine meeting at Rincon, Ga., baptized three into Christ. Have a strong congregation at this place. Most every one there are readers of The Apostolic Way, and are sound in the faith.

The church at Savannah was represented two nights with the preacher and several members. Each one expressed himself as enjoying the service.

The church is using its money for the spreading of the gospel; also to help the widows and orphans, and they are doing this fifty-two Lord's days a year. I will return to that field in September or October to preach two or three weeks.

Brother Lampp and family were appreciated by everyone there.

A Georgia preacher has promised to meet me on the Sunday school question some time in September. When all arrangements are made, I will give a report of it. He is from the Nashville Bible School and is a very able man. J. A. DENNIS.

Warlick and the Hobby Riders

In the Gospel Guide for June Brother Warlick makes reference to a "little hobby riding crowd," asking if they compel their women to go to church without clothes. He bases his question on Paul's instruction to the Corinthians, "Let your women keep silence in the churches." This indicates that the "hobby riders" are sticking to the back of his Sunday School hobby. To expose their "ignorance" he tells them that Peter said, "Let her not put on apparel." Unless the "hobby riders" are as ignorant as Warlick says they are, they will show him, if Peter said that he (Warlick) is an infidel, for he does not believe it, or if Peter did not say it he is a perverter, and that in either case he is both in and out for hell.

Brother Warlick further complains at those "hobby riders" because they will not meet him in debate. He says, "They will resort to any cowardly means to keep from meeting me in discussion." I have always liked Brother Warlick, and I am sorry for him, and as I am somewhat of a "rider", a little rough sometimes, they say, if he will buckle this saddle onto his Sunday School hobby he may take the bridle off, and I will ride it through as long a lane as he may choose.

"Resolved: that the Sunday School advocated by Joe S. Warlick is a transgression of the doctrine of Christ, and those who adopt it are without God."

W. G. TUCKER, Affirms

Denies

Let Warlick, or any who will, sign on the dotted line and name the place and time.

W. G. TUCKER,
2923 Quinton St.,
Shreveport, La.

Alva Johnson Not for Sale

Alva Johnson, Turkey, Texas.

Dear Brother Johnson:

"The harvest indeed is great and the laborers are few," i. e., compared to the great need, "few" willing to know nothing but Jesus and Him crucified. Few real good, godly, earnest, constructive preachers now—too many hobby riders striving about words to no profit.

Brother Alva, the souls of men are dying! The devil is busy—using every means at his satanic command to deceive and destroy. Why not you and I leave off this wrangling about "how" to teach and preach, and just go out into the field and do all the good we can in every way we can to as many people as we can, "Become all things to all men that by all means we may gain some."

You have a noble soul in you, a splendid native ability to tell the good news. Now let me beg you to keep out of that "Anti-Tangle." Give us your splendid talents and we will rejoice with you to see the fruit of your labors.

Brother Garner, with tears, told us how you almost completely agreed with him—and hence, with us all—who believe in active, constructive work.

Brother Johnson, I have many calls I cannot fill—answer—but I just cannot and will not recommend these preachers eternally chewing the rag about "classes," "literature," "human help," etc., etc.

They say: "We forbid them because they followed not us?" Christ said forbid them not. Come on, Brother Johnson—like E. W. McMillan, Percy Key outgrew the Gunter College hobby and now busy men. May God bless you in this great work. When I know more of your desire, purpose and plan I shall say more. Till then adieu.

Yours for more and better work in the vineyard of the Lord.

THOS. E. MILHOLLAND.

Dear Brother Duckworth:

Am enclosing a letter from Brother Milholland.

I can not see for my life why Brother Milholland can not see they are the ones "chewing the rag," as he calls it about classes, literature, etc., but just as sure as you see a fellow on a hobby horse, whipping and spurring on every side he will accuse everybody who will not get on with him of "riding a hobby."

Well, I may have ridden several hobbies, but the Sunday school hobby is one I have never gotten on yet. I just can not ride with Brother Milholland.

Brother Luther Garner (the Garner referred to in Brother Milholland's letter) and I did almost agree on everything and I am preaching and debating and contending for the very things Brother Garner and I agree upon. I told Brother Milholland, in my reply, I was ready to defend my faith and practice anytime, that I was open for conviction.

"A LIBERAL GIFT TO MISSIONS"

"Our good sister, Cora M. Brooks, of Maryland, took big stock in the soul-winning business recently. From a letter to me, I give you the following words:

"I am sending draft for \$10,000, and I give it to the glory of God and in memory of my sainted father and mother, W. C. Brooks and Elizabeth P. Brooks."

"I think it is in order here to say a few words in detail. Sister Brooks has not been blessed with an over-amount of this world's goods. She had a brother who went to Texas for his health. He bought a 280-acre farm, and it was willed to her at his death. She came into possession of this farm last fall. She had been sending small gifts to be used where I thought they would accomplish the most good. Just before last Christmas she sent me \$25, \$20 of which went to Brother Ishiguro, and \$5 to Sister Ewing. In that letter she told me about the farm, and asked that I put her on our prayer list that God would bless her to the end that she might do more for the cause of her blessed Lord. This was done. The oil boom came on strongly near her farm, and all land was leased up to it. Then they approached her for a lease. The lease was made, which netted her \$50,200. She at once wrote me that she had \$10,000 for the Lord; that she wanted to give 20 per cent of her net income to the cause of missions. And do you want to know what she did with the rest? She has a brother and two sisters living. She gave each \$10,000, leaving for herself only \$10,200, and from that she paid the income tax. How much this sounds like the conduct of the disciples in Macedonia: 'For to their power, I bear record, yea, and beyond their power they are willing of themselves; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.' (2 Cor. 8:3, 4.) Paul also says to the church at Corinth: 'Your zeal hath provoked very many.' (2 Cor. 9:2.)"

S. H. HALL.

The foregoing is a clipping from the Gospel Advocate, and is given to the readers of The Way because of the fine spirit manifested by this sister. We have many readers and friends, who read The Apostolic Way, who could profit by the example of this sister. Possibly by not so great a gift, but many could give one-tenth this much; others could give less (remember the widow's mite).

I want to call your attention to a statement of Brother Duckworth in the last issue of this paper, headed: "Work While You May." Reread that statement, and with this sister's example before you, sit down and mail your check to Brother Duckworth, telling him to place it to the mission fund of this paper that it may help to send the paper to some 5,000 names we have on file. Help the messages of truth as taught in the columns of this paper to enter new homes that they may purify the hearts of those in error. Remember, brother, you are a soldier for Christ, and as the great Commander-in-Chief bids you follow and work in His vineyard. Let us do the work that lies before us and do it with dispatch and haste. Tomorrow is not ours to plan and do, it belongs to eternity. Today is ours. Let us work while it is day.

R. O. CONNER.

It seems from Brother Milholland's letter he thinks I am about out of work, and if he will hint around that he will divide work with me, I will come over, as he calls it. Now I feel sure that this very thing has pulled several over all right, but as for me, I am working for the Lord, not man.

If I yet please man I am not the servant of Christ, however, I have my time promised as far ahead as September, 1928, have room though for a few winter and spring meetings in both '27 and '28.

Brother Milholland's application of "becoming all things to all men" is quite amusing. Wonder what he would say if Brother A. W. Young should write him a letter from the organ bunch, and say: "Come on over, Brother Milholland," and quote that passage, "Let us become all things to all men that by all means we might save some." Would you go, Brother Milholland? You would not have far to go, would you?

Brothers, I want to say to one and all, I am not for sale. If you will show me by the Bible the Sunday school is

right then I am with you, otherwise I am not.

I understand Brother Lee Sanders (my old friend) is going to work for the bunch that pulled off from the church in Floydada. I had a better opinion of Brother Lee. However, if he does he will surely have to fight or run, for I expect to make the battle hot in Floydada.

Yours for the old paths,
ALVA JOHNSON.

A Serious Suggestion

Dear Brother Duckworth:

It is said that Job's turkey was so poor that when he inflated his lungs in breathing, he had to grip the ground with his toe nails to prevent going up and blowing away, and yet he lived.

Some of us may be approaching that stage of poverty, but I am guessing that at least one member in each family of Christians can, without serious inconvenience or sacrifice, easily afford to subscribe for The Apostolic Way.

Another guess is that The Apostolic Way can be found in the home of nearly all Christians, who are in sympathy with its teachings, if those who are already subscribers were sufficiently interested in the knowledge of God's Word to give a few minutes of time each week trying to get one or more subscribers to the paper. While I am guessing I will risk another. If Christians were as willing to "spend and be spent" for the advancement of the cause of the Savior as they are for the advancement of their individual interests there would be such a revival of true Christianity that it would astonish the world.

Another guess is this: If some well and favorably known member in each congregation would ask each member to give 25 cents each month for Brother Duckworth's support, not one in ten would refuse. And if that is true quite a bit of worry and anxiety would disappear in the Duckworth family. Yes, I know that 25 cents a month is a small sum to give to a family doing as much as they are for the Lord, but I am thinking that if nine-tenths of the members gave that much each month it would be more than he is getting. And while this is fresh in the mind, will you brother, sister, resolve to make a donation on the first of each month to this important work? Make it as much as you please, but make it. It is as much our duty to do that as it is to support the evangelist. Do you not think so? Why is it that the purse strings contract so easily and quickly when the support of the gospel is mentioned, and relax so suddenly and easily when we want something extra for dinner on Sunday? Will some one answer?

J. T. MARTIN.

Preachers, Preachers, Preachers

Please do not forget the preachers. Every subscriber, who has not already done so, should take a personal interest in helping some preacher to get one of our premiums, a splendid New Testament, well bound, big print, thin paper. We are ready to give one to every preacher who sends us ten new yearly subscriptions.

Remember the limit is September 1. A little activity on the part of each subscriber would be appreciated by the preacher, encouraging to the publisher and the persons receiving the paper would be greatly benefited.

R. F. D.

Announcements and Reports

Announcements

David F. Watson, Box 666, Broken Bow, Okla.—Just closed four nights' meeting at Glover, Okla. with good attendance and two baptized. Would like to conduct a few meetings, as my time is not all taken. Am opposed to all innovations and stand for what is written.

George J. P. Masser, Abilene, Texas—I have some time open yet for meetings. I fight sin in every form I find it. I am a reader of The Apostolic Way and glad to see it come.

A letter from Brother A. J. Jernigan advises us that he is now able to do some preaching, could hold a few meetings, but has been unable to hold meetings in so long that brethren generally are not aware that he is able to preach. A man of Brother Jernigan's ability, who has preached as long as he has is desirable in any community, when he is able to preach.

C. L. Fisher, Novice, Texas—We, the church of Christ at Novice, are sending you a donation of \$5 that you may use as you see fit. I wish we could help more, but we are poor in this world's goods and few in number, and no house to worship in. Brethren passing this way are asked to worship with us. We meet at 3 o'clock in the afternoon.

J. W. Lott, Post Oak, Texas—The Church of Christ at Post Oak, near Lovelady, Texas, wants to go on record as being sound in the faith and opposing all doctrines of men. We have here before been misled. Brother Jno. J. Smith of Grapeland, Texas, did the preaching for us in our meeting.

Jas. T. White, Lometa, Texas—The New Testament congregation that we started at Lometa meets each Lord's day at 2 p. m. We expect to have a meeting in the near future. All preaching brethren who are satisfied with that which is written are invited to stop off and preach for us.

Earl W. Carter, Route No. 2, Kingman, Ind. I desire to locate in some of the Southern States, close to a true church where it is healthy, and where fish and game are plentiful. I am a farmer and would buy a small farm, if the country suited me, as I want it for a home. If any readers can give me any information please write me.

W. T. Taylor, Box 93, Elk City, Okla.—I am planning a trip to the South Plains. I want to go as far as Midland, Texas. My route will be by way of Amarillo, Lubbock and Seagraves, Texas. I will come back by Sweetwater. I would like to stop off and preach three or four sermons for each congregation along my route. Brethren desiring me to stop off should write me at once. I will make this trip the last of August.

GOD'S PROVIDENCE AND THE SUNDAY SCHOOL

Years of adverse circumstances and ill health have not shaken my confidence in God's Providence. I still believe the very hairs of our heads are all numbered, and that He marks our every struggle as the sparrow's fall. He knows the power of his grace—His strength is made perfect in weakness. The harder the blows of adversity, the more the power of Christ is magnified—the rough storm makes the calm the sweeter. I am glad you and I do not have to solve all the mysteries of the conflict of life, of good and evil, but can cling to the powerful faith in "all things work together for good to them that love God, to them who are the called according to His purpose."

God's Providence works through His law, natural or spiritual or apparently contrary to either, but harmonious with His design from the beginning.

On the surface it appeared that the organ innovators' almost ruined the church, but a closer study shows there was and is a great blessing growing out of the move—those who will not be content and devoutly happy to worship in New Testament simplicity have a place to exercise their vanity and thus God relieves the church.

Our beloved and lamented Dr. Norman once wrote McPherson, a leading digressive preacher, that he was against him in every inch of the ground, yet he expressed a wish that McPherson would preach in the town (Rising Star, I think) as digressive members were giving the church trouble. The idea was to relieve the church of those who were more anxious to gratify themselves than to humbly worship the Lord. Without question God is able to overrule the evil of one man or of any set of men to His own glory. Thus did He with Pharaoh; thus He is doing with the Jewish nation; thus he did with the organ worshippers, and thus He is doing with the Sunday school idolaters.

Dear brethren, Satan is surely somewhere in this rendering of the body of Christ; he prompted the deed done on Calvary. Then even some of Christ's friends' behavior seemed to emanate from Satan; fear and falsehood had to be repented of in tears. In this great struggle now as priest craft grapples for the popish power, the "Sunday school and pastor system" premises, my heart goes out in prayer for many who want to be honest, but who will need to repent in tears over fear and falsehood. Oh, that they might see the look of the Savior as Peter did. We pity the Judas who has sold out, but he who has made shipwreck of his conscience has nothing to appeal to. Dear reader, ponder well before you take that step; beyond that step is no sweet Christian comfort in time or eternity. As long as you cherish that high respect for down-right honesty, the Bible and the cries of a dying Savior will touch your conscience and outweigh the snares of a vain, popular world. May I plead with you? Please consider your own interest before you barter away, for a mess of pottage, finally and forever, the peace of heaven and home.

J. FRANK COPELAND.

Reports

Sam L. Shultz, Lexington, Okla.—Closed short meeting near Elmore City, Okla., one reclaimed.

N. L. Clark, 2616 Rogers street, Fort Worth, Texas—I am at home from Waco meeting, which closed Monday morning (July 12) with one baptism and one restoration. I leave for Brookhaven, Miss., Friday, July 16.

A. J. Jernigan, Dexter, New Mexico—Preached at the L. F. D. Schoolhouse, about four miles from Roswell, the third Lord's Day in July. One baptism. Preached at Greenfield, two services, July 25, which were well attended.

Alva Johnson, Turkey, Texas—Closed good meeting at Dozier, begin at Quail, July 29. Expect to go to Goose Creek, August 10, to meet Newman, thence to Gunter. Hope you are feeling well by now.

R. F. Pierce, Littlefield, Texas—Our meeting closed Sunday night, Aug. 1, with four baptisms and two restorations. Brother J. Frank Copeland

did the preaching, had excellent attention and good sized crowds. We enjoyed having Brother Copeland with us.

Roy E. Hazelton, Potosi, Texas—Have just closed meeting at Tennyson; ten additions. Am now in a meeting at Dudley, near Potosi.

F. K. Reeves, Marion, La.—Closed good meeting, six baptized and the church and community were greatly strengthened. Brother John J. Smith of Grapeland, Texas, did the preaching. This is the fourth meeting Brother Smith has assisted us in.

Homer L. King, Deming, New Mexico—Closed meeting at Hatch, New Mexico, July 11. Results, one baptized and one restored. This was a mission meeting and we expect to build a congregation there. Go next to Rucker, Texas, near Gorman, to begin a meeting, then to Eden the first two Lord's days in August, then to Lubbock.

T. F. Stewart, Route No. 3, Box 348, Whittier, Cal.—The work at Belverde Gardens is moving along nicely. The Lord's day worship is a real love feast.

"Behold how good and how pleasant it is to dwell together in unity." Psalm 133:1. If the Church of Christ was in unity in the United States the cause would sweep the country for Christ. We will be glad to have any brother stop with us. Remember the street number, 1137 South Eastern street (formerly Pasadena avenue), at the end of the car line, two blocks from the Whittier Boulevard. Brother Ed Kellum preached for the brethren at Montebello, Cal., recently.

Brother W. C. Aytes writes from Abilene, Texas, that he has just made a two months' visit in California. While there had the pleasure of meeting with and preaching for the church at Montebello five or six Lord's days.

T. E. McBride, Thorp Spring, Texas—Closed meeting at Buck Creek, Somervell county, July 25; no additions, rain and other conditions hindered, and crowds were usually small, but interest good. Am now, August 4, at Edgewood, Texas, in a meeting, which began July 30, fairly good crowds and interest. Will go to Cleburne, Texas, from here to help Brother Walker H. Horn in an open air meeting. Want to do all the good I can.

D. F. Cogburn, Gorman, Texas—Brother Homer L. King closed a meeting at Ramsey, near Rucker, Texas, July 25. Four baptized into one body. Was hindered some from rainy weather, but takes more than that to keep people in this section from hearing such a forcible, kind and humble servant as Brother King. In every respect his equal is not easily found. For lack of time he could not assist all congregations where he was wanted. Such men as he must be kept busy in the work of the Lord. Any congregations having differences existing among them would do well to call Brother King. His kind and forcible way of presenting the truth make brethren drop their extreme views of opinions and be united upon matters of faith. May his days be numbered many upon this earth.

Chas. F. Reese, Somerton, Ariz.—Am back in Oklahoma for two months' meetings; came through from Somerton in my car. Stopped at Melrose, New Mexico, and preached for the brethren there. Set the church in order with true elders and deacons. My family and I were with Brother and Sister W. S. Lyons while there. They know how to treat a preacher to make him feel at home. Came to Oklahoma and stopped at a little oil town where Brother Bob Musgrave was in a meeting, then to Hastings and from here will go to Mountain View for a meeting.

Sam L. Shultz, Box 55, Lexington, Okla.—Closed meeting in the Three Sands, Oklahoma oil field. There had never been a gospel sermon preached there before. I succeeded in getting a few brethren together, promising they would keep house for the Lord in the Bible way. Will go back in September and preach for them again. Go

north of Wilson, Okla., for my next meeting.

Homer L. King, Deming, New Mexico—Closed meeting near Gorman, Texas, July 25. Rain hindered some, but the interest was splendid throughout. Baptized four and the church seemed much strengthened. This was my second meeting with these good brethren, and I enjoyed it very much. A fine band of Christians. Success to the Way.

W. H. Offill, Route No. 1, Goldsboro, Texas—Meeting began here July 10, continued until the 18th. Brother Sidney W. Smith of Abilene did the preaching. Crowds increased each night. Sunday school brethren attended throughout, but held their peace until the last night. Brother Smith read 2 Cor. 13:5: "Examine yourselves, whether ye be in the faith. Prove your own selves." After answering a question handed him: "Can you give a Bible reason for not using the organ or other musical instruments in the church?" he proved the literature, the dividing the assembly into classes, having women teachers, all to be in the same class with those who use the organ. After services closed the Sunday schools folks gathered around Brother Smith and tried to tangle him with questions. Brother Smith pressed them hard, trying to get them to put up a man to defend them, but after making many excuses they failed to put up their man.

John Sanders of Gunter has been in a splendid meeting at Farmers Branch. One of the brethren took us the last night and by sitting in the car I stood the trip very well, and heard a splendid sermon. If Brother Sanders preaches all the time as he did that night he will never make a "big preacher," having already arrived at that point.—R. F. D.

WHO ARE QUALIFIED SUBJECTS FOR BAPTISM?

(Continued from Page 7)

mentioned above by Christ. They tell me that if the alien sinner has two or more living wives, that it disqualifies him for baptism, that he is living in adultery. I think this a very grievous error. To refuse baptism to the alien sinner is to close the only avenue of escape from sin, and is therefore, the equivalent of placing him in the same category of sin as the blasphemer of the Holy Ghost. That is not all. To refuse baptism to the alien sinner is to obstruct the Divine law of regeneration and reconciliation that Christ bequeathed to him by the sacrifice of His precious blood. I would be afraid to take a position that would obstruct a law of God created by the sacrifice of his Son.

But says one, repentance is a prerequisite to baptism. That is very true. People must repent. But what is repentance? Repentance is turning away from, forsaking one's former sinful life. I am afraid that my brethren who hold the above position do not fully distinguish between repentance and restitution. They get the idea that the alien sinner must restore just the

same as the erring Christian. This is a very great mistake. There is not an account in all the teaching on the subject of regeneration and reconciliation, where the alien sinner is taught or commanded to make any further restoration than is required in his obedience to the gospel. If Christ and the apostles did not teach and command it as an evidence of their repentance why should, and by what authority, can man demand it?

But let us dig a little deeper into this subject for it is important. Christ evidently knew at that time "all manner of sin" and abuse of mankind were being perpetrated. He knew that the world had reached its culmination, in degradation and sin. It had reached the point, to where it was adjudged by one no less than Christ himself, that there was "none righteous, no, not one." It had come to the point where a truly righteous man was not permitted to live. It had reached the stage where the adulterer, the thief and the vilest murderer received far greater protection and safety than the perfect, spotless and immaculate Son of God. Think of such a condition of sinfulness! There must be something done to relieve this horrid condition. Christ's mission was to create a scheme of redemption for this hopeless and helpless sin-cursed world. Did He demand restitution? Oh, no, not once. Why? For various reasons. If they could have restituted for their sins, they could have reconciled themselves to God, without the aid of Christ's sacrifice on the Cross and, therefore, they would have robbed Him of the glory and thwarted God's eternal purpose from the foundation of the world. But as shown above the world had reached its darkest hour. The time had arrived for God to act. The time had come for Him to reveal His hidden mystery purposed in Christ Jesus from the foundation of the world. The time had come for God to demonstrate His boundless love for humanity in a final and unmistakable way, by suffering His beloved and only begotten Son to go to the Cross, suffer and die to do something for a people that they could not do for themselves—restitute for their sinfulness. Was this sacrifice unconditional? Oh, no. What were the conditions of the restitution made by the sacrifice of Christ's body? Here is it: "He that believeth and is baptized." "And they said unto Peter and the rest of the apostles, men and brethren what shall we do? Then Peter (who was entrusted with the conditions of pardon) said unto them, repent and be baptized every one of you (regardless of your sin or number of living wives) in the name of Jesus Christ for the remission of sins." It is plain, from the above that this large audience was composed of vile sinners. The apostle Peter laid to their account one of the most atrocious crimes that was ever perpetrated by the hearts and hands of men—the crucifixion of the Lord of heaven. Surely if those criminals were considered gospel subjects, the man with two living wives need not fear. But regardless of their sins or crimes this vast multitude were all commanded to do the same thing or comply with the same conditions. This proves my statement at the outset

that the New Testament gives one universal law to sinners.

And now a little more on this subject and I am through. The objection is raised that the family is a Divine institution and that "what God has joined together let not man put asunder." Man ought not to put asunder what God has joined together. But I want someone to point out to me the law by which God makes the family of an infidel a Divine institution, or by what law does He join together, in the sacred bond of matrimony, two unbelievers? As strong as some of my brethren teach those things they ought to be able to point out their authority. The mistake all along the line that those brethren make is that they try to make "the law of the Spirit of Life in Christ Jesus" applicable to alien sinners or the outside world. When Paul said that a man was bound to his wife as long as she lived, he referred to the subject of Christ's Kingdom, and not to alien sinners.

To my mind the greatest sin of alien sinners in the mind of God, is his rejection of Christ and his rebellion against His kingdom.

Route No. 2, R. M. MICKLE. Waco, Texas.

Divorce and Re-Marriage.

"A certain man marries a wife and after two years she divorces him and marries another, the former husband also, after several years, marries again. He lives with his last companion a good many years, and then he and his last wife obey the gospel and continue to live together. Question: Are they living in adultery?"

The above is the first paragraph in February 15 issue of The Way. Brother D. L. Shelton, of Dallas, Texas, in writing on the above subject, was evidently trying to console this "certain man" by the way he writes concerning the case. He says the answer depends on whether or not God recognizes the marriage of sinners by the law of the Spirit. Then he proceeds to try to show that God does not recognize such marriage. Brother Shelton should have lived in the time of John the Baptist so he could have kept him out of that trouble, which resulted in him being beheaded. "For John had said unto him (Herod) it is not lawful for thee to have her." (Matt. 14:4.) Did John presume to tell Herod that it was not lawful from the standpoint of civil law or was it his knowledge of God's law? Paul said: "The woman which hath an husband is bound by the law of her husband so long as her husband liveth, but if her husband (be separated by divorce? No.) be dead, she is freed from the law of her husband." (Rom. 7:3.) Is the husband not equally bound to the wife so long as she liveth? If not, God requires more of the woman (the weaker vessel). "But I say, unto you that whosoever shall put away his wife except for fornication and marry another, committeth adultery." (Matt. 19:9.) This is the language of Jesus. Shall we not abide by it? (Rev. 22:17.) "Whosoever will, let him take of the water of life freely. . . ." How many more does this "whosoever" include than the same word "whosoever" in

Mat. 19:9? Brother Shelton's reasoning on 1 Cor. 7:12-15 does not teach the question he is discussing as the context clearly shows. Remember he is trying to show that God does not recognize the marriage of alien sinners and gives 1 Cor. 7:12-15 as proof, where Paul speaks of the brother or sister, who is a believer and has a companion who is an unbeliever—the believer sanctifying the unbeliever—as though Paul taught Christians that they could go out and marry unbelievers. Such a thought is foreign to Paul's writing and would be a contradiction to the instructions in 1 Cor. 7:39. Paul reasons that if one hears the gospel call and the other does not, and the unbelievers want to remain, allow them to do so; if they want to leave, allow them that privilege also, for God has called us to peace. (1 Cor. 7.) I agree with Brother Shelton that all the law that alien sinners are under is the civil law as long as they live separate and apart from God. But we should remember that God is supreme and has a perfect right to say whether he will accept a person in the same condition that the courts of the land will recognize. God's ways are higher than our ways. (Isa. 55:9.) I have never heard of any man being tried in civil courts for looking on a woman to lust after her, but Jesus said that the man guilty of this had committed adultery already with her in his heart. The laws of our land have become very lax, and, because of the hardness of the hearts of the people, are granting divorces for almost "every cause." It was not so, is not so, will never be so with God. When the preachers learn to let God speak and then listen, and quit offering all kinds of apologies for men and women who trample under their feet the law of Jehovah, but on the contrary will raise their voices against this great sin of divorce, we may expect more of our civil laws.

B. J. PARKER.

Sherman, Texas.

Passed On

Thomas Jefferson Morrison was born July 23, 1859. In 1896 he was married to Miss Emma Ragan, to whom were born two boys and one girl, who, with his wife survive him. About seventeen years ago he and Sister Morrison heard Brother A. E. Freeman preach the gospel. They gladly accepted it and were baptized into Christ. It was characteristic of Brother Morrison to accept truth when he learned it, and his devotion to it ever afterward was indeed beautiful. His desires and aims were to be a true Christian, and he came as near being one as any one with whom I have ever associated. His greatest worries were over the unsoundness of the churches and their unwillingness to accept the whole truth. The life he lived made death to him a gain, for he spent not his time for things that are vain. His Christian wife and children can not but mourn, but "Not as those who have no hope." "Blessed are the dead who die in the Lord." The Morrison family, to me, have been true friends, and I shall ever have a grateful remembrance of them.

W. G. TUCKER.

"Are They Honest?"

In the Firm Foundation of July 13, 1926, Brother J. T. Whitt, in reply to my article in The Apostolic Way for May 15, under the caption, "Are They Honest?" argues that if they submit to me propositions to deny that they know I believe, that it proves them dishonest, then if I submit the same kind of propositions to them that it proves me dishonest. Yes, you are right, Brother Whitt, you are perfectly willing to accept the charge of dishonesty if you can, by that, prove that J. N. Cowan is dishonest. Just anything to get Cowan in bad, even if we have to get in bad ourselves. Brother Whitt did not see this when he wrote the article above referred to. I am not offended in the least at it, for he is so bewildered over the Dallas defeat that he is making desperate efforts to cover it up. But I have not submitted to them propositions to deny that they believe. In both our debates I have affirmed that the congregations of the Church of Christ with which I stood identified was scriptural in doctrine and practice. Brother Whitt has his name to the negative. Our practice in teaching the Word of God to an assembly is for one male member to speak at a time to the entire assembly. Knowing this to be our practice, and knowing that Brother Whitt has signed the negative, how could I be dishonest in submitting the above proposition? So I am not in bad, but poor Brother Whitt is still in bad, and will have to stay there until he has his name removed from the proposition he has been denying. He will not have to strain his credulity to believe that I am honest as long as he denies that we are Scriptural in doctrine and practice, and as long as my practice is, "It is scriptural for an assembly of people to be taught the Word of God by one made member speaking at a time." This is our only practice in teaching an assembly.

It seems that since the Dallas debate, that Brother Whitt has been trying to reflect on my honesty and integrity as a debater through the columns of the Firm Foundation. This is the best system of defeat ever manifested by any debater. I am rejoicing on account of it. Some think that I ought to get back at him rough, but if he is getting any joy out of it, and I am sure I am rejoicing over it, I can not see any reason for breaking up all this rejoicing.

I was about to forget to say that Brother Nelson and Brother Cuthbertson, both of Dallas, and both heard the debate, said that they did not indorse the propositions signed by Brother Whitt for that debate, and they refused to debate the same propositions again with Brother C. E. Woodbridge. Another notable fact is that Brother Whitt has done all the reporting of the Dallas debate. The Dallas brethren did not think enough of the debate to even say that Brother Whitt did good work. If such report has appeared in the Firm Foundation I have not seen it.

One Hundred Dollars Offered.
I will give the above sum for the

privilege of finishing the debate with Brother Whitt in the Pearl and Bryan Street Church of Christ, at Dallas, Texas, provided that Nelson and Cuthbertson will make the announcement to their respective congregations and urge their members to attend. The one hundred dollars will be paid to whoever the elders of Pearl and Bryan Street Church direct it to be paid. Watch for their answer.

I am sending copy of this to the Firm Foundation. In justice to me and the large number of readers of the Firm Foundation, who stand with me, I think this should be published in the Firm Foundation.

J. N. COWAN.

Sectarian Tactics Re-Enacted

Mr. Homer Gay, Eden, Texas.

Dear Sir:

The talk of your coming to Bronte, to hold a meeting for what you term "The Loyal Christian Brothers," in the new house just completed, has been going for some time. Now, sir, if this is true, it must stop right where it is. I have heard that you have been informed several times previous as to the condition prevailing here among the brotherhood. If the above is true, then you are not the kind of a brother to the brotherhood that you should be or you would not have even thought of doing any such thing.

You have been invited, I know, by one or two of these unscrupulous, low-down, vultures of the church here, but you doubtless know that they do not have any authority whatever to do so. Therefore, you should not be acting upon what they say. If you have been previously informed, then that should be sufficient.

"The honest to God Christians" have had a hard time erecting this building to worship in, and I, we, or either of us, whoever this may be, are not going to stand by and see their work trampled in the dirt by you or any other dam anti, and two, or any dozen ungodly hypocrites who know no law but their own greed, and when they cannot get that, do like the German kaiser, rule or ruin. But I do not think they are going to do either. The spirit of the American Revolution and the fadeless glory of those days that are gone still remain here. If it comes to a fight, brother, we have got her, and we do not mind to put her out.

Now, sir, I am informing you as man to man, if you are coming to Bronte with the intention of holding a meeting in the house, or anywhere close to the house, you are going to be disappointed, for, take this as final, we cannot and will not have it.

(Signed)
AN UNINTERESTED PARTY.
And I live in Bronte.

Robert Lee, Texas, July 16, 1926.
Dear Brother Duckworth:

The mission meeting at Bronte closed last Sunday with two baptized and with a very good interest worked up among some of the Sunday school brethren considering the opposition we

had to contend with, and we believe this was due to the kind, fair and firm way that Brother Gay held out, to our Sunday school brethren, the teachings of Christ.

Now to show what kind of opposition we had, we are sending you two letters that were received by Brother Gay before the meeting. You may publish them, or not, as you see fit.

You will notice in the first letter that Brother Bankhead and the other three elders say: "We were selected by the church worshipping here to take the oversight."

While talking to Brother Bankhead about using the Sunday school house, Brother Hutton and Brother Evans offered \$75 to Brother Bankhead if he would drag C. R. Nichol, or get him any other way, in a debate with J. N. Cowan on the Sunday school question at Bronte. To which he replied if we would let him get a man that he indorsed (since he did not indorse C. R. Nichol) he would call Brother Hutton and Brother Evan's bluff.

To this we agreed and asked him who he would get and when could we have the debate. He replied that he did not know, as he would have to see the church; that he did not know whether the church was willing or not, but that he was nearly ready to have the debate.

You see, he had plenty of oversight when it came to refusing us the house, even though one of our brethren opposing the Sunday school had an interest in it, but his oversight seemed to fade away when it came to meeting us in debate.

Now to the churches who intend to hold mission meetings of this kind we sure do recommend Homer A. Gay to do the preaching. Do not be afraid to use him for he certainly understands this question.

Your brethren in Christ,
(Signed)
J. P. HUTTON,
W. E. HANLEY.

Timely Suggestions

The following letters are encouraging to us because it shows that the brethren are beginning to realize the great work and possibilities before the church. If brethren would see to it that our time and energy were not consumed and the paper held back by financial worries, a great deal more could be accomplished in our efforts to call brethren back to the "old paths."—Publisher.

My Dear Brother:

I was glad that the brethren here were able and willing to send to your necessities. Personally speaking, I think if about fifteen or twenty congregations would send at least \$10 per month, it would relieve you of financial embarrassment.

P. S. HALL.
Route 1, Box 1525,
Montebello, Cal.

Dear Brother in Christ:

By the consent of the little band that meet at my house, I am sending you a contribution of \$5. If one hun-

dred congregations would each send you that amount, it would help you very much.

GEORGE A. BAILEY.
Route 1, Box 277,
Cotton, Cal.

Dear Brother Duckworth:

Enclosed is check for \$10 from the congregation here, to be used for yourself, or the paper, as you see will do most good for the cause.

I received your letter some week or ten days ago and very sorry you had been sick. Trust by now you are entirely well and will continue to keep well and strong and continue to work for the Master, the sweetest and most remunerative of all services man can perform.

With brotherly love and best wishes,
H. V. COATS.

Box 414,
Chillicothe, Texas.

Dear Brother Duckworth:

Enclosed you will find check for \$10, which was given freely by the faithful few of us, who meet at the Rockford Schoolhouse, five miles west of Porterville. Brother W. C. Baker and myself drive thirty-five miles to worship with folks who are satisfied with taking the perfect law of liberty for their guide.

Yours for the one way,
J. D. STARK.
Delano, Cal.

Power Behind the Apostles

"And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, into the measure of the stature of the fulness of Christ." (Eph. 4:11-13.)

Do you understand by the above quoted Scripture that Paul meant that spiritual gifts were to cease, or that church officers were to cease after the gospel was fully published?

H. H. MONTGOMERY.
Shreveport, La.

I do not understand that Paul was here telling that either spiritual gifts or church officers would cease. But he was simply telling us what was given to bring us to the fullness of Christ.

Other passages of Scripture show that signs were for confirming the Word, other passages also show who were to be continued as workers in the church. Of course, the apostles who had seen the Lord in person could not be "perpetuated" by those who had not seen Him; hence, when the apostles had all died, no one else was found to take their place. The Lord having told them that He would be with them until the end of time, the authority of the apostles is just as strong today as when they were living. Their teaching, reserved for our guidance, has all the power of heaven and earth behind it.
R. F. D.

Rice Nailed to the Wall

John M. Rice has squirmed, quibbled, quivered and about decided to quit debating if he can find excuses enough to keep out, judging from the following correspondence. Read with care and then remember that John M. Rice is following the same tactics employed by advocates of the Sunday school, who we considered to be men of ability.—Publisher.

June 17, 1926.

Mr. Alva Johnson,
Abilene, Texas.

Dear Brother Johnson:

I received the propositions for the proposed debate with John M. Rice, back from you through Brother Duckworth, last Sunday. And he and I went over to the City Tabernacle and heard John M. Rice's sermon on "The Woman's Work in the Church, at Home and Abroad." After dismissing the congregation, I had a conference with Rice in regard to the propositions for the debate and he flatly refused to consider the propositions discussed by Whitt and yourself at Lockney, and also the propositions to defend the work and practice as a body of the church here for whom you have preached, and him to defend the Sunday school bunch. After his refusal, I presented the new propositions submitted by him through Brother White, showing him that you had signed all of his affirmative propositions without change, and that you had made only slight changes in the propositions to be affirmed by you. He objected to your adding the Sunday school quarterlies to your last proposition, but finally agreed to accept same if I would change it so as to read as follows: "It is unscriptural to use uninspired Sunday school quarterlies as literature, or any other uninspired literature, in the classes on the Lord's day," and in order to try to arrange the debate, I agreed to the change, guaranteeing that you would accept the change rather than miss the debate, for the reason that all such literature is uninspired anyway. He then said that he would accept, but the old man, J. C. Dickey, came forward as a representative of the Sunday school bunch and flatly refused to have the debate. Then Rice said that he would not run it over them, but would come to my office the next day and get a copy of the propositions. I had my daughter, Mrs. Hollums, to make a carbon copy of the propositions and make the same changes in the same that you had made in the original, and to also add the words "or any other uninspired literature," to the last proposition, as required by him. He then went away with his copy of the propositions and said that he would see his brethren here and let me know, but came back after a little while and stated that he had gotten off to himself and studied the propositions more carefully and now objected to the words, "publicly teach," added by you to your first affirmative proposition, and wanted me to erase same, which I refused to do.

He then asked if we would indorse you if you would erase those words, and I said yes, that we had enough confidence in you to indorse any change that you might think proper to make.

He then stated that he was going to Abilene this week, and would see you in person, and see if you and he could agree on final arrangements for discussion.

We would be very glad to have you to arrange the debate, but very much doubt us being able to get him into it.

I noticed that Brother Duckworth took notes during Rice's sermon on woman's work in the church, etc., and hope there will be some publicity result from same.

Come and see us when you can, and if I can be of any service to you in any way let me know.

Fraternally yours,
ARTHUR B. DUNCAN.

Abilene, Texas, June 16, 1926.

Evang. Alva Johnson,
Turkey, Texas.

Dear Brother:

I am at home for a day and a half. I thought I would see you while I was at home, but guess I will not since I must leave tomorrow for Fort Worth.

Had a fine meeting at Floydada; nineteen additions, eleven were baptized, eight placed fellowship, and seven of them came from Judge Duncan's congregation, or from the anti-class congregation.

So you see we have a real live congregation in Floydada.

Say, Brother Alva, I am asking you to have at least a little nerve and sign the real propositions as I sent you through Judge Duncan and Brother J. C. White.

I am simply big enough to debate the propositions, leaving out the word "privately," the very thing I must prove to the crowd, and I am only asking you to be as brave as I am and leave out the word "publicly," for I told Judge Duncan that I would affirm that a woman should teach privately and not publicly and that the class work must be private work.

And I am not specifying any specific uninspired literature to use in the classes, but all that is produced by our brethren that we take to be sound.

Please write me at Fort Worth and tell me you will be game and sign up.
Your brother in Christ,
JOHN M. RICE.

Abilene, Texas, June 28, 1926.
Mr. John M. Rice,
Fort Worth, Texas.

Dear Brother:

Yours of 16th inst. has been read carefully. I regret very much that you are disposed to build up a bunch in Floydada whose practice you refuse to defend by the Bible. But you say, "we have a real live congregation in Floydada." Well, sir, there has been a very lively bunch in Floydada for years (the digressives No. 1), but they refuse to defend their practice or work and worship by the Bible.

I sent to Brother Duncan propositions as follows:

"The church in Floydada, for whom John M. Rice has preached recently, as a body is scriptural in all its work and worship." Signed in the negative by myself. Also offering to affirm the same for the church for whom I preach there.

Now, Brother Duncan writes me that you natly refused to affirm "your live church" is scriptural in all its work and worship.

Well, that seems very much like you know it is unscriptural in some of its work. Brother Duncan also writes, "you refused to debate the propositions used by Brother Whitt and me, at Lockney, though you told me the day you came to my car there at the debate, that you wanted to meet me on the subject. I said, 'Brother Rice, you would not take the position that Whitt has taken,' and you said, 'I will, too.'"

But now you come and ask me to have a little nerve. I think, Brother John, it came with very poor grace, for I always have enough nerve to affirm all our work and worship to be scriptural.

But never do I have enough nerve to affirm a thing I do not believe. And I teach women should teach privately, but not publicly. Now I signed every one of your affirmatives just as you had them, but you want to tell me what to affirm too. I shall attend to my side of the debate and you can have yours. Shall we meet in debate? If you are not willing to affirm your Floydada bunch is scriptural, I will meet you there and preach sermon about with you, regardless of propositions. What do you say?

We have had a good meeting in your home town, Abilene. Not many added, but willing to affirm the church to which they are added is scriptural in all its work and worship (as a body).

Hoping you may have enough nerve to meet me in Floydada, that we may discuss the issue, propositions or no propositions, I am,

Yours for the truth,
ALVA JOHNSON.

Sylvester, Texas, July 8, 1926.
Mr. Alva Johnson,
Turkey, Texas.

Dear Brother Alva:

Your letter came to me today. As you suggested the meeting or challenged me for a protracted meeting at Floydada, it is nothing but right for me to have the last sermon, and must, or there will be no meeting. I am not after the division in the church just for the fun of it. You good brethren who oppose classes and a woman teaching one of those classes, and sound uninspired literature have challenged our method and now walk up to the lick-log either in debate or meetings and be willing to stand and listen to the last speech or the last sermon.

I have written and asked the Apostolic Way if they have one that will.

Alva, you and I may scrap through the mail and otherwise, but we must always remember that we are brethren;

that I believe you will do and I am sure I shall.

Fill out the list of sermons I sent you, keep one and send me the other, and the meeting will be held at Floydada, all of it in your church house; either that or dismiss the meeting from your mind.

Your brother in the one way,
JNO. M. RICE.

Turkey, Texas, July 16, 1926.

Dear Brother Rice:

Will now answer your favor of the 8th inst.

You say I challenged you for the meeting. Well, I made no challenge. You asked me to meet you in debate, and when you refused to affirm "your live church," you boasted of in Floydada, was scriptural in all its work and worship, I told you that I would go there and preach sermon about with you. Then you have the "cheek" to say, "If you will give me first and last speech, I will do it."

Now, Brother John, I will take the last sermon or speech and give you a ten-minute rejoinder, or give you the last sermon, and me take the ten-minute rejoinder. Can you not see that is fair? I know you can. You would meet any Baptist or sect on these terms, and affirm the church you stand identified with is scriptural in all its work and worship. Now, just why will you not do that way with me? You must be afraid of part of your faith and practice. Brother John, I know you are not afraid of your ability. Talk about me walking up to the "lick-log," sir. I will affirm any affirmative or deny any negative I teach. I am ready to defend my faith and practice. Now, you know you refuse to do that. I will meet you in debate or meeting at Floydada, propositions or no propositions. You choose your subjects and I will choose mine. I will furnish house for one-half of the time, Christmas week.

Your brother,
ALVA JOHNSON.

A Camp Meeting

Tom E. Smith, Healdton, Okla.—We are going to have an old-time camp meeting at New Salem school house, six miles east of Santo, Texas, beginning August 14, continue till August 23. Brother J. C. Osterloh of Sulphur, Okla., will do the preaching. We cordially invite all brethren in reach to attend.

A splendid idea, Brother Smith. Brethren do not know enough about each other in different localities. Some congregations in the same county are not acquainted with each other. And I do not know of a better way for them to get acquainted than by having old-time camp meetings. Several congregations coming together at one place can do a great work if they will.

R. F. D.

Meeting the Responsibility

We speak with confidence when we say that all parents who have seriously engaged themselves in the study of meeting the responsibility of rearing children, feel that there is entirely too much looseness of parental control among Christian parents, to say nothing of the balance of the world. We are going to ask that each parent read carefully the following, then ask other parents to read it, and then ask fathers and mothers to sit down and carefully review their own conduct in the management, direction and instruction of their children. No man or woman, saint or sinner, can tell a parent just what steps to take in the rearing of a child, but a discussion of the subject earnestly gone into from a standpoint of the teachings of the Word of the Lord will be found beneficial. The following was handed us by a sister in Christ, whose five children, now grown, show that she practiced the advice here given:

"Parents in Christ should be very, very careful how they bring up children and not get tired and out of patience with them and turn them out in the streets where they learn all the bad things, and no one to teach them when wrong.

"We do not know what they are doing and what meanness they are learning, until sometimes, yes, oftentimes, we find out too late, and we would give anything if we had kept them in, seen after them and taught them the right things. But alas, we are failing to bring them up in the nurture and admonition of the Lord. (Eph. 6:4.)

"They are going to do and say things, and if they hear, and see bad things and no one to teach them it is wrong, and the world leading them, and we are off duty as parents, who is to blame?"

"If our boys curse and steal and do all kinds of bad things, and our girls, Oh! we bob their hair and let them wear overalls and trousers and try to make them look like dad, instead of shaming them and teaching them it is wrong to wear such, and that our dear Heavenly Father, who gave His dearly beloved Son for us, was ashamed of them. (Deut. 22:5.)

"Then, too, just because it is style, let them go without any sleeves (and some of us even go that way ourselves) and their dresses above their knees and their socks are away below their knees and their legs bare, but it would simply be awful if they were to go out in company barefooted (but this is style, you know), and we do not tell them it is wrong and teach them to be ashamed; no, the world would laugh at us, so we need not be surprised if in a few years they do not wear any clothes at all.

"And will not we, mothers and fathers, be held responsible for the way we let our children grow up? I would have said rear our children, but we just let them grow up with the world, and then wonder why our children are not Christians; go to the bad and break our heart.

"Of course, there are a few who try

to rear them right, and it is a little hard to do when all the world and most of the Christians (if they may be called Christians) are working against the father and mother, and perhaps they are not working together. It is such indeed to think of. We will have to answer for the way and the care we took, and the patience we exercised in teaching them. So let us be very, very careful how we live, and set a good example for them to follow, so that we and our dear little ones, who have been trusted to our care, may enter in at the pearly gate, that we may bear our Savior say, 'Well done thou good and faithful servant, enter thou into the joys I have prepared for you.'

"Then, too, there are our young boys and girls; let us not forget them. They, too, need our care and loving, tender advice and sympathy, for the world and lots of the so-called Christians are saying do this or do that, it is all right, most every one does it, and laugh and make fun of us if we do what the good Book says. And, too, the old folks need our loving sympathy and help, for we all have our trials and troubles that are hard to bear, and sometimes, I dare say, we might have fallen, had it not been for something some one had said or done—maybe it was father, mother, sister, brother or a friend. Who can tell? It might have been you, it might have been me."

We now give a part of an editorial taken from the Dallas News, July 25, 1926. We are glad to see the daily papers and other periodicals calling the attention of parents to the responsibility resting upon them:

"Train up a child in the way he should go; and when he is old, he will not depart from it.—Proverbs.

"Some one has recently said that the modern home is supplied with everything except the family.

"This observation was not in allusion altogether to the size of the modern American family, but more particularly to the fact that with the exception of only a few hours of the twenty-four in many homes the families are absent.

"What time remains between business hours and sleep is occupied by many families, parents and children, in the search for amusement.

"Surely no one contends that entertainment, recreation and wholesome amusement are not to be enjoyed, but it should not be at the expense of the time that should be devoted to parental instruction and counsel, reading and study.

"What has become of the family circle, the evening lamp, the nightly family reunion?"

"These are among the most potential instrumentalities for the maintenance of government, because of their effectiveness in developing men and women who are obedient to both human and Divine law.

"Without law there is chaos, and there had as well be no law if it is not obeyed. Law rules the universe, from an atom to a sun, from a molecule to a man. Things celestial would be in confusion unimaginable did not the celestial bodies obey the laws set for them. And just as surely there is confusion proportionately unthinkable in

things social and moral to the extent of their violation by men and women.

"If the great power, beneficent and preservative, of home training and influence on the young seems to be either fading less weight with the young of today, or else there is less of the effort on the part of parents to train and influence their children. The admonition of the ancient wise man still holds good. 'Train up a child in the way he should go, and when he becomes old, he will not depart from it.'

"Few children become men and women who would not have been amenable and responsive to training discipline and parental influence had these been brought to bear upon them at the right time and in the right way.

"Children are very likely to become interested in what their parents talk and do most about. If the parent does not study the child, learn his likes and dislikes and direct his thoughts in a way that will lead him right, he is overlooking the most effective means he has of making him just what he would have him be.

"Between the parent's negligence, carelessness and indifference the average child has a pretty hard time finding his way, even if he is disposed to go as he should. When a child comes home from school or work and finds neither father nor mother there, he is left to do as he pleases. Such occasions do not impress him very strongly with the idea that home is a place about which he should concern himself particularly. This is emphasized when the talk at the breakfast table and at dinner is practically altogether on the question, 'Where shall we go tonight?'

"Let all parents remember this, that most of youth's sins of commission are the fruits of the parents' sins of omission!

"If there were not so many 'jazzy' parents there would not be so many 'jazzy' children.

"It is asserted by some that the number of parents who are out for what is called 'a good time' are in near ratio to the number of youngsters who are engaged in that same fatuous endeavor. It is fatuous because foolish, and foolish because fatuous.

"There is another fact that can be added to those which should to some degree mitigate the offenses of the young folk: They have a dozen temptations to where their parents had one, attended by what some term much more compelling attractiveness.

"Children are no worse as to the matter of obedience to law than are grown people.

"If the adult man were not punished for disobedience to the law of the land, he would likely give it very much less serious consideration than he does. If the child is in no way restrained by the rule and influence of his parents, what is to be expected of him but disobedience to the laws of the land? If he is not impressed with the necessity of obeying the laws of God, he will not feel greatly constrained to obey the laws of man."

While our minds are on this question it would be well for us to read a few passages of Scripture:

"And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6:6-9.)

"Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, (deceiving with their eyes) walking and mincing (or tripping nicely) as they go, and making a tinkling with their feet: Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover (make naked) their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, (or networks) and their round tires like the moon. The chains, and the bracelets, and the mufflers, (or spangled ornaments), the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink; and instead of a girdle, a rent; and instead of well set hair, baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty." (Isaiah 3:16-24.)

The tendency of the world is to indulge themselves in such things as appeal to their fancy, their appetite, or their passions, and since we are surrounded by the world, both parents and children should be brought to a realization of how easy it is for them to yield to worldly influences they are called upon to observe daily, and how that only by a determined effort can they escape these blighting influences.

R. F. D.

A Preacher's Life

It seems that brethren should learn and begin to understand some of the hardships borne, the self-denial that it is necessary for preachers to make in order to preach the gospel faithfully.

Many able preachers have been gradually led away from the truth because brethren who love the truth permitted such preachers to face hardships and undergo privations who could have been relieved. I have no apology to make for the preacher who leaves the truth for any reason, but if preachers are carried away because of undue and unjust hardships which brethren could have prevented, I feel that such brethren will have to suffer along with the preacher who was thus caused to yield to the unjust pressure.

Preachers of the Church of Christ, as a whole, do not preach for money nor

children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6:6-9.)

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Now concerning propositions with Brother Alva Johnson, it may turn up that you have propositions signed by him, that you never mentioned in your article to the paper. Brethren, watch Alva catch him on the proposition racket. Will you be too cowardly to write the Firm Foundation again telling them you have a fair proposition made you, and that the only reason these debates do not come off will be that those favoring the Sunday School will not put you up?

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In Firm Foundation, May 18, 1926, Brother Bynum Black gives the Sunday School debaters a slap that should have caused some of them to squeal. Maybe they did not consider Black big enough to notice. He says, "When the brethren cease to talk digressive nonsense about 'where God has made no law,' and 'legislation and liberty' and get down to business in debate with the hobby rider and show him just what he is calling for—the Scriptures for dividing into classes, women teachers and human literature—then we will stop their mouths and it will not be long until you can not catch one to debate." That is right Bynum, the plea that we are trying to make a law where God has made none is pure "digressive nonsense," yet Fuqua, Taylor, Mansfield, Lawrence, and, in fact, nearly all the Sunday School debaters are using this nonsense in debate with us. Yes, Bynum, when you produce the Scripture for dividing into classes, women teachers, and human literature, you will not get any more debates with us, for we will give it up, and take what the Scriptures say. If you have found such Scripture you must have a different Bible to the rest of us, for these big debaters have searched in vain in their Bibles for it. If you can find it in Warlick's, Tant's, Chism's, Barrett's or any of these fellows' Bibles, you will certainly get them out of a serious tight by showing it to them. If you can produce the goods, you are the dearest among ten thousand and altogether lovely. You could not begin to answer the calls you would have to debate with us if the Sunday School people believed you had the Scripture. Maybe they did not hear you, Bynum, say it louder, scream it out! For if they hear and believe you, you will be the greatest man among them, and notoriety would be too weak a word to describe what you would have. I see you have sensed a spirit of cowardice among your brethren, "As

in order that they might secure a living for themselves and family. Most any preacher can get twice as much for the same amount of energy in any other calling as he receives for his preaching. I know brethren who work all the time at something in order to have a support for their family; give only a small percent for charity or the preaching of the gospel who think that the preacher should preach three-fourths of his time for nothing, or practically nothing, while he supports his family out of what he can earn the other fourth of his time.

Brethren this ought not to be, and if you really love the truth, see to it that the man who has the ability, the character, and is willing to preach the gospel is encouraged to do so.

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Crowing Behind the Barn

There are a few Bantam preachers being allowed to crow through the columns of the Firm Foundation here of late. In fact, the Firm Foundation has allowed quite a bit of one-sided fighting through its pages lately. This is a pretty good sign that something has been irritating them. Is that "little insignificant bunch of ignoramuses" causing all this fuss in the Firm Foundation? Oh, how we can kick up a dust when we know the editor will protect us from attack. "I will go around behind the barn and crow, and you, brother editor, watch and don't let them get to me."

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BOOKS AND TRACTS

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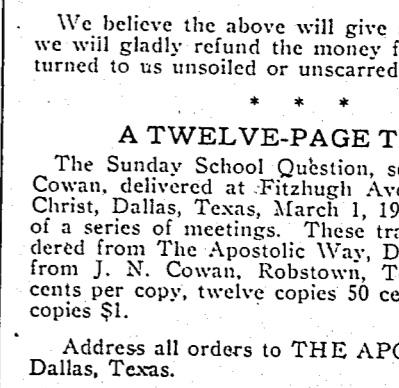
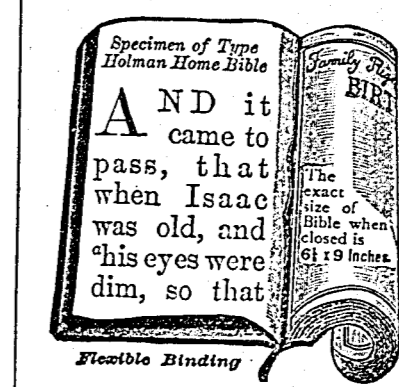
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A TWELVE-PAGE TRACT The Sunday School Question, sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925, at the close of a series of meetings. These tracts may be ordered from The Apostolic Way, Dallas, Texas, 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.



Some One Please Find Lee Sanders

We recently published some correspondence with Lee Sanders. We would like to see Lee take his stand with the Lord and show by his practice that he is perfectly satisfied with the Lord's plans and the Lord's doings.

The following letter was not written for publication, but without Brother Hayhurst's consent, we have decided to publish it, believing it should be passed on to our readers.—Publisher.

Wingate, Texas, June 9, 1926.

Dear Brother Duckworth:

Brother Lee Sanders is rounding me up again over what I have written concerning propositions. He says that he will affirm the proposition that Brother Black denied in the Whitten-Black debate. Here is the proposition:

The Scriptures teach that every public assembly of the church should be taught without dividing into classes, using one speaker at a time and that always a man, using the Bible alone as a text in such teaching.

Aff. _____

Neg. (signed),

BYNUM BLACK.

Brother Sanders says that he will affirm it. Now I suggest that since I have not been able to get Brother Sanders to deny any proposition that I write, or that any of my sympathizers have ever affirmed, nor to affirm any that his sympathizers have written or affirmed that we have him to affirm the one that Brother Black denied. If Brother Black did not get whipped so badly that he is afraid of this proposition, and if Brother Sanders will do what he says he will, why not let Ira Lee take my place in the proposed discussion, let Brother Black take his place, and have Brother Sanders whip the Sunday school bunch? But this is not all. He says that some of the propositions that I asked him to affirm, he will deny; some that I wanted him to deny that he will affirm them. This being true, when he gets through with Brother Black we may turn him loose on Brother Barnet, or Brother Whitt (if he gets well in time), or Brother Warlick. Brother Warlick's proposition reads as follows:

The congregations of the Church of Christ which I, J. S. Warlick, represent, are scriptural in practice.

Aff. (signed),

J. S. WARLICK.

Now, I do not know whether Brother Sanders meant to deny this one or not—I do know that he refused to affirm it—but it would be interesting to hear him reproving Brother Warlick for his digressive practices. It seems that Brother Lee is on the same side of the fence that we are, since he is willing to affirm the propositions that we affirm, and to deny the ones that we deny. But it seems that he has not found out which side he is on. The other bunch has gotten him off and made a modern pastor out of him, and have gotten him involved in the Sunday school, but he surely does not

know it, for he denies it. When he finds himself, he may come out of it. The denominations who started the Sunday school, and introduced the modern pastor system could not tell to save their lives but that Brother Sanders is a pastor and a Sunday school man.

I have been intending to say that The Way, in my judgment, gets better. I have criticized it a number of times, but like others, I forget to praise. It seems to me that it is more balanced and less radical.

I think of you all every day, and pray for you every night.

L. W. HAYHURST.

Now Reigning With Christ

Who is the 144,000 that were to reign with Christ a thousand years? Were they the just, that lived under the law of Moses? Are they now reigning with Christ? If so, do they include all the righteous that lived under the old law?

G. N. DECK,

1401 South Tenth St.,
Waco, Texas.

Answer: The thousand years embrace the reign of Christ; the entire gospel age. Hence, those who reign with Him are only those who have obeyed the gospel.

The 144,000 is not a definite number, as shown by each tribe having 12,000, irrespective of the number contained in each tribe, whether large or small. It simply means the Jews saved by the gospel, in Rev. 7:9-10, and has no reference to those under the law.

GEO. W. PHILLIPS.

Midlothian, Texas.

Think, Brethren, Think

Brother James Douglas Phillips, well known by many brethren in the Southwest as an able, loyal and untiring worker in the Master's vineyard, has been called to the East to make a tour up the East coast, where the churches are weak and in a sad condition. He came to Miami, Fla., from Ottumwa, Iowa, which cost him about \$50.00. He tells me he has received, as support, only \$202.00 since January 1. Think of it! Brother Phillips has made a great sacrifice to make this trip, having cancelled several meetings in the West, where he was sure of a good support, to do it. He believed in his duty to do this, as these churches are badly in need of help, and there was no other preacher, it seemed, that we could get to make the trip.

Brother Phillips puts in his entire time preaching. Most of the places he has preached for the past several months the brethren look at supporting the gospel about like they do giving a dime to a beggar. He is not physically able to preach and follow some secular calling for support. He is worthy of the fellowship of the church, and the digressives now, too, have treated him as cruelly of late as the Jews did Paul.

Brother J. C. Devenport of Wellington, Texas, has contributed \$10.00 to this work. Who else will help? Please help, if possible, at this time.

I will stand by him to the extent of my ability. Any contribution sent to him at 3113 Cliff Avenue, Richmond, Va., will reach him. Reports will be made of all that is sent.

R. L. LUDLAM, JR.

3113 Cliff Avenue,
Richmond, Va.

The Powers That Be

The following signed statement and propositions announce a discussion, the first installment of which will appear in an early issue of this paper.

R. F. D.

We, the undersigned, do not enter into this discussion because of any personal feeling against each other, but because of our mutual love for, and desire to learn the truth. We regard each other as Christians and shall respect each other as such.

We mutually agree that all references to each other shall be governed by a spirit of love, and shall be free from ridicule, or any personal reflections; that we shall not intentionally misrepresent or twist the language of

the other to convey a thought not intended by the writer, neither shall we openly accuse the other of so doing; that we shall not take an unfair advantage of each other in any way whatsoever.

We further agree that should either of us make a statement that might be interpreted as a personal thrust, Brother Duckworth shall have our consent to withhold the same from publication until such statement has been rectified.

(Signed),

R. M. MICKLE.

(Signed),

D. D. HARTSELL.

Propositions.

1. "The Higher Powers of Rom. 13:1-7, Refer to the Civil Authorities."

Affirm:

D. D. HARTSELL.

Deny:

R. M. MICKLE.

2. "The Higher Powers of Rom. 13:1-7, Refer to Church Officials."

Affirm:

R. M. MICKLE.

Deny:

D. D. HARTSELL.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price \$1.50.

LIFE OF ALEXANDER CAMPBELL

Leader of "The Great Reformation of the Nineteenth Century." By Thomas W. Grafton, with an introduction by Herbert L. Willett. Price \$1.25.

ALEXANDER CAMPBELL'S THEOLOGY

"Its Sources and Historical Setting," by Winfred Ernest Garrison. Ph. D. Price \$1.50.

ALEXANDER CAMPBELL AS A PREACHER

"A Study," by Archibald McLean. Price \$0.50.

A DEBATE ON THE ROMAN CATHOLIC RELIGION

Between Alexander Campbell, Bethany, Va., and John B. Purcell, Bishop of Cincinnati. Held in the Sycamore Street Meeting house, Cincinnati, from the 13th to the 21st of January, 1837. Price \$1.75.

THE CAMPBELL-RICE DEBATE

A debate between A. Campbell and N. L. Rice, on the "Action, Subject, Design and Administration of Christian Baptism," also on the "Character of Spiritual Influence in Conversion and Sanctification," and on the "Expediency and Tendency of Ecclesiastic Creeds as Terms of Union and Communion," held in Lexington, Ky., from the 15th of November to the 2nd of December, 1843, a period of eighteen days. Price \$3.00.

CHRISTIAN BAPTISM

With its Antecedents and Consequents. By Alexander Campbell. Price \$1.50.

THE CHRISTIAN SYSTEM

In Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Plead in the Current Reformation. Sixth edition. By Alexander Campbell. Price \$1.75.

THE CHRISTIAN BAPTIST

Edited by Alexander Campbell; revised by D. S. Burnet from the second edition, with Mr. Campbell's last corrections. Seven volumes in one. Fifteenth edition. Price \$3.00.

POPULAR LECTURES AND ADDRESSES

By Alexander Campbell. Price \$3.00.

THE LIVING ORACLES

By Doctors George Campbell, James Macknight and Philip Doddridge, with prefaces, various emendations and an appendix. By Alexander Campbell. Sixteenth edition. Price \$2.00.

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, 1926

Vol. XIII No. 3

"OUR TEACHING SERVICE"

Sometimes it is hard for me to tell whether Brother Sewell is joking or in earnest. I have known him so long and so well that I can hardly conceive of him joking about so sacred a thing as the word of God and yet it seems equally hard to believe that he is so ignorant as to bring the school of Tyrannus into this discussion as an apology for the Sunday school. The lesser lights among their debaters have worn this threadbare long ago and every one who is at all informed knows that any attempt to show a similarity between it and the thing Brother Sewell is defending is unadulterated and sublimated nonsense. The primary meaning of the Greek *scholē* is a period of rest, leisure, relaxation—a vacation. In the New Testament, lexicographers define it as "a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations." There is nowhere, that I know of, where there is the least hint or intimation that those assemblies resembled, in any way, the Sunday school with its classes, literature and multiplicity of teachers.

It was the custom of the apostles to preach the gospel wherever crowds assembled and they could find opportunity. I emphatically deny that Paul was one among a number of teachers, teaching an equal number of classes in a school in any way resembling a Sunday school and Brother Sewell would never dare to make himself ridiculous by affirming such a thing, yet he seems willing to trade upon the presumed ignorance of others by implying that very thing. Why did he bring it in if he did not intend his readers to think that Paul actually taught in a similar institution to the one he is lamely trying to defend? As we have no mention of Paul having any assistants in his teaching in the school of Tyrannus, we know there was no division into classes of his hearers. If Paul simply preached to an assembly of people (undivided) who had come together "to hold discussions and disputations" (which the record shows he did) what comfort or support can the advocates of the Sunday school find in this case?

He says, again, "In our teaching service, the class is the unit." Just so; but who formed that unit and by whose authority? The only unit that Christ ever formed was the church and if he ever authorized any one to institute any other units let us have the evidence or let these innovators be silent. I have preached in schools and I presume Brother Sewell has, but when I did there was no division into classes, but all came together to hear what I had to say and I fear no disclaimer when I assume that Brother Sewell did the same. But suppose some apostle had preached in a theatre, would Brother Sewell argue that the church may organize theatrical troupes? If his reasoning is sound there could be no other logical conclusion. The best way to show the absurdity of such sophistry is to carry it on to its final conclusion.

But our deluded brother forgets that Paul also preached among a collection of idols, so what objection could he raise if we were to insist on having a few idols in his classes? Pardon me if all this seems ridiculous, but I am merely showing the results of Brother Sewell's own logic(?). But our brother just jumps from the mire of one absurdity into the mud puddle of another in his desperate effort to find some ground that will keep him from sinking without trace, so we pass on to his next effort.

Hear him: "Christ and his apostles made it binding on the church as well as all individual Christians to teach the word of God, but they did not reveal any specific method of teaching that excludes all others. The church in the days of the apostles could not teach in the way we are compelled to teach today. We cannot teach as they taught, therefore if we teach at all we must of necessity use some method they did not use. Therefore we are at liberty, not only at liberty, but necessarily compelled to use methods in teaching that we move this assertion."

but first let us examine this preamble a little, and then we will present his proofs (?). When Paul speaks of the church all coming together in one place are we "necessarily compelled" to divide that assembly into classes? Anything Brother Sewell or any one else shows that we are "necessarily compelled" to do I agree to do without a murmur, but I wish to make sure of the compulsion. When the apostle tells us to speak one at a time that all may learn, are we "necessarily compelled" to have several teachers instructing separate classes at the same time, so that all cannot possibly learn all that is being taught? When Paul says "I suffer not a woman to teach," are we "necessarily compelled" to have some women teachers? And when he commands the women to be silent while the teaching is being done and forbids them even to ask questions at that time are they "necessarily compelled" to speak and ask questions? If these questions are answered affirmatively, I wish to know whence comes the necessary compulsion, but if answered in the negative then I wish to know what they are worth as proof of Brother Sewell's contention. Unless he can show that the necessary compulsion exists, which he so insistently emphasizes, they are not worth a counterfeit penny to him. But if, on the other hand, his argument is sound, what a boon he has conferred upon innovators of every sort and description. When Jesus needed money he took it from the mouth of a fish; the church now, being unable to do that, is "necessarily compelled" to have an ice cream supper or some other kind of entertainment. Paul and Silas sang with their feet in the stocks, but stocks having gone out of fashion, we can no longer do that, so are "necessarily compelled" to organize a choir. The Holy Spirit sent Paul and Barnabas on a missionary journey, but as missionaries can no longer be sent that way, we are "necessarily compelled" to have a missionary society and so forth and so on. That necessary compulsion is certainly a fine idea—What?

But now let us examine some of his so-called proofs. "First: The churches in the days of the apostles could not teach as we do because they had no New Testament." I hope our readers will not fail to note, and keep well in mind, that Brother Sewell in all of his arguments admits that the teaching in the Sunday school is different to that in the apostolic churches and his whole effort is, not to insist on following their example, but to offer excuses for not doing so. But this first attempt at proof has no bearing whatever upon methods and can be of no help to him, because the fact that the apostles received their knowledge by direct inspiration of the Holy Spirit, while we receive ours from the written records of the same, does not give any warrant for using different methods for imparting that information to others. The source of knowledge is one thing and the method of imparting it is another.

"Second: We cannot teach as they taught for we are not inspired. Again our brother is guilty of the same sort of perversion as he displayed in his first attempt and essays the absurd task of trying to justify a difference in methods by a difference in the source of knowledge; it is about as logical as trying to measure milk with a yard stick. Following this method of unreason we might as well say that if the apostles made apple dumplings, we would be "necessarily compelled" to cook our apples some other way because we cannot get them from the same tree.

"Third: Therefore, as we cannot use their method, we are compelled to use methods different from theirs, and it is meet that we use the best method we can." But not a word has this our great and mighty Solomon given us concerning the method used by the apostles—not one. Why did he not tell us what method the apostles use the best method we can? But not a word has this our great instead of fooling away his time telling us about the source from which we receive the things taught? I am getting old and have read many foolish things, but this futile effort of Brother Sewell's certainly caps them all. In my next I will show, from Brother Sewell's own statement, just why he is so insistent in his efforts to "pervert the right ways of the Lord." (Acts 13:10.)

G. A. TROTT

A Shameful Thing

When a boy preacher I heard the Methodist debater, Purtle preach on infant baptism. He conducted a debate for more than an hour. I challenged him to meet me in a discussion of the subject at that place. He said, "My brethren here do not believe in debating."

When Brother Johnson was in a discussion with Brother Whitt at Lockney Brother John M. Rice said publicly, "I would debate this question with Johnson for one hundred years if we both should live that long." Of course, this sounded like a wise and brave defender of their Sunday school, but when the brethren asked him to make good his proposal to meet Brother Johnson in debate at Floydada he began to back off, dodge, slip and stumble, just could not accept the propositions submitted, would not accept Whitt's propositions, after much haggling submitted propositions himself, that I consider unfair, not stating the issue clearly, and when Brother Johnson agreed to accept these, thinking it the only chance to get Brother Rice to discuss their position, Brother Rice, like the Methodist preacher, was able to find a brother who did not believe they needed a debate at Floydada. As we go to press prospects of a debate at Floydada seem rather dim, so far as we are informed.

In June I heard Brother Rice put in forty-five minutes debating the women's work in the church, starting out by saying that it was "a shameful thing" to debate the question. Several preachers were in the audience who would have gladly made Brother Rice's speech look worse than that of a Methodist circuit-rider's sermon trying to defend infant baptism, when one of our brethren are permitted to reply. Brother Rice had no intention of letting any one reply to his speech. No sir—ree, he just did not have time; his folks might observe how easy it would be to expose his misrepresentations and misstatements.

He said, "There is not a congregation in the world that is following the fourteenth chapter of 1 Corinthians." Here he stated that the apostles authorized and demanded that singing be done one at a time and that always by a man. The poor fellow did not know that Paul was condemning when he said, "Every one of you hath a psalm," and when he came to verse twenty-seven, he thought Paul had reference to miraculous tongues, with the evidence before his eyes; that it was not miraculous tongues but tongues unknown to the audience, about which Paul was speaking. When a man spoke with tongues by the power of the Holy Spirit no interpreter was needed, each articulation made by the Apostle Peter was heard in seventeen different languages without an interpreter. And when Rice came to "let the prophets speak two or three," he talked with the confidence of a Baptist preacher, proving to the satisfaction of his members that the church was established before the death of Christ. Poor Brother Rice.

A FIGHT TO THE FINISH

We expect to fight sin as we find it black or whitewashed, dressed up or nude, big or little. The sin of unbelief, disobedience and transgression is our field. We ask the enemy no quarters. The devil is a liar, a defamer of character, a slanderer of the righteous, a deceiver of the weak, a corrupter of the strong; he blinds the eyes of good men and women, deceives them, misleads them, destroys them. Every honest, earnest Christian, should have a part in this fight by really doing something effective. The Lord expects it, the apostles advised it, the Holy Spirit requires it, the Christian can not grow without it. Take the sword of the spirit and enter the conflict. Do not just stand and watch others fight, but get busy and get covered with the slime of the carnage of war. The devil's agents with whom you fight will besmear you, they will sneer at you; they will look at you with a condescending air, by a curl of the lip, a toss of the head, a shrug of the shoulder, or some such weighty argument, they will try to offset the effective blows you strike with the sword of the Spirit.

I hear some one say, out in the crowd, "What can I do? I have no money." My answer to such is that I am not talking about money here, I am talking about time, brains, effort, zeal, consecration, courage, fidelity, appreciation. "Present your bodies a living sacrifice," not a dead but "a living," active, effective, useful sacrifice. No, I am not talking about you giving money. If I were I would say, "Most of us should be ashamed, seeing how much we spend on ourselves and how little we spend for Christ and His kingdom." But in this article I am talking about something of more importance than money. I am talking about your heart. Kind reader, have you given it to Christ? How can you persuade yourself to give Him a cold, inactive, unresponsive heart and life, remembering as you must that Christ was an active man? His great heart was so throbbing with love for lost and ruined humanity that he did not have time for the sordid things of this world, but talking about the great principles of His kingdom He planted the seed into hearts of men and women; not for his honor and glory, but for their redemption and everlasting salvation. Are you busy, my brother, my sister, sowing the seed of the kingdom? If not, get busy. If you ask me how, I answer, follow the examples and commands of the apostles. Write letters, have private talks with some one out of the kingdom, or some one "overtaken in a fault." You do not have to be a preacher to be busy, and the more you do the more you will find to do. On every hand men and women are going to hell and do not know it. The Lord Jesus Christ has placed in the possession of every Christian a light so full of power, with such drawing force, with such adaptableness to the eyes of every creature, that there is not a Christian on earth, who will use this light but what can win some soul to Christ.

No man or woman can be a Christian and not have spiritual life; life means activity. "If the righteous scarcely be saved where shall the sinner and the ungodly appear?"

R. F. D.

ate is he to try to find something with which to blind his followers that he fails to realize that Paul shows clearly in this chapter that the prophesying he is talking about is teaching. See verse 14.

On 1 Timothy 2:11, 12, Brother Rice felt that he had discovered a way to help the women get around Paul's commandment, "learn in silence." He said this was in the home, not in the church. Thus according to his own argument, women are to learn in silence, in the home, but when she comes out in the public she can ask all the questions she wants to, and teach every man she can get into the class, including her own husband, until she gets to the point of "wives obey your husbands," then she will have to stop until her husband moves a few benches, over to another class, then she can teach the other women's husbands how they should "rule the house." Wonderful! Wonderful! Wise and otherwise! Just think of a gospel preacher being so pressed for argument, so confused in an effort to defend his unscriptural p...

they will twist any passage of Scripture into any kind of a position in order to defend their practice.

He said the Bible did not authorize the building of church houses, then said, "We have as much authority for classes as you have for building church houses." If this statement is true, he proved that it is unscriptural to have classes, women teachers, etc.

He said, "God has left something to our common sense." He just lacked one word being ready to join the organite brethren, put the word "sanctified" before the words "common sense," and you will be qualified for a pastorate of the "Christian Church," and if you are determined to have the unscriptural things, why do you not go where they have them and quit dividing the Church of Christ?

He said, "When older women taught the younger, it was private." He also stated that Philip's daughters prophesied privately and that Priscilla and Aquila taught Apollos privately.

The poor fellow got mixed up on the public schools and had them teach...

should be no classes while the flock is being fed." Now the others who have been debating this question, trying to defend the classes have a job on their hands. Brother Rice has thrown a bomb into the camp, for all of them have contended that you could teach better Christianity, better living, in fact, teach the Bible to all more effectively, in classes than in any other way. All Christians belong to the flock, and Brother Rice said the flock should not be taught in classes, but, of course, Brother Rice should not be held too strictly to the consequences of what he says. Like the Methodist defending infant baptism, and the Baptist defending the impossibility of apostasy, our brother will have to be allowed to cross himself, contradict the Bible, misrepresent the Apostle Paul, and misrepresent us, who are condemning his practice, for without so doing he can not defend his practice and his practice must be defended.

R. F. D.

Dennis-McMicken Debate

This debate was held near Henagar, Ala., beginning July 24, 1926 and continued eight days, between Brother J. A. Dennis of Union City, Georgia, evangelist for the Church of Christ, and Mr. W. W. McMicken of Russellville, Ala., for the Church of God—Seventh Day Adventist.

For the first four nights Mr. McMicken affirmed that Saturday, or the seventh day of the week, is the day in this age for Christian rest and worship, and Brother Dennis denied.

McMicken only used twenty minutes of his time in his first affirmative argument. The entire debate was one of the grandest victories for the truth I ever heard. This was the same man that one of our brethren held a twelve nights' discussion with here last fall, but he was such a slick dodger it didn't seem to accomplish very much good, though he failed to meet the arguments of the man who debated with him, he made a lot of the people think he did. Brother Dennis sure did handle him to the satisfaction of all (but McMicken's followers). His own moderator admitted that Brother Dennis defeated McMicken.

Brother W. L. Shelmutt of Wedowee, Ala. moderated for Brother Dennis. After the debate we held a ten days' meeting in the neighborhood, Brother Dennis preaching from two to three times a day, had ten obey the truth and were baptized for the remission of sins, and one restored or brought back into fellowship with God's people. Prospects are good for the work here in this field. There are about forty-seven members of the body of Christ here now and three years ago there were only five. We met for a year or more at a private home for worship. We sure are rejoicing over the success of the work. We now have a small congregation of almost 100 per cent anast...

Announcements and Reports

Announcement
W. J. Collier, Afton, Texas—Brother Alva Johnson will begin a meeting here at Afton, the third Sunday in September.

Reports
T. F. Stewart, Rt. 3, Box 348, Whittier, Cal.—Preached at 3535 Siskiyou Avenue, Lorena Heights, Los Angeles, Lord's day night, August 8, one confession. The work is doing nicely.

Some brother not signing his name writes: "My work near Lufkin, Texas, came to a close Monday, August 16, with fourteen baptisms, three from the Baptists and some from the Methodists, most all grown and married. I have time for fall meetings. Any one wanting a gospel preacher should write at Camden, Texas."

C. R. Graves, Lockney, Texas—Meeting at Dodsonville, Texas closed August 8. Eight baptisms and two reclaimed. The Dodsonville church is one of the best I have ever met with, there are no "isms" and "scisms" among them. Brother Moses Burk is one of their elders and is one of the most lovable characters I have ever known. I go next to Dickens County for three meetings. Am sending a list of subscriptions and a donation for you.

Alfred F. Waller, Stonewall, Okla.—Closed meeting at Lytle Cove, August 7, seven baptisms, fine interest. This was my third meeting with these brethren. Am now, August 9, in a meeting at Pleasant Hill, six miles west of Abilene, Texas. Interest good.

W. T. Taylor, Box 93, Elk City, Okla.—Closed meeting at McKnight Sunday night, August 8, one baptized and one restored.

M. Estep, Lebanon, Okla.—Meeting at Powell school house closed Sunday night, August 15, with thirty-one baptisms and three restored. Brother R. L. Gardenhire of Pottsboro, Texas, did the preaching, and it was well done. He sure is a soul winner.

E. J. Smith, Crowell, Texas—Began meeting at Enterprise school house July 17, closed August 5, baptized four, and four restorations. Am here at my old battle field where I used the sword of the spirit on J. E. Seagraves, Baptist, last summer. Will be here over three Lord's days, then home for a few days, then to Stacy, Texas for a meeting.

Sam L. Shultz, Box 55, Lexington, Okla.—Just closed meeting at Wheeler, Okla. Had good crowds and interest, one baptized and one reclaimed. Go next to South Bend, Texas, then to Graham.

D. J. Whitten, Gunter, Texas—Had fine meeting at Slaton, Texas, six baptisms, agreed to assist them in...

The Apostolic Way, 708 Second Avenue, Dallas, Texas.
Dear Sirs:

Yours very truly,
JACOBS & COMPANY,
Per C. E. Duckett.

The Firm Foundation of Austin, Texas write us that they prefer to not insert your advertising in their columns. Consequently we are cancelling the order today. Please cancel your order to us for advertising.

We proposed to pay the Firm Foundation its regular advertising price for space in which to announce our August 15, issue.

G. H. P. Showalter surely realizes that if his readers should see both sides of the Sunday school question, they would demand that the columns of his paper be opened for a free, full discussion of the subject.

He accepts money for advertising Cardui, Castoria, remedies for eczema, asthma, cough, ruptures, piles, freckles, bed bugs and hair tonic, but his fingers are too clean (?) for him to accept money for advertisements that will call the attention of his readers to some Bible truths he does not care to have them see.

He accepts public advertising at a set price. We proposed to pay that price to advertise an issue of our publication. It was turned down. Why?

If Brother Showalter thinks he is going to keep the truth away from his readers he is mistaken. A part of them, at least, are going to hear, and as they hear they will present the truth to others, and tell of the unfairness of the Firm Foundation and its publisher.
R. F. D.

ing at Fort Necessity, La., with two baptisms and good interest. I baptized seventeen at this place and started a congregation last fall, am to return, the Lord willing, and preach some more for them this fall. Closed a fine mission meeting at the water, near Mangham, La. August 16, with ten baptisms. This meeting was in a Baptist community, no members there except Brother Taylor. He is a good loyal man and will take care of the work I did while there. I am wanted for four or five other meetings in this country. Did not get much support, but am overjoyed with the prospect there for the establishment of a strong congregation. I have promised, the Lord willing that I live, to come back in October. Began at Palestine August 17.

Van Bonneau, Hastings, Okla.—Closed meeting at Berlin, Oklahoma, July 15. Seven baptisms and one restoration with large crowds in attendance at all services. Meeting at Elk City closed August 1. Two baptisms and church greatly strengthened. Brother J. Frank Copeland and I shall be near Eden in a meeting soon, if the Lord is willing. Closed meeting at Loco (near Wellington, Texas) August 22. One baptism and four restorations.

H. W. Holdeman, Dodsonville, Texas—Am back in the territory where I preached eight years while I was a Baptist. Held meeting at Good Exchange, La., where I preached my first sermon as a Baptist preacher. Baptized five. Went from there to Fouke, Ark., preached a week and baptized seven. From there to Scotts Slough, near Myra, La., and assisted Brother Brandon. He had a good meeting, baptized four, two restored.

From there to what is called the Mail Boxes in Louisiana, preached a week. Am now, August 16, in a meeting at Hosston, La. Prospects are good. Will go from here to Cottonwood school house, in Arkansas, from there to Silsbee, Texas. From there to look after L. W. Davis again. I have debated with him but he is not satisfied and wrote a falsehood to the Baptist Worker concerning the debate. Am sending propositions to him and to the Worker for him to sign. They are: I, H. W. Holdeman, affirm that there is nothing peculiar to the Baptist doctrine and practice that is Scriptural and true.
H. W. HOLDEMAN, Aff. Neg.

I, L. W. Davis, affirm that all things peculiar to Baptist doctrine and practice are Scriptural and true.
H. W. HOLDEMAN, Neg.

D. E. Forehand, Big Springs, Texas—Am now, August 19, at Hagerman, New Mexico, helping the brethren in a meeting at Greenfield, three miles from here. A fine band of brethren here and truly at work for the Lord. One restored. Will go from here to Cottonwood, a few miles south for a meeting, thence home to begin my school work.

R. W. Jones, Gunter, Texas—A ten days' series of meetings at the college auditorium closed Sunday night, August 22, with one of the largest crowds ever assembled in the auditorium, and three confessed the name of the blessed Saviour, one an old man, another a middle aged man with a large family, and the other a young woman, and were buried with the Lord by baptism "the same hour of the night." Twelve were baptized during the meet-

ing and one restored. Brother Alva Johnson of Turkey, Texas, did the preaching, and he proclaimed the truth with humbleness and with power. Brother B. R. Bassel of Plainview, Texas, led the song service. He is a singing teacher and a fine singer, and loves to sing and to help others to sing the sweet songs of Zion. I feel sure that the church has been greatly strengthened and built up, and that the seed of the kingdom fell into many good and honest hearts of those of the world and will germinate and bring forth fruit to the glory of God. To His name be all the praise.

C. R. Graves, Lockney, Texas—Closed at Steel Hill, Dickens County, August 21. Two baptisms, and I think much good done other ways. The entire church confessed their faults. I have two more meetings, then home and into my overalls.

TWO THOUSAND NEW READERS

We desire to thank all who have helped put the paper into new homes. Every one so helping will have a part in the effective work the paper is now doing, and every friend of the paper appreciates this growth.

We are hoping others will become active in extending the paper's circulation. Brethren in every community, where the paper now goes, with a little effort, can find some way to send us new subscriptions.

The number of new names we have put on our list the first half of this year, we give by months:

January	65
February	85
March	80
April	41
May	54
June	183

Total508
An addition of more than two thousand readers. My brother, what are you going to do to help swell this number during the balance of this year? We are listening to hear from you.

THE APOSTOLIC WAY

Bro. G. A. Trott will preach for the brethren at Winters on into them Lord's day they should ber, and should write him invited their solicitation for church when praying to the forget him.
R. F. D.

The Apostolic Way
CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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Tests of Fellowship

(Concluded)

In a preceding article on this subject, I emphasized the importance to the cause of Christ of making anything a test of fellowship. Of course, the church, like any other organization, has certain requirements for membership. No person can Scripturally claim to be a member of the Church of Christ who has not complied with these requirements. Christ, as the Head of His church, prescribed the terms of admission to His body, and no one can possibly enter in any other way. On the other hand, every person who has complied with these conditions is a member of the church. Such a person may go into sin or believe and practice error in the worship of the Lord, but he does not cease to be a member of the body of Christ. Recently I heard it argued by rather intelligent brethren that certain persons were not their brethren simply because they had in a measure departed from the established practices of the church. This shows the extent to which fanatical prejudice will go.

When we come to the question of fellowship in a local church, matters become more complicated. This is due to the greater variety of subjects to be considered. Questions affecting the lives of members, the organization and government of the body, the public and private work and worship of the church, etc., may at all times take such form as to make it appear to some advisable to divide the body. The general principles that apply in all such cases are given in various Scriptures and amount to these: 1. Brotherly-love should be the dominating sentiment; 2. Personal interests and relationships should be strictly disregarded; 3. Private opinions, doubtful interpretations, and secular affairs, unless immoral, should never be made tests of fellowship; (4) Only immoral conduct, high-handed disregard for proper authority, or violation of clear-cut and well established principles of the faith should be subjects of church discipline leading to open withdrawal or division.

Perhaps the greatest danger to the peace of a church in time of trouble is the natural disposition of so many to become aroused and determine to

THE WORK IN SOUTHERN MISSISSIPPI

I recently held some meetings in Lincoln County, Mississippi. This was my birthplace and boyhood home. Thirty-two years ago I preached the first sermon ever delivered by a preacher of the Church of Christ in the county. During the first summer, I enlisted about twenty persons, and with these I helped to organize a church. For the next five or six years I spent the summer months there, teaching in Texas the rest of the year. During those years, I baptized several hundred, held some debates with Baptists and others, and established three more good-sized congregations. With the help of other preachers, who have done some good work there, the cause has been pushed into other communities, and many people of the section have been taught.

Owing to several causes, the influence of the gospel in that region has been much hindered. Chief of these reasons has been the lack of preachers. I did not feel able to devote my entire time to the work; the brethren, as a rule, were poor and perhaps not always willing to do their best. Opposition from the denominations was strong for a few years, but later subsided or changed its tactics. The first effort on their part was to fight, but they soon learned better; and for several years past, they have said nothing about debating. As in other places, I find the chief hindrance to the gospel in that field now to be discord among brethren. Most of it has been sown by visiting preachers who went there with pet notions and proceeded to dispense them freely.

If anything will disgust a man with those who get up some new doctrine and push it to the spiritual ruin of others, it is to spend years in a mission field trying to teach New Testament Christianity, and then have some man drop in and within two weeks throw the whole work into utter confusion. Some men never seem to consider circumstances at all. Such preachers find a handful of disciples cut off from the rest of the church by vastly greater numbers of religious enemies, with few to question the correctness of their teachings, and at once proceed to ride their hobbies to the subversion of many hearers. At least twice within the past five years, these churches have been badly confused by such visiting preachers. One old brother advocated the ordination of elders and deacons by the imposition of hands so persistently that two of the churches became badly confused over it. However, I succeeded in settling some troubles, had good interest everywhere, and left the field prematurely with a dozen baptisms in fifteen days of preaching.

I should like to correspond with one or more preachers who might be induced to move to southern Mississippi and take up that work. Within a dozen thickly settled counties there are not a dozen churches of Christ. The climate is fine, health conditions good, water excellent, schools good, people reasonably intelligent, fair minded, willing to listen. A preacher can supplement his income from the brethren by teaching, dairying or farming. A preacher to succeed there should be a man of at least reasonable ability as a preacher, sound in faith but not an extremist, not too much encumbered with family cares, energetic and economical. The right man will find here one of the very best fields for gospel work in all the country. The wrong man will do more harm than good, besides he will not get sufficient support to keep him there. I believe that churches in Texas and elsewhere can be persuaded to assist in the support of one or more gospel preachers in that field. It is sad to think that such regions lie at our very door, waiting to receive the simple gospel without denominational doctrines and practices. Our people are too busy devouring one another over various untaught questions to give attention to appeals like this. To me it is a delightful privilege to escape from the critical eyes of suspicious brethren who watch me continually to see just how I split hairs over some unimportant detail connected with the public worship and get out among people who know nothing but denominational practices. I love to build, as I did in southern Mississippi, on a foundation laid by myself. But I am exceedingly jealous of this building, and I shall hereafter, be very slow to recommend to those brethren any man whom I know to have a hobby. Of course, every hobbyist among us who reads this is saying, "Brother Clark is a compromiser; unsound, too soft, etc." I believe as firmly as my ability will permit in standing for the unmistakable teachings of the Lord on all matters; but I do not believe in making doubtful or untaught questions tests of fellowship or rules for the churches.

Any preacher desiring information concerning this work will address me at 2616 Rogers St., Fort Worth, Texas.

N. L. CLARK.

have their own way at all hazards. In such cases, preachers and others seem to forget the Lord's way entirely. They become filled with party spirit, or some other bad spirit, and, like a mob, lose their heads in a blind determination to overcome the opposition. Some people may be normally rational and even pious but when they get into a church row, they act more like maniacs. Perhaps, in no other way does moral weakness show itself more than when its possessor be-

comes thoroughly imbued with party spirit. The individual then seems to lose all sense of self-control and centers all his efforts in a mad desire to see his party win, whether by fair or foul means. Under such circumstances, preachers have been known to advise factions of brethren to say and do most wicked things. Men even in the courts under oath testify to things known to be false. What a fearful reckoning is awaiting some church members.

their conduct in church trials and troubles!

At the present time, so many theories and practices are causing disruption of churches of Christ in this country that it would be hard to mention them all. And every few days we hear of a new one. Not all of these matters seem to be of equal importance; but wherever one of them divides a church, it is certainly of great importance there. I mention the following subjects that have within the past few months come under my notice as causes of open division in congregations: the Sunday School in various forms, the "individual" communion cups, the "one cup", the "wine", the "order of worship", the manner of collecting the contribution, the hour of worship, the meeting-house, the preacher, elders, personal feuds, etc. I am expecting some of my brethren to disfellowship me because I said a Christian may vote! Is it not high-time we were taking our bearings to see just where we are? Not a preacher among us can go into a community where he is a comparative stranger and preach a sermon without having some brother assail his position on some of these or other questions that can be settled only by reference to human opinion.

Recently I received two letters from good brethren in different States, asking questions concerning matters on which the Bible is not very clear. One of these letters stated that there was danger of open division over the matter. The other letter said, "We are studying this question earnestly, we want your views, but we have agreed that we will not permit it to divide us." I wish to commend this spirit. Here are brethren who are well enough developed as Christians to be able to study and discuss a troublesome question with the determination that, no matter what conclusions they may reach they will hang together. On the other hand, I am sorry to know that well-meaning men among us have gone into congregations and advised brethren to divide over some matter that is not clearly a thing of divine revelation. It reminds one of the surgeon who is so anxious to use the knife that he advises operations that are not at all needed. Brethren who encourage such things see only one side, the side of possible peace and harmony among a few. They fail to see the side of disruption, party strife, alienation, loss of influence with the world, etc. I have always been slow to advise a separation between a man and his wife. Better submit to some wrongs than to seek a separate peace that invites more serious wrongs.

Finally, separation from a limb, a companion, or brethren is sometimes best; but many times such amputation is hastily and unnecessarily done. It is to warn brethren against the evil consequences of such action that I have written. I trust I shall not be misunderstood; and that some good may result from these efforts.

COMMENDATIONS OF AUGUST 15 ISSUE

G. A. Dunn began a meeting here in Polytechnic last night, August 13. I wish all of his crowd could have a copy of August 15, issue of The Way.
3633 Avenue M, Fort Worth, Texas.
W. E. COVEY.

Enclosed find check for three dollars. Send Way to C. W. Patterson, Waldo, Arkansas. Send him a copy of August 15, issue; it is worth the price of a year's subscription. You may use the one dollar and fifty cents for yourself.
Chillicothe, Texas.
J. J. COATS.

I want you to send me fifty copies of August 15, issue of The Way to Kempner, Texas, in care of W. S. Cowan. Mail me the bill. It surely will get results. I am glad to see you go after the Sunday school editors, and others, with the vim that you have in August 15, issue. The lick you gave the Firm Foundation was the most fatal blow I ever saw hit an editor. And Brother Trott excelled anything I ever saw from him, and he always gives the best. In fact, the whole paper was fine. I just have not the words to express my appreciation of that issue.

Robstown, Texas.
J. N. COWAN.

The Way for August 15, was fine. I wish it could be made a sixteen page paper every issue. If it was that large there would be room for many good articles which ought to be published now, but for lack of space they can not be published.

Gunter, Texas.
D. J. WHITTEN.

I see in August 15, issue of The Way many good articles on the innovations. It looks to me like all good honest people could see the error of these things and lay them aside, and be able, as Paul said: "To speak as the oracles of God." "To be able to give a reason for the hope that lieth in us." Be able to give a Bible reason for everything we do, instead of copying from the sectarian world. May every loyal person work, for the night cometh when no man can work.

D. E. FOREHAND.

The August 15, issue of The Way is fine. God bless the noble work you are doing through The Way.

Route 9, Cookeville, Tenn.
J. P. WATSON.

I am sending you some subscriptions. Send them August 15, issue. It is the best I ever read, and should be in the hands of every Sunday school advocate.

Lockney, Texas.
C. R. GRAVES.

Dear Brother Trott:
I was made happy to-day when my baby girl came in from our mail box bringing me a sample copy of The Way.
For years (in fact, every since the Sunday school spirit found its hiding

Wanted

To know the whereabouts of Brother Ira C. Moore. When last seen he was on the run for his dugout. Do you ask what made Brother Moore run? Well, it is like this; last winter Brother Moore submitted propositions to me for a debate on the class system of teaching the church, and the right of "some women" to teach the church.

We have made four unsuccessful efforts in trying to get Brother Moore to correspond with us relative to the debate, and to tell us which he wants, viz., a written or an oral debate. He persistently refuses to answer any letters. If you see Brother Moore, stop him and tell him he need not be afraid, for he is the father of the propositions, and surely he is not afraid of his own product. An old West Virginia preacher, who is a friend of Brother Moore, last winter he would

running! Stop him, stop him! somebody. Has anybody seen Brother Moore?

I will now tell you why he will not correspond with us. There are two reasons: 1. He is afraid of the propositions; 2. He thinks he is doing a righteous act by not writing. He thinks "silent contempt" is a deadly weapon, and the Lord is well pleased with that way of defending the gospel. He and "Pastor" Hutson, of Parkersburg, West Virginia, both have thus expressed themselves. We do not know why Hutson would bob up with such a statement, for he is too small a potato to notice. I tell you the truth, brethren, I do not believe there is a man in West Virginia, or Ohio, who has courage enough to come out in the open and try to defend the Sunday school, Bible school, or Bible study question. I know the most of them, and very near know the amount of courage they

place in the hearts of, should be sound, and loyal brethren) I have had the most protesting feeling and disgust for such things among those who claim to be true to the Bible. No longer can such men, as belong to the separators into classes of the one body of Christ, call themselves "sound." They "measure themselves by themselves" and dare not lay down or stand up beside the rule of God's eternal truth with their hobby god on the inside propelling. The most hurting treatment I have ever had from any human came from those "Sunday school lovers." I hate the real thing they call Sunday school, like I do the devil, for the simple reason it has driven a wedge of spiritual death into the church I love. Where is the foundation which rests upon things and matter not once found in God's Word? Jesus said: "Fools build upon such places." I truly believe he told the truth. I am in "the way" and The Way just fits me. I shall send every subscription I can. Please send me a bundle of samples to Crete, Texas. I go there on the 21st inst. May God bless all who have the courage to stand in defense of the truth, regardless of all surroundings and circumstances. May you, Brother Trott, live long.
San Augustine, Texas.
J. M. PORTER.

The enthusiasm manifest over August 15, issue is wonderful. Every person sending in a new subscription requests it to begin with August 15, issue if possible. Many extra copies have been ordered.

I appreciate these commendations. If we win for Christ we must fight, fight with a vim that will disturb the equilibrium of the enemy, and when they criticise we feel encouraged. We have pressed them for a written discussion on the Sunday school question. We are determined to give our readers what they say if we have to publish letters, and clippings from other papers.

Brother Conner said: August 15, issue makes me want a sixteen page paper worse than ever. Alva Johnson said: It was fine. Wish every issue could be that size.

Many others have commended that issue and expressed a wish that the paper could be a sixteen page paper each issue.

A sixteen page paper with a subscription list of ten thousand would convince the public that the brethren backing the fight the paper is now making mean business.

A sixteen page paper, with our present circulation, will cost two hundred dollars a month more than an eight page paper, and if some good brother wants to hear me laugh loud enough to be heard in thirty-two states and two foreign countries let him send me a check for twenty-four hundred dollars and say, "Here is the money to pay the extra expense of a sixteen page paper for twelve months." It would more than double the prestige of the paper, it would give us the best publication put out by the Church of Christ in point of size and amount of reading matter. It would convince brethren in error that we are not a bunch of "poor" ignoramuses, but a body of earnest, honest brethren being governed by the wisdom of God and determined to carry the truth of God to the erring. And with a sixteen page paper we should be able to double our subscription list in a few months.

Did you say "An empty dream?" No sir—ree, we have set this for our goal. We are going to reach it just as soon as enough brethren become sufficiently, determinedly, interested. One twenty-four hundred dollar check would put it over, or two twelve hundred dollar checks, four six hundred dollar checks, eight three hundred dollar checks, twelve two hundred dollar checks, or twenty-four one hundred dollar checks, would give us a sixteen page paper for twelve months. With twenty-four two hundred dollar checks we could make our plea for primitive Christianity heard around the world.
R. F. D.

I have sent the propositions to Brother Duckworth, and he has printed them. You have seen them. I hope he will print them again, even in bold face type. Let us show them that their "silent contempt" will not deter us. We are making inroads in their camps, they know it, and it hurts. They can cry "un-apostolic," "hobbyist," and "muckrakers" all they please, but that will not stop me. I am set for the defense of the truth what little time I have left to stay here. I only wish I could talk, so I could be out in the field. But any way if you see Brother Moore report to The Apostolic Way.

because of his affliction from which he has been unable to escape. The following expressions in his letter touch us deeply:
"It almost is more than I can endure, when I read of the work others are doing, and me here doing nothing. But the Lord knows I want to work, and have prayed to that end. If I could just talk, I would try. My dear brother, please pray that I may regain my voice and use it in the spreading of the good news."

Brethren who know Brother McVey, and know of his affliction, should not neglect him, should not forget that since he has ministered unto them. Spiritual things that they should minister unto him carnal things. Those who know him should write him letters expressing their solicitation for his welfare, and when praying to the Father do not forget him.
J. E. McVEY.
Do Not Forget Him
A letter from Brother McVey makes us sad and rejoice. Rejoice because of his fidelity, his earnest efforts among the people with whom he was reared.

R. F. D.

Brother Shrygley Continues to Misrepresent

The following is a private letter to Brother Shrygley, and I would not have offered it for publication in The Apostolic Way had it not been that, instead of answering it, Brother Shrygley goes to the Gospel Advocate, quotes part of a statement, beginning about the middle of the sentence, suppressing the first part of it, and, in some comments, grossly misrepresents the facts in the matter, as all can see who may read my letter and what he has said in the G. A. of Aug. 5, p. 731.

I have every letter and article relating to this correspondence in my possession that I have received from Brother Shrygley, and not one of them contains that "innocent reply", nor any other kind of reply to any "one point" in that letter of mine (Nov. 4, 1925) that appeared in The Apostolic Way of June 1. And not one of them contains his "reply" to my "questions raised" in that letter, as any one can see for himself by calling on me and reading all Brother Shrygley has written me.

Cookeville, Tenn., R. 9, July 15, 1926.

Dear Brother Shrygley:

Since you utterly refuse to discuss your unscriptural practice of the Sunday school class system, but have proposed (as I see in the G. A. of July 1) a different proposition for discussion, I will engage with you to discuss your proposed proposition on the condition that you publish my articles along with yours in the Gospel Advocate that your readers may see what I say on the subject. Will you do this? Brother Duckworth will give your articles along with mine in The Apostolic Way.

The proposition must be so worded as to exclude all matters not in dispute. Let it be understood that neither the "time" nor the "place" of the teaching is called in question, but only the order, or method, as you call it, you use in doing the teaching.

The proposition should read after the following order:

Proposition

The Scriptures show that God has limited the church (including every member) in the special service of teaching his word "in all the assemblies of the saints" (public capacity) to the one order (or method) only of speaking "one by one" (one at a time), and that by the men only, requiring the women to "keep silence." J. P. Watson affirms.

Please to write me at once what you decide to do about it. I inclose on two separate sheets the proposition for you to sign, return one and keep the other.

Your brother in search of apostolic practice.

J. P. WATSON.

J. P. WATSON AND HIS HOBBY

By F. B. Shrygley

The "true church of Christ" is endeavoring to make a lot of fuss over their "anti-class" hobby.

I suppose to create the impression that they are many. Two or three coyotes can make fuss enough to make a stranger believe there is a great pack of them, and the same is true of the "anti-class" hobby riders. I made an innocent reply to one point in part of a private letter which J. P. Watson had written to me, and then afterwards published it in the "anti-class" paper which these brethren are publishing. Though Brother Watson had in his possession a reply from me to the questions raised in his letter that he gave to the readers of his "true church of Christ" paper, he did not give one word of my replies to him but immediately after my article appeared in the Gospel Advocate he comes with a request for a debate, to appear in the Advocate, in these words:

"I will engage with you to discuss your proposed proposition on the condition that you publish my articles along with yours in the Gospel Advocate that your readers may see what I say on the subject. Will you do this? Brother Duckworth will give your articles along with mine in the Apostolic Way."

That is rather a fair promise for the future, but how about the past? Have you furnished Brother Duckworth with a copy of my replies which I made to you? If so, did he refuse to publish that letter? You can easily remember that letter, as it was typewritten, and in it I tried to cover all the ground of all your letters to me. Has your Brother Duckworth reprinted my article which caused you to call for a debate in the Advocate? I know Brother Watson would be glad to fill the Advocate with a lot of homemade poetry; but, as his paper was conceived and brought forth for the express purpose of fighting the class system and women teachers, I prefer to read his ebullitions in that paper. We want to keep all the hobby riders together; and now, since they have a full-fledged sect and a paper of their own, they should be satisfied. I have heard no call for a discussion of the class system and women teachers through the Advocate, except from Brother Watson himself and one of his assistants in Mississippi.

I hardly think Brother Watson's paper would oppose women teachers in all "public capacity", as Watson calls it, for women teachers have been appearing in that paper. Is your Brother Duckworth's paper of "public capacity," or is it run for private use? Will Brother Watson affirm in his paper that it is Scriptural to exclude the teaching of the Bible in classes in the Gunter Bible School, though the school was founded for the purpose of having the Bible taught to the students? Is the Gunter Bible School a meeting of the saints of "public capacity"?

I suppose to make the impression that there is a great pack of wolves over the country. I had a little howl from E. F. Case, of Brookhaven, Miss. Brother Case begins his letter to me as though he were modestly seeking just a little information. He writes: "Have just read your reply to J. P. Watson in the Gospel Advocate of July 1. Still there are a few things I cannot understand." This would indicate that the brother is almost with me and that he only lacks a little information of being with me. But no fair-minded man can read his five questions and believe that. His question proves that his introduction to them was a camouflage. He was not seeking information from me, but he was trying to show me to be inconsistent.

His first question is: "Why was it that you didn't answer his question with a 'yes' or 'no,' without equivocation?" I did not answer his question with a "yes" or "no" because I thought I could do it better without it. I do not mean that I thought I could please Watson or Case better; but I was not trying to please them, but to answer the question. There are some questions that cannot be answered by either "yes" or "no." If I were to ask Brother Case if he had quit whipping his wife, he could hardly answer that question by either "yes" or "no." If he should say "yes," that would imply that he had been whipping her; but if he should say "no," that would imply that he is still whipping her; and I hope it is not true either way, if he has a wife. Then some questions can be answered by "yes" or "no," and still they ought not to be answered that way. I suppose that Brother Case means by the ugly charge that I "equivocated" that I did not answer Brother Watson's question by "yes" or "no." If ever

equivocates who does not answer every question by "yes" or "no," then Christ and the apostles were guilty of equivocation. They asked Jesus this question: "Is it lawful to give tribute unto Caesar, or not?" Jesus could have answered that by "yes" or "no," but he did not. Did he answer it without equivocation? "Equivocate" means to use equivocal language with the purpose of deceiving. This is a grave charge to bring against a brother, and yet Brother Case cannot see why he and his kind cannot be admitted into the Advocate to discuss the question as to whether the Bible should be taught in classes or whether the sisters should be allowed to teach a few little girls in a class to themselves. I doubt whether Brother Case meant any reflection on me by accusing me of "equivocating," as I doubt whether he knows the meaning of the word. The men must do all the teaching of the Bible in all meetings of "public capacity", though they know but little about the meaning of common English words!

Brother Case asks four other questions in his letter of protest against my treatment of Brother Watson. But I do not know that Watson has employed him to help in this matter. I know he needs help, but would advise him not to lean very heavily on Brother Case, as he might find himself leaning on a broken stick.

Go on now, Brother Watson, and put that long letter I wrote you in reply to some of your questions in your paper, then print my last article in reply to yours in your paper, then put this in, and then I will believe you are fair and want both sides of the questions read. But as for publishing all this in the Advocate, with all that you might feel disposed to write on that subject, I must say that I doubt the propriety of it. We are going to teach the Bible the best way we can, and we will not be disturbed very much by your sect or party, since you have left us. You are out now, and you cannot do much harm in disturbing the churches with your hobby, as most of them will let your own people support you. Brother Watson could have done great good in preaching the gospel had he not gone off after this hobby. I do not mean to mistreat J. P. Watson, but I can only encourage the publication of that which I believe will do good.—Gospel Advocate, August 5, 1926.

We give Brother Shrygley's article, though I doubt if he will publish our comment. The idea of an editor of a paper asking that his letters to an opponent be published in the opposing paper while he declines to publish his opponent's letters in his paper. I doubt if all of Brother Shrygley's readers will swallow such tactics with relish.

No, Brother Shrygley, women have not been teaching through The Apostolic Way, at least, not under its present management. Sometimes they have been quoted just as the apostles quoted the utterances of women. No comfort for your practice here.

Brother Shrygley attempts to write about things he does not understand. The Gunter Bible College does not exist any longer. The Gunter College, a literary institution, does not have women or men teaching the Bible in classes. No comfort for your Sunday school here, Brother Shrygley.

Some months ago Brother Shrygley was out in the West, preached one of his Sunday school sermons, and the brethren went after him with questions. He said when he got away from them, "I felt like I had been in an ant bed." Yes, fifty years ago Brother Shrygley preached for brethren who made, sectarian preachers feel like they had been in ant beds.

still willing to fight for the faith once delivered to the saints, and that they will oppose, even a big preacher like Brother Shrygley, when he leaves the Word of God to defend a human institution like the Sunday school.

If Ben M. Bogard will affirm "The Sunday school as practiced by the Baptist Church with which I am identified is Scriptural," will Brother Shrygley deny it, and carry the debate through the Gospel Advocate and Bogard's paper? What say ye, Brother Shrygley? Easy now, you know Ben M. Bogard is a scrapper. Are you afraid of him on this question? If not, let us make Ben back out or have the discussion. What say ye? Let everybody listen for Brother Shrygley's reply.

R. F. D.

Sayings in Demand

(On Teaching)

Paul does not suffer a woman to teach. (1 Tim. 2:12.) Absolutely No. He gives her the right to teach in the home. (Tit. 2:15.) But Paul does not suffer a woman to teach. Where Paul; if you do not have in mind the home? I am talking about teaching in the church. (1 Cor. 14:34.) "Let your women keep silence in the churches." Paul does not suffer a woman to teach in the church. (1 Tim. 2:12; 1 Cor. 14:34.) Absolutely? No, she can teach in song. (Col. 3:16-17; Eph. 5:19.) But, says one, if she can teach in the church by singing, would she not be teaching the Lord in view of what Paul said in Col. 3:16-17? No. Christians teach and admonish one another so far as the words of the song are concerned, while the melody that we make in our hearts is unto the Lord. In Eph. 5:19, Paul said "Speaking to yourselves, or to one another, so far as the songs are concerned, but the melody is touching the Lord."

Paul said, "I have fed you with milk and not with meat." Conclusion: "It is possible to feed milk and no meat, and also possible to feed meat and no milk." This does not justify the class system, however, seeing that Paul did not divide those who heard him in order to feed them. A passage of Scripture may be all milk or all meat. A passage of Scripture may be both milk and meat. In teaching a passage of Scripture then, a capable teacher can feed milk, meat or both. It is not necessary that some should know anything about the milk part of the passage for the time being. Some may need the meat but best to take on more milk until they are able to stand the meat, or else there is no meaning to Paul's language.

I understand the "Sincere milk of the word" spoken of by Peter to be nothing more than the simple things that may be taught by using all or a portion of some text of Scripture.

J. A. BRADBURY.

Box 155.

New Mexico Notes

One brother said that he quit reading The Apostolic Way "because there was so much debating and disputing in it." Paul put in much of his time disputing and contending for the truth. Strife and wrangling are deplorable, but fair and honorable discussion do great good.

When a brother drops a dime into the contribution on Lord's day, when he could well afford to give a dollar, why is he not in a class with Ananias? Ananias could have kept all his money and not sinned, but when he pretended to give it all and kept back a part of it, he showed himself to be dishonest. If there be first a willing mind it is accepted according to what a man hath, and not according that he hath not. If one gives, he should give as much as he can afford.

If a preacher does not want his reputation tarnished, he should not take women with soiled names out for long drives, neither should he stand in the dark holding the hand of a woman, not his wife, sister, mother, nor other near relative. Keep thyself pure.

Dexter, New Mexico is a small town in the Pecos valley, and on a branch of the Santa Fe railroad. The local brethren meet at Greenfield, two miles southeast of Dexter.

A. J. JERNIGAN.

Dexter, New Mexico.

The Green-Knight Discussion

Sulphur, Okla., Aug. 15, 1926. Dear Brother Duckworth:

I have been very busy in the Master's vineyard this summer. I have held three meetings since I left the school at the University in June. I will close my fourth meeting at this place to-night. The attendance has been fairly good throughout but is better as the meeting nears the close. Brethren here had hoped that you might visit them as you had planned to do. I hope you may in the future.

I go from here to Arkansas where I will be busy until sometime in September, when I return to Oklahoma. While in a meeting at Spaulding I arranged for a debate on the Sunday school question. Brother Glen E. Green of Holdenville, Oklahoma will affirm the following propositions:

"It is Scriptural for an assembly

Another Debate

A four days' debate is to be held at Graham, Texas, beginning September 7, J. N. Cowan and S. A. Ribble are to be the disputants. The subject: The Sunday school question. We expect this to be an interesting debate, and want brethren from far and near to attend.

J. N. COWAN.

composed of Christians and others to arrange themselves into two or more classes, in the same building, on Lord's day to teach and study the Word of God, before or after the preaching or Lord's Supper.

"It is Scriptural for a Christian woman to teach a class so arranged on the Lord's day and that human literature in harmony with the inspired may be used in such classes."

The discussion will be held at Spaulding, Oklahoma, the last of September, possibly the last four nights of the month.

The attitude and action of the papers that uphold the Sunday school is that of unfairness. I am grateful that you are boldly exposing them.

In love of the one faith,

LELAND H. KNIGHT.

The "Man of Sin" Exposed

Under this caption in the "Gospel Advocate," of June 17, Brother T. W. Phillips gives numerous earmarks of him. I am sure Brother Phillips and the Gospel Advocate would be willing to have an oral or written discussion of all these departures, except, what the last one implies; viz., no literature help in the Bible study.

In this same issue I find a discussion on the use of "instrumental music in the worship." When we are sure of our ground, we always delight in meeting what we term error. Brother Phillips and the Gospel Advocate know that The Apostolic Way and those who oppose division of classes and women teachers, delight in meeting anyone on this proposition.

Will Brother Phillips and the Gospel Advocate affirm their practice, and have a discussion published in both papers? That is the real test of anyone's honesty of belief. They show their dishonesty by deliberately beclouding the issue and imposing on the ignorance of their readers. Why did you not say, "those who oppose your Sunday school?" That is what you called it long ago. Throw away your stiletto of dishonesty and use the sword of truth. Throw away your subtlety, and fight in the open. Be either hot or cold. You are Laodiceans. GEORGE W. PHILLIPS.

Building Church Houses

It seems that our brethren are being very active in the erection of church buildings; not quite so dead as some of the brethren riding the Sunday school hobby would have their readers believe.

A majority of these houses are being built altogether by brethren living in the community, without help from others. This is commendable. I believe that any community has the ability to provide a place of meeting sufficient to meet their demands. They may imagine a demand they are not able to meet, but again I say that congregations can always provide a place of meeting sufficient to meet their actual necessities. A bare front

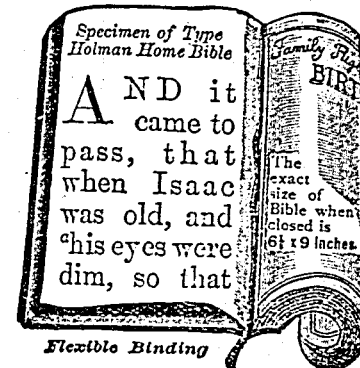
cess. The most successful meetings of our Lord were open air meetings.

We should not allow our minds to dwell on the building of "better" and "finer" meeting houses. Such things lead in the wrong direction. We should think more of purer hearts, of purer worship and purer congregations. Christians who actively engage in the affirmative acts of Christianity, with pure speech, clean godly lives, will do much to win folks to Christ.

Churches should be active, not willing to drag around, with careless indifference, but "study," have "business" meetings, plan the work of the Lord and engage in it, with such activity as will attract the attention of the world, showing they are not asleep, and really mean what they say when confessing Jesus Christ as Lord. Such lives and such activity will do more for Christ than fine church houses, or any other fad or fancy that men can devise.

R. F. D.

BOOKS AND TRACTS



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By Alexander Cruden, M. A.

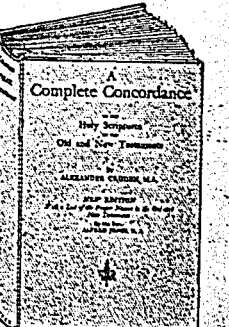
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We believe the above will give satisfaction, and we will gladly refund the money for any book returned to us unsoiled or unscarred.

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, 708 Second Avenue, Dallas, Texas.



A Queer Suggestion

Brother W. W. Freeman says, "Who are better informed, fully as upright in life and equally as loyal to the Lord and his Word." Read his statement in this issue.

A queer suggestion for a preacher claiming to be a member of the one body, yet it reveals the reason so many are blindly accepting the Sunday school; reveals the reason why W. W. Freeman left the divine order to accept a human organization.

My first schooling was under a Presbyterian teacher, a good pious man, and had I followed Brother Freeman's suggestion I would now be a Presbyterian, for I loved, honored and respected that teacher.

My mother's mother, a pious and consecrated Presbyterian, spent much time reading the Word of God. When a child I spent much time reading to her, or listening to her read and explain to me; she was so dignified and serious, and nothing vulgar or unclean ever passed her lips; when the word Christian was spoken in my hearing I instantly thought of this beloved grandmother. When she said, "You are a naughty boy," I felt most wretched and mean. I thought her to be the last word in Bible information. Had I followed the implied advice of Brother Freeman I would have clung to her Presbyterian faith instead of accepting and following the system of faith given us by the apostles.

Many who love W. W. Freeman have asked, "Why does he follow this human device?" and now he tells us he is being led by smart men, well informed men. Yes, Brother Freeman this same plea almost word for word has been made by every religious body maintaining a doctrine and practice that could not be defended by the Word of God. Blindly following the priests of the Roman Catholic Church will carry men no deeper into the pits of hell than blindly following the advice and suggestions of Brother Freeman's statement.

"Come out from among them and be ye separate, saith the Lord." "Preach the Word, be instant in season and out of season. Reprove, rebuke, exhort." "Contend earnestly for the faith once delivered to the saints," "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." "Fight the good fight of faith." "Also of your own selves shall men arise, speaking perverse things."

R. F. D.

Commerce, Texas, Aug. 14.
Apostolic Way,
Dallas.

I write this word to express my thanks to some one for the good intention that prompted him to send me gratis a copy of the current number of *The Apostolic Way*. The contents of the magazine do not seem to me worthy of men who claim to be Christians. Of the sixty-four columns well printed on good paper, I should commend one column on "Construction"

by John R. Freeman, two columns by N. L. Clark on "Tests of Fellowship," and one or two short items by some one who gives initials only. It seems to me a pity and a shame that sixty pages of clean paper, good ink, and a great deal of time and human energy should have been wasted on "foolish questions which gender strife."

If I may make a suggestion it will be that good brethren are not looking for light in so urging such discussions; the spirit of the sixty pages is not open to enlightenment but is rather bent upon victory, self praise in a sort of martyr spirit, and a self-willed determination to force interpretations of Scripture upon others who are better informed, fully as upright in life and equally as loyal to the Lord and His Word. Why not stop a few of the papers that are so bent upon sectarianizing "the body of Christ" and come back to the independent local congregations as autonomous units and allow individual Christian hearts to follow the Lord as in the early times? Brotherly,

W. W. FREEMAN.

Send for a Catalogue

Gunter College, Gunter, Texas, Co-Educational, fully affiliated, opens Wednesday, September 15. Catalogue or other information on request.

JNO. R. FREEMAN, President.

Have just read the catalogue of the Gunter College. If you have a child you are thinking of sending off to school write Brother Freeman for one of his catalogues. I wish every family to which the paper is now going would secure one of these catalogues to show, not only to their own children, but to others who might come into their home.

R. F. D.

Christian Fellowship Needed

2923 Quinton St., Shreveport, La.
August 18, 1926.

Dear Brother Duckworth:

I enclose check for \$1.50 for which please send *The Apostolic Way* one year to R. N. Greene, Caspiana, La. Send him the last issue if you can. I would also be glad if you can send copy of last issue to Dr. A. J. Trail, McMinnville, Tenn. The last issue was fine indeed. There is much I would like to say to you about it, but I am so badly annoyed that I can not do it.

I am just back from the sanitarium. The doctors have decided that the nerve treatment is a failure, and that Mrs. Tucker will have to be operated on. She has contended all the time that the treatment was doing her no good. They have worked hard to get her to respond to the treatment, but the conditions are such that she just would not. They examined her again yesterday and now say an operation is the thing. We had hoped to escape, but it seems there is no escape. I am sure she will soon become

to it again, and will have it just as soon as I can arrange to meet the expense. I do not know just how I will do it, but will have to arrange for it some way. Of course, I now wish they had gone on with it before, I was ready for it then, but her treatment and general expenses have eaten up all I had. That is a source of great worry, as well as the thought of her being operated on. It seems that I just can not stay reconciled to it, but it is certain that something will have to be done right away, and the awful dread of its being a failure. All of it together is dreadful, and sometimes it seems that I just can not stand up under the pressure. I have to bring every force to bear to prevent a collapse. Pardon me for saying all of this, it seemed it would be some relief to say it to you, as I know you sympathize with me. I will keep you posted about her.

Love to all,
W. G. TUCKER.

We give the letter just as written by Brother Tucker because we appreciate his indorsement. Secondly, we would like for brethren who know

Brother Tucker to have first hand just what he thinks of Sister Tucker's condition.

I have been with Brother Tucker, and in his home, enough to cause me to ask myself the question over and over again, how in the world has this man continued to preach the gospel for thirty-five years with the handicap through which he has passed and continue to fight unrelentingly everything he believes to be wrong? Most men, under such circumstances, would have yielded somewhere, at some point.

I do not agree with Brother Tucker's position on the wine question, he knows this, we have talked freely to each other about it, but there are so many other things upon which we are agreed, so many places that we can work together, that I like him, sympathize with, and want to encourage him.

The suffering Sister Tucker has had to endure has been hard on her, this suffering Brother Tucker has shared. Brethren who know them, and can, should render them assistance and write letters of encouragement.

R. F. D.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price \$1.50.

LIFE OF ALEXANDER CAMPBELL

Leader of "The Great Reformation of the Nineteenth Century." By Thomas W. Grafton, with an introduction by Herbert L. Willett. Price \$1.25.

ALEXANDER CAMPBELL'S THEOLOGY

"Its Sources and Historical Setting," by Winfred Ernest Garrison, Ph. D. Price \$1.50.

ALEXANDER CAMPBELL AS A PREACHER

"A Study," by Archibald McLean. Price \$0.50.

A DEBATE ON THE ROMAN CATHOLIC RELIGION

Between Alexander Campbell, Bethany, Va., and John B. Purcell, Bishop of Cincinnati. Held in the Sycamore Street Meeting house, Cincinnati, from the 13th to the 21st of January, 1837. Price \$1.75.

THE CAMPBELL-RICE DEBATE

A debate between A. Campbell and N. L. Rice, on the "Action, Subject, Design and Administration of Christian Baptism," also, on the "Character of Spiritual Influence in Conversion and Sanctification," and on the "Expediency and Tendency of Ecclesiastic Creeds as Terms of Union and Communion," held in Lexington, Ky., from the 15th of November to the 2nd of December, 1843, a period of eighteen days. Price \$3.00.

CHRISTIAN BAPTISM

With its Antecedents and Consequents. By Alexander Campbell. Price \$1.50.

THE CHRISTIAN SYSTEM

In Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Pleaded in the Current Reformation. Sixth edition. By Alexander Campbell. Price \$1.75.

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Edited by Alexander Campbell; revised by D. S. Burnet from the second edition, with Mr. Campbell's last corrections. Seven volumes in one. Fifteenth edition. Price \$3.00.

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By Doctors George Campbell, James Macknight and Philip Doddridge, with prefaces, various emendations and an appendix. By Alexander Campbell. Sixteenth edition. Price \$3.00.

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, 1926

Vol. XIII No. 4

The Clark-Harper Discussion on the Number of Cups to Be Used in the Lord's Supper

PROPOSITION

The Scriptures authorize the use of more than one container in the distribution of the wine used in the Lord's Supper.

This proposition is not stated exactly as Brother Harper has suggested. To me it is simple, clear, and covers the exact issue. If Brother Harper is not satisfied with it, he may state it as he sees fit.

Only one or two terms need defining. The word "authorize" here means make room for, "sanction," "warrant," "justify," "furnish ground for." (Webster.) The word frequently means "to authorize," "to empower," with the notion that a thing is expressly stated or commanded. For example, we are authorized to assemble for worship by explicit statements and clear examples. We are also authorized to provide a meeting-house as a convenience, but no man can find where the Apostles ever said for us to build meeting-houses. We could meet and worship without such houses, but it might be quite inconvenient at times. We sometimes put a baptistery in a meeting-house as a convenience. The Scriptures say nothing about a baptistery, yet Brother Harper will hardly deny that it is "authorized," that is "sanctioned," by the Scriptures. This explains my use of the word "authorize" in the proposition. The rest of the proposition is clear.

Brother Harper and I agree that only one container should be used till after thanks are given. We must agree that the wine is divided in or during the process of partaking of it; for when one worshiper drinks of it, it is thereby divided into two portions, and so on to the last. So, the real and only issue is whether for convenience we may divide it after thanks and before the worshipers drink. If Brother Harper can show any reason for requiring every worshiper to drink from the same container, he makes out his case. Otherwise, he fails.

For the sake of narrowing the discussion to the real issue, I concede the following points:

1. Jesus used only one cup in the institution of the Supper;
2. The Apostles, on that occasion, all drank from the same cup. (Nobody can prove this, but I shall not deny it);
3. Wherever the subject is mentioned in the New Testament, the word "cup" is singular;
4. In a small group of worshipers, one container is usually sufficient for all purposes.

I hope that Brother Harper will not spend time in contending for any of these points, for they are all admitted.

My first argument in support of my proposition is that the number of containers used is an incidental to the worship. Other incidentals are the number of worshipers, the amount of wine used, the degree of fermentation of the wine, the manner of passing the container from one worshiper to another, the posture of the worshipers during the service, etc. On all these points two congregations may vary widely, not only between themselves but from time to time in the same body. To illustrate: One body contains a dozen members. Half a wine-glass of wine supplies them. Another body has five hundred members. It takes a gallon of wine for them. A small vessel and a small loaf show all the unity designed in the one case; a large vessel and a large loaf are used to show the same

unity to the other. The difference in the amount of wine used is considered a necessity; yet if a small quantity could be dropped out to the worshipers, it would suffice for many. So we see that the quantity of wine used is, after all, a matter of convenience, left to our choice. Likewise, the matter of distributing the wine is a thing that must be left to our convenience. When Jesus instituted the Supper, one container was ample for the eleven worshipers present. But when Pentecost saw three thousand added to the Jerusalem church in one day, circumstances came to alter the case. Will Brother Harper contend that these disciples all drank from the same cup? Acts 2:42 and the rest of the chapter clearly show that these thousands were for sometime closely associated with the Apostles and with one another, and that they observed the Lord's Supper. Here is work for you, Brother Harper. It may be very easy for you to clear up, but I am unable to believe that three thousand disciples drank from the same cup.

It is wrong for the priest to drink all the wine, or to sprinkle for baptism. Listen: "He took the loaf, and having blessed it, he broke it." (Mk. 14:22; Mt. 26:26; Lk. 22:19.) And Paul says, "The loaf which we break." (1 Cor. 10:16.) But of the cup, Jesus commanded, "All drink out of it." (Mt. 26:27.) And Paul says, "Let him . . . drink out of the cup." (1 Cor. 11:28.) "And they all drank out of it." (Mk. 14:23.) And the Greek connotes "a cup, a drinking vessel" (Thayer), or "a drinking cup" (Berry). What cup? "The cup of blessing which we bless." (1 Cor. 10:16.) But you do not drink out of the cup which you bless. For "convenience" your practice is to pour the wine into cups and drink out of them. And the Pope, for no better reason, says for the priest to drink all the wine. And you both are anti-scriptural; for "When God chooses a certain way of doing a thing, this excludes every other way of doing that thing." ("Bible Briefs" by Showalter and Davis.)

Question: If "the number of containers is

gold or the altar from the gift. (Mt. 23:16-22.)

If you please to call drinking from, or out of, the cup "dividing the wine," all well: the Scriptures authorize this; but not the practice you affirm in your proposition.

You say, "A small vessel and a small loaf show all the unity designed in the one case; a large vessel and a large loaf are used to show the same unity to the other." True; and "the loaf" signifies "one loaf," and "the cup" (1 Cor. 16:16), signifies one cup. And Paul says, "Let him . . . drink of the cup." (1 Cor. 11:28.) And in so doing he "drinks the cup." (1 Cor. 11:26.) But the practice you affirm is to drink out of cups. Why not have loaves, too, as the Catholics do? Would it not be more "convenient" than one loaf for all?

Question: Do you contend that all the disciples in Jerusalem ate from the same loaf? Tell us how large a loaf it would take for twenty-five thousand.

It is said that "The devil has many tools, but a lie is a handle that fits them all." And it seems that digression has many excuses, but "convenience" is a handle that fits them all. Some people are too lazy to serve the Lord; some are too stubborn; some are too ignorant, and some serve him only when it suits them. There is no objection to "convenience" only when it hinders us from obeying God. For "convenience" the Christian Church practiced at several places the giving of thanks for both the loaf and the cup at one time. And for "convenience" some of the "Holiness" use water on the Lord's table. And your practice in using "cups" is not sanctioned by the Scriptures—not any more than theirs is.

I have the same authority for all drinking from one cup that you have for "only one vessel before thanks are given," or for one loaf for a congregation, or for breaking the loaf, or for giving thanks, and that is the word of God.

You have not produced even a "necessary inference" for your practice. You admit that "The Scriptures say nothing about" it; hence "necessary inference" is the only plea you have open. So try again. I do not care a snap on what ground you use cups, whether "convenience," or not, just so you sustain the practice by the Scriptures. And remember that the same Bible that says, "This is my blood," also says, "This cup is the New Testament." And while we tell the Pope the Bible says, "All drink," we tell you it says, "Drink out of the cup."

H. C. HARPER.

LET THIS SUFFICE

We have, in the last two years, published several articles in favor of one cup (container), and one favoring more than one cup.

Brothers Trott, Conner, and I have agreed to publish this discussion, agreeing that this must end the matter at present so far as the paper is concerned.

This question is new to most of our readers and preachers, and should be carefully, prayerfully and extensively studied privately before being discussed further, publicly.

R. F. DUCKWORTH.

My second argument is that Jesus gave the wine, not the "cup," as the memorial of his blood. This being true, the symbolism of the institution lies in the fact that the fruit of the vine, the blood of the grape, represents his blood. Moreover, its separation from the loaf (body) shows his death. The only point of symbolism in the number used is in the one loaf to represent one body. This is one till it is "broken." This takes place after thanks. "He blessed and brake." Likewise, one vessel containing the emblem of the blood from the one body is first blessed and afterwards divided. Question: Since it is Scriptural to divide the bread after thanks and before eating, why is it wrong to treat the wine in the same way?

N. L. CLARK.

FIRST NEGATIVE

The practice you affirm is not only not authorized in the Scriptures by statement, command, approved example, or necessary inference (and in no other way can the Scriptures authorize a practice), but it is anti-scriptural. Please define "container." The Scriptures say nothing about "container." The question you ask I answer: For the same reason that

an incidental to the worship," why do you contend "that only one container should be used till after thanks are given"?

Do you know that all the disciples in Jerusalem took the Lord's supper in one congregation? Show us the bridge before you ask us to cross it. These Jews seemed to know how to eat "a lamb" at the Passover even if many thousands were to eat, and they were closely associated, too. You should know that "The places of Christian assembly were at first rooms in private houses." (Neander, Vol. I, p. 402.)

You say, "Jesus gave the wine, not the 'cup,' as the memorial of his blood." As a matter of truth, Jesus said: "This cup is the New Testament in my blood." (Lk. 22:20.) And you can not have "the cup" without having the contents in a cup. And Paul said to "drink the cup." When you can show us how to do this without having the contents in a cup, we are ready to learn. You can not have the wine in cups, as you contend, and drink "the cup" from them. The only way that you can "drink the cup" is to drink out of the cup. You can no more dispense with the "cup," or make it "an incidental" to the worship, than that man whom the Lord called "a fool" could separate the Temple from the

SECOND AFFIRMATIVE

Much of Brother Harper's first reply is irrelevant. Much of it is true. A few things in it merit attention. We are discussing a practical question. Several times I have met with several hundred disciples for worship. At least a gallon of wine was used. Brother Harper, what is your practice in such a case? Do you break up the assembly into small groups and give one cup to each group? You quote Neander concerning Jerusalem. Do you mean to imply that the Lord forbids large assemblies? Does Neander say that the multitude of disciples in Jerusalem divided into small groups for their worship? Is there an



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intimation in the Bible that the Lord has placed a limit on the number of disciples who may worship together? You ask how large a loaf the Pentecostans had. Large enough, no doubt, for all worshippers present. Did they all drink out of the same cup, Brother Harper? If so, how big was it, and how long did it take? I insist that you tell us exactly what to do when hundreds come together for worship. You say the "Jews knew how to eat a lamb at the Passover even if many thousands were to eat." Exactly, I am glad you said that. Now turn to Ex. 12:4 and find how they did this. It was left to the judgment and convenience of the individual Jew to select the neighbor whom he joined in the service. This is what we do in the Lord's Supper. The Lord designed the kind of animal for the Passover. He appointed the day, even the part of the day, for its slaughter; but he gave them reasonable latitude as to time, in order, no doubt, to provide against emergencies. He required that all the lamb be eaten within a reasonable time (before morning). He then left the arrangement of details to the convenience of families.

This, I agree, is what we find in the Lord's Supper. The Lord has appointed the day. He has provided the elements (bread and wine). He has indicated the approved order of eating and drinking. He has shown who may participate and in what spirit. But He has left to our convenience details that must vary with circumstances.

You paid no attention to my definition of "authorize," exemplified by the meeting-house and baptistry. There is no "statement, command, approved example, or necessary inference" in the Scriptures for these. Are they authorized? If not, do you oppose them? If not authorized by the Lord, can you approve of their use? If so, on what ground?

Now to the only argument you have made, Jesus said: "Drink ye all of it. For this is my blood of the new testament which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine," etc. (Matt 26:27-29). You translate ek "out of" (v. 26), make the pronoun "it" refer to the "cup" (container), and draw the conclusion that Jesus designed to command all the disciples in any assembly till the end of time to drink from the same cup.

In this argument are several fallacies, two of which I shall discuss. 1. The word ek occurs 890 times in the New Testament. Its primary meaning is "out of," but it is far more often rendered "from" to indicate source, origin, beginning, etc. For example: "His chains fell off from (ek) his hands" (Ac. 12:7); "He riseth from (ek) supper" (Jno. 13:4); "If I be lifted up from the earth" (Jno. 12:32); "Dried up from (ek) the roots" (Mark 11:20). Surely ek does not mean "out of" in these examples. It simply denotes the source or beginning point in time or space. When one vessel on the Lord's table containing wine is emptied into other vessels, every person who drinks from one of these actually drinks from (ek) the original vessel. Proof: Jno. 4:12; "Art thou greater than our father Jacob, which gave us the well, and drank thereof (ek) himself, and his children, and his cattle?" I take it that Jacob's sons or servants drew the water out of the well and dispensed it among the people and the cattle by using buckets or other vessels. If they

used one bucket it destroys Brother Harper's proposition, for in that case they did not drink out of (ek) the well at all, but out of a bucket!

2. I seriously doubt that the pronoun "it" (v. 26) refers to the "cup" (container). My doubt is based upon the language that follows: "Drink ye all of it ('wine')." This comforts blood... I will not drink of (ek) THIS FRUIT OF THE VINE." I admit that "it" may refer to the "cup" (container), but grammar and logic argue powerfully that "it" and "this" occurring twice in close succession, refer to the same thing, but the latter modifies "fruit of the vine." Hence the conclusion: "Drink ye all of it (wine)." This comports with the word "drink," which implies a liquid. Jacob, his children, and his cattle could all drink of (ek) the well in Samaria by drinking some of its water. From this reasoning, we are bound to conclude that the one requirement is to drink some of the wine used for the communion.

Brother Harper asks: "Why do you contend that only one container should be used till after thanks are given?" I answer: To distinguish a particular volume of wine set apart from all other for sacred use. Thus provided, it fitly represents the whole of the Saviour's blood, viewed as separate and apart from His body, and suggesting His death. For this emblematic blood we give thanks, thereby completing its dedication to this sacred use. Afterwards all the worshippers drink of it as the Lord commanded.

N. L. CLARK.

SECOND NEGATIVE

Proposition: The Scriptures authorize the use of more than one container in the distribution of the wine in the Lord's Supper.

Brother Clark so affirms. He has advanced no new arguments. According to Webster his practice is unauthorized. If the Scriptures authorize a thing and yet furnish neither "statement, command, approved example, nor necessary inference" for it, the Scriptures authorize the Sunday school, the organ in the worship, the Missionary Society, the "individual communion cups,"—yes, every innovation that has corrupted the church.

If Brother Clark wants to deny that the Scriptures "authorize," a suitable place for baptizing and for meeting for worship, I am ready to affirm it; and I will not stand on the silence of the Bible to do it! It is now clear to me why Brother Clark did not affirm that he could "speak where the Bible speaks and be silent where the Bible is silent" for his practice.

His arguments are: 1. His bare assertion that "the number of containers used is an incidental to the worship;" 2. That "Jesus gave the wine, not the cup, as the memorial of his blood."

I called his attention to the statement of Jesus, that "This cup is the New Testament in my blood," but he passed it up and let his argument (?) go down. In the Apostolic Way of September 1, 1925, he says: "The one issue is whether we may use more than one cup in the service; the other is whether we should use individual cups."

Now, will he please be good and define "container" in his proposition, so we can tell what the "issue" is before going further? This is twice I have requested him to do so. Is it cup?

As to the number of containers being "an incidental to the worship," the fact that he contends for the use of "one container" prior to and during the giving of thanks, of itself refutes his argument, for an incidental may vary with every whim, as he points out.

The Passover no more comports with his practice of using cups than it does with the rough-shod over the Scriptures. Had the Jew followed such a course, he might have slaughtered a swine instead of a lamb. "But in vain do they worship me, teaching doctrines, the commandments of men." (Mt. 15:9). And to place "it" beyond the shadow of a quibble, Paul says, "Let him drink out of the cup." (1 Cor. 11:28). And the word here translated "cup," as in Mt. 26:27, connotes "a cup, a drinking vessel." (Thayer). And neither grammar nor logic requires that "it" relate to anything but "the wine-cup" (Goodspeed's tr.) just antecedent.

Acts 12:7, etc., forsooth! Who contends that ek should be rendered "out of" in these places? Ek may be used of source, supply, etc., hence the rendering "thereof." But in drinking "out of" a bucket no one thereby

drinks "out of" a well! Neither, when one vessel on the Lord's table containing wine is emptied into other vessels, does every one who drinks "out of" one of these actually drink "out of" the original vessel! I know you did not say he does, but the unwary reader would readily infer this from your statement. But to say that one who drinks "out of" a cup filled from a pail thereby drinks "out of" the pail, is to talk nonsense.

Thayer says: "Pino ek (drink out of) with a genitive of the vessel out of (Yes, out of) which one drinks." And he cites "ek tou portierou" (out of the cup) in Mt. 26:27; Mk. 14:23; 1 Cor. 11:28, where the Greek connotes "a cup, a drinking vessel." And he makes a clear-cut distinction between this use and that of "ek with a genitive denoting the drink of (Yes, of) which as a supply one drinks," citing Mt. 26:29; Mk. 14:25, relating to the Lord's supper.

I called Brother Clark's attention to the fact that Paul says, "Let him drink out of the cup," the Greek connoting "a cup, a drinking vessel." (Thayer). What cup? "The cup of blessing which we bless." (1 Cor. 10:16. This is "the cup," and he is to drink out of "the cup." Moreover, they all drank "the cup." (1 Cor. 11:26, 27). And the contents (for this is a metonymy) must be in "the cup" to be called "the cup." Escape this you can not.

Question: Does Brother Clark favor the use of one cup prior to and during the giving of thanks on the ground that the Scriptures so require?

Question: If, as he says, "the number of containers used is an incidental to the worship," and "the one requirement is to drink some of the wine used for the communion," is not the use of "individual cups" or the use of "more than one cup," regardless of the use of "one container" to hold the wine prior to and during the giving of thanks, an acceptable practice with the Lord?

Question: On what ground does Brother Clark oppose the practice of one person drinking all the wine?

He says "the loaf" was large enough for all worshippers present; and I say, on the same authority—the Book! so was "the cup." (1 Cor. 10:16).

He wants to know what I would do under given circumstances of communion. I should do just as I do when baptizing—prepare to do what the Lord says to do. Neander says: "In large towns, where such a place (private house) of assembly could not accommodate all, it became necessary that smaller portions of the community dwelling at a distance should choose other places for their meetings on Sunday." (Ib.).

God pity the people who follow those who make a mockery of worshipping Him through "convenience." Ah, yes, "It is too much for you to go up to Jerusalem." (1 Kg. 12:28). God is honored in his appointments, not man's. (Col. 2:31, 22). And Brother Clark, unless he is going with the Pope, must admit that the commands and approved examples of the New Testament are for us to follow till "He comes."

H. C. HARPER.

THIRD AFFIRMATIVE

Brother Harper wants to show authority for a meeting-house! He is dodging. I claim authority for the meeting-house on the score of necessary convenience in obeying the Lord. Brother Harper, what Scripture gives any more authority for a meeting-house than it does for two or more cups to distribute the wine? I believe the motto: "Speak where the Bible speaks," etc., but no man can make this fit every detail of the Lord's work. If so, away go your meeting-houses, baptistries, song-books, blackboard, invitation-song, women in the Communion, etc., etc. This cannot apply to the Sunday school, etc., for they are separate organizations, not necessary to do the Lord's work. But in a large assembly more than one cup is necessary to carry on the worship in decency and in order.

A "container" is any suitable vessel for the distribution of the wine. Brother Harper, what do you mean by a "cup"? Will an ordinary glass answer the purpose? "It" relate to anything but "the wine-cup" (Goodspeed's tr.) just antecedent.

In my last article I gave a reason for one vessel prior to the distribution of the wine. Let Brother Harper answer me and quit his quibbling. We are discussing one point only, the distribution of the wine after thanks.

The division of the Paschal lamb, as I allowed, was left to the convenience of the Jews.

Brother Harper did not touch my argument on it.

He says: "In drinking out of a bucket no one thereby drinks out of a well!" But Jno. 4:12 says that Jacob drank (ex autou) "out of" it (the well). The same witness said: "The well is deep." How did Jacob and his children and his cattle drink out of this well? Anybody can answer. But Brother Harper says this is one kind of genitive with ek and drinking out of a cup is another kind. Here is the exact issue. How does Brother Harper prove this? By finding where Thayer possibly cites a passage as an example. The very same Greek phrase (ex autou) occurs in Matt. 26:27 and Jno. 4:12. When Jesus said: "Drink ye all of it," he meant: all of you drink of its contents. When Jacob drank of the well, he drank some of its contents.

The word "cup" when used in the New Testament in connection with the Lord's Supper always refers to the wine it contains. On this proposition I stake my case. Proof: (1) Jesus gave the cup, saying: "Drink ye all of (out of) it, for this is my blood... I will not drink henceforth of this fruit of the vine" (Matt. 26:27). Here "the cup" containing the wine is mentioned with direct reference to the wine; (2) "Whoever shall eat this bread and drink this cup" (1 Cor. 11:27). How can one "drink this cup"? By drinking what it contains, and in no other way. Even Brother Harper admits that this is a figure of speech called metonymy, in which one thing is put for another that usually accompanies it, such as: "She sets a good table." In this case "table" is used for the food placed on it; (3) "This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me" (1 Cor. 11:25). This word "cup" here undoubtedly refers to the wine, which Jesus calls his blood. Furthermore, he says, "ye drink it." (4) "Let a man examine himself, and so let him eat of (ek) that bread, and drink of (ek) that cup" (1 Cor. 11:28). What does this mean? If ek before cup means "out of" and Paul meant literally drink out of the cup, then he also meant eat out of the bread! It could not mean eat the bread. He meant eat of that bread what can be eaten and drink of that cup what can be drunk. We can eat the bread and drink the wine. That is all. If we substitute the word wine for the word cup in any passage that refers directly to the Lord's Supper, it makes complete sense and gives the exact thought. Hence I conclude that Jesus and Paul used the word "cup" for its contents, which is in all language a very common form of expression.

Brother Harper, how can a man drink a cup? By what law of language do you make the word "cup" both literal and figurative in the same passage? Again, I insist that you tell us plainly what you would do if one thousand disciples should meet with you for worship? Some of your questions are entirely irrelevant to the issue, but these pertain directly to the proposition.

Finally, I urge you, Brother Harper, to come right to the issue, quit quibbling, dodging, and talking around. Show, if you can, by logical reasoning that I have misapplied the Scriptures and thus reached false conclusions.

N. L. CLARK.

THIRD NEGATIVE

Harper has been "dodging" only as he has been following the meandering wake of Brother Clark's sinking "vessel," which he endeavored to ballast with "container." No word in the Bible connected with the Lord's Supper means "vessel" or "container." And the Bible in no way "speaks" of more than one cup. And Brother Clark, in thrusting his practice upon the church, is not "silent where the Bible is silent." When he is gone, how shall the church know how to observe the Lord's Supper unless he leaves it his ritual?

He tells me: "I do not believe in the use of individual cups unless extraordinary circumstances warrant it." And must the church take his ipse dixit as to when such circumstances arise? Is it only in cases of sickness, as sprinkling came in?

His contention for only one container while thanks are being offered refutes his contention that "the number of containers is an incidental to the worship," no matter what we are discussing; for this is in the worship.

And when Jesus says, "This cup is the New Testament in my blood," it forever refutes Brother Clark's contention that "Jesus gave the wine, not the cup, as the memorial of His blood."

Container: Any suitable vessel for the distribution of the wine," he says. And he tells us: "Brother Harper and I agree that only one container should be used till after thanks are given."

Can a person drink "the cup" by drinking the bottle, or the jug, or what-not? I once knew an elder to take the bottle, and begin: "We thank thee for this cup." He may not have lied, but he did not tell the truth. Does a person drink a barrel in drinking a cup, if the cup was filled from the barrel.

That "genitive" is Thayer's, not Harper's, and Brother Clark can not refute it. If disciples were compelled to eat the Supper in large assemblies, there might be something in the brother's question about one thousand and one cup. And when Brother Clark answers my questions as to "one loaf" and twenty-five thousand, he can answer his own.

The man who sprinkles for baptism can claim just as much of "decency and in order" for his practice as Brother Clark dare claim for his.

Brother Clark can never argue out innovations like the Sunday school and the organ, and yet keep his that stands on the same ground.

He now says they "drank 'out of' it" (the well) and ruins his former effort at an argument, when he said: "If they used one bucket, it destroys Brother Harper's position, for in that case they did not drink out of (ek) the well, at all, but out of the bucket."

If every practice I endorse is unscriptural, this does not make his practice scriptural; but let him try out the meeting-house by these (Ac. 20:8; Ro. 16:5-15; 1 Cor. 16:19; Col. 4:5), and then furnish "as much" for his practice.

He has finally abandoned his "vessel" for "cup," and is now endeavoring to get ashore on "The word 'cup' when used in the New Testament in connection with the Lord's Supper always refers to the wine it contains." He says: "On this proposition I stake my case." And I accept the "gauge of battle."

The Greek word translated "cup" in these passages: Mt. 26:27; Mk. 14:23; Lk. 22:20 (first mentioned); 1 Cor. 11:25 (first mentioned); 1 Cor. 10:16, refers to "a cup, a drinking vessel." (Thayer.) And Goodspeed translates it "wine-cup," which he could not do, if the word did not refer to a literal cup. And Thayer refers to these passages, and says: "The vessel out of which one drinks," which he could not do if the word did not refer to the cup, and not the wine.

And Thayer gives Mt. 26:29; Mk. 14:25; Lk. 22:20 (second mentioned); 1 Cor. 11:25 (second mentioned); 1 Cor. 10:21, where "the cup" refers to "the drink of which as a supply one drinks."

Cup: Webster.—"A small vessel used chiefly to drink from, with or without a handle. Also large or ornamental forms, as wine cups." And his fifth definition is: "A drinking vessel and its contents." Brother Clark to the contrary notwithstanding.

Had the Jew at the Passover acted on Brother Clark's notion of what the Word of God "authorizes," he might have peddled "the lamb" throughout the camp of Israel. Brother Clark pays about as much attention to what God says on the Lord's Supper as he does to a last-year's almanac.

The use of the word cup for its contents is simply a metonymy; and when Brother Clark contends that the word "cup" in the Bible in connection with the Lord's Supper is always the figure metonymy, he has the scholarship of the world to face to the contrary; and this means defeat for him. Now let him correct Thayer; and Goodspeed, of Chicago University; and Lopes, of Harvard, if he can.

The "show" is yours, brother; and your "show" is no better with this proposition than it was with the first one. Show us some "logical reasoning," and maybe we can learn some of it. How in the name of reason could you "misapply the Scriptures" to your proposition when you admit that the Bible is silent on it? All you have done is to nibble at the Scriptures I have produced as rebuttal.

H. C. HARPER.

FOURTH AFFIRMATIVE

Brother Harper says: "No word in the Bible connected with the Lord's Supper means VESSEL or container?" Later he quotes Webster: "Cup, a small VESSEL used chiefly to drink from." Plain contradiction! Brother Harper destroys his own position. If both Harper and Webster are correct, the Saviour had no cup; at all! Brother Har-

per, did Jesus have a cup, "a small vessel," or did you simply make a mistake?

But that elder, says Harper, made a mistake (almost "lied") when he called a bottle a cup! That elder knew that Jesus and Webster both call the wine of the Communion the cup, no matter what contains it. Even Brother Harper refers to six Scriptures in which he (Harper) says that "cup" means "the DRINK OF which as a supply one drinks." Brother Harper, why not admit this to be its meaning in the five other passages you cite? This is the easiest way to surrender your entire position. We will then shake hands and forget it. Your cause is hopelessly lost if Scripture, language, reason and consistency are to be regarded. Your third reply is the weakest yet. If you have any argument, let us have it. I now return to my affirmative argument.

On the table are one loaf of unleavened bread and one vessel of wine. This is the Lord's Supper. One loaf is used to symbolize the one body of Christ; one vessel of wine to symbolize the one volume of blood drawn from the body. Their separation represents the death of Christ. One volume of wine also separates it in the mind of the worshiper from all other wine. Putting these emblems on the table dedicates them to divine use. Giving thanks sanctifies them to the good of the worshiper. The vessel containing the wine, no matter about shape, size or material, is simply the container of the thing to be drunk. Every Scripture that connects the act of drinking with this institution refers to the wine, for only a liquid can be literally drunk. A meal is composed of food and drink. The bread is the food; the wine the drink. The container of either has no more to do with the Supper than has the table on which it is spread. I presume that the bread and wine placed on the ground or floor would be as much the Supper as if placed on a table. Reason teaches that the table is just as important as is the cup or plate. This is simply a restatement of my position.

Jesus BROKE the bread—into how many pieces, no one can tell, but certainly into two pieces. Each disciple present ate a portion of one piece, unless he broke a portion from each piece. None broke a portion from the loaf entire, for Jesus had already broken it. Hence, the notion that a disciple must take a portion of the undivided emblem is absurd, as it affects the bread. Why should not the same rule apply to both emblems?

I now take the position that Jesus commanded the disciples to divide the cup among themselves, leaving the manner of division to them. In Luke 22:17, we read: "And he took the cup, and gave thanks, and said: Take this, and divide it among yourselves." This is the cup of the Lord's Supper for these reasons: 1. Matthew, Mark, and Luke all introduce the cup, gave thanks, and gave it to them (Matt. 26:27; Mk. 14:23; Lu. 22:17). 2. All three witnesses follow Jesus' statement about the cup with his language about His own drinking of the fruit of the vine. 3. If Lu. 22:17 refers to another cup, then Luke mentions no commandment about the cup. The arguments against this are: 1. This makes Luke mention the cup before the bread. 2. It makes Luke appear to divide his statements about the cup. I answer: Paul twice mentions the cup before the bread (1 Cor. 10:16, 21). Luke 22:17 and 22:20 added together make complete sense and harmonize with the other writers. It follows that Jesus gave the Apostles at the institution of the Supper, not only the privileges, but a plain commandment to divide the cup among themselves. Brother Harper, please show where He told them how to divide it.

"Drink the cup," "Drink of the cup," "Drink out of the cup," "Drink the fruit of the vine"—all mean the same thing. Drink is defined: "To swallow a liquid... Hence the content of the cup, the wine, is the thing drunk. Brother Harper's entire case rests upon his interpretation of one passage: "Drink ye all (out of) it." I challenge him to attempt to harmonize the quotations just made containing the word "drink."

Questions: 1. Is the use of more than one cup sinful? 2. Which would be the greater sin, to use fish on the Lord's table or to use two cups? 3. Is a church that uses two cups a Digressive church? 4. Shall we make the number of cups used a test of fellowship, and divide the church over it?

N. L. CLARK.

FOURTH NEGATIVE

It is Brother Clark's "mistake," his ignorance, or his duplicity. A cup is a vessel, but a vessel is not a cup: it may be a bottle or a jug. A boy is an animal, but an animal is not a boy: it may be a dog or a cat. "Cup" is not defined as "a small vessel." A vial is a small vessel, but a vial is not a cup. A cup is "a small vessel used chiefly to drink from."—Webster. People do not use bottles, or jugs, or barrels "chiefly to drink from." Dare Brother Clark, in this connection, tell us the essentials of a definition? If so, he can refute his nonsense here. Now talk about "language, reason and consistency," will you? I challenge Brother Clark, as a scholar, to translate paterion either "vessel" or "container," his two chief words of jugglery in this discussion. He dare not do so any more than a Methodist scholar dare translate baptizo either "sprinkle" or "pour"—and why? Simply because the word does not mean that.

He says: "The container has no more to do with the Supper than has the table on which it is placed." But the Son of God says: "This cup (not bottle, or jug, or barrel, or table) is the new Testament in my blood." And I say with Paul: "Let God be true, but every man a liar."

Neither Christ nor Webster calls "the wine of the Communion the cup, no matter what contains it." This involves a metonymy, and hence Thayer says: "By metonymy, of the container for the contained." This is general. If the content is in a bottle, for example, he drinks a bottle; if in a cup, he drinks a cup. Hence Thayer says of those passages relating to the Lord's Supper where metonymy is used: "The contents of the cup." Yes, "cup," not bottle or jug; for if the content is in anything else than a cup, it cannot be called "the cup," by any law of language, reason or consistency.

No, Harper does not say, "the drink of which as a supply one drinks," but Thayer says this when he cites those "six Scriptures" where "cup" is used by metonymy, and he just as plainly says that "cup" in the "five other passages" refers to "a cup, a drinking vessel." Not "vessel," but a cup that is a drinking vessel. And he so says, because "cup" may mean, for example, "an instrument used in cupping." And Harper is backed not only by Thayer, but by Goodspeed, of Chicago University, and Lopes, of Harvard, two of the ripest scholars of New Testament Greek now living.

In trying to knock me out, he asserted that "the number of containers is an incidental to the worship," but in so saying he met himself coming the other way in "Harper and I agree that only one container should be used till after thanks are given." Maybe this is the reason he did not tell us when we have those "extraordinary occasions" for the "individual cups." If the number is an incidental, why not have the "individual cups" all the time, if we want them? Is Brother Clark our lord to hinder?

He asserts that "Every Scripture that connects the act of drinking with the institution refers to the wine." But Thayer says: "Pino ek (drink out of) with a genitive of the vessel out of which one drinks," and he cites Mt. 26:27; Mk. 14:23; 1 Cor. 11:28. Again he says: "After pino in (drink) of the thing out of which one drinks," and he cites "ek tou pateriou" (out of the cup). And he says, "differently in 11:9, below," where he says, "Of the supply," etc., citing 26:29; Mk. 14:25, where cup is used by metonymy for the contents of the cup; but it must be the contents of cup, not vessel or container, to be so used.

For the sake of argument, suppose Lk. 22:17 to refer to the Lord's Supper—"Take this and share it among you" (Goodspeed's Tr.)—the how is shown in the command, "Drink ye all out of it." (Mt. 26:27; Mk. 14:23), for paterion here means, as Thayer shows, "a cup, a drinking vessel," and as Brother Clark admits, saying that "The Apostles, on that occasion, all drank from the same cup."

His questions: 1. Yes. 2. I see no difference. 3. In this matter, yes. 4. If "we" introduce a humanism and the church divides over it, "we" make the matter a test of fellowship and divide the church. Just what "we" will do remains to be seen.

Questions: 1. would you fellowship a church that uses an organ? 2. Would you fellowship a church that regularly uses "individual cups."

Brother Harper says he occupies the only common ground on this question. Maybe so, but that does not prove he is right. A brother

and has the wine in them when thanks are offered? 3. Where is the ground of unity since you admit my practice to be acceptable to the Lord and I cannot conscientiously accept yours?

H. C. HARPER.

FIFTH AFFIRMATIVE

Proposition: The Scriptures authorize the use of more than one vessel in the distribution of the wine of the Lord's Supper.

In his third reply Brother Harper said: "No word in the Bible connected with the Lord's Supper means vessel or container." This must mean that a cup is not a vessel. Now he says: "A cup is a vessel." Clear cut contradiction. (Clark's "ignorance or duplicity"). Again: "A cup is a vessel, but a vessel is not a cup" (Harper). He should say: "A cup is a vessel, and some vessels are cups." A boy is an animal, and some animals are boys, Brother Harper. (Clark's "nonsense.")

Jesus used a drinking-vessel (Greek paterion), translated "cup." Nobody knows its shape, size, or material. If Brother Harper could see it, I seriously doubt he would call it a cup. Still he stoutly contends that it was not a bottle or a jug. How does he know? Bottles and jugs are often used as drinking vessels.

Brother Harper quotes Thayer's opinion as if Thayer were inspired. Thayer was a Greek scholar, and we all accept his definitions of Greek words. But when Thayer says the word "cup" is figurative in one passage and literal in another, he speaks as a theologian, not as a lexicographer. Brother Harper's principal authority is Thayer's opinion, not his definitions, for we all agree on them.

Harper, Thayer and I agree that the word "cup" or its equivalent in Matt. 26:29; Mk. 14:25; Lu. 22:20; 1 Cor. 10:21; 1 Cor. 11:25, 27, "refers to the drink of which as a supply one drinks" (Harper's Third Reply). We also agree that the word in these passages is used figuratively, the container being mentioned for the content (wine). Hence I conclude that Jesus and Paul called the wine the cup. Brother Harper does not deny this. Only one question remains, viz: Did Jesus and Paul use the same word six times in connection with the Lord's Supper figuratively and then to confuse us use it in the same connection literally? I cannot believe it. Where the word is apparently used literally (as in Matt. 26:27), the context shows that the author had in mind the wine, not the vessel. This is the exact point at issue.

If I should concede every point is Brother Harper's contention, his conclusion would not necessarily follow. Suppose Jesus meant to tell the Apostles all to drink out of the same vessel, it would not follow that every group of disciples should do so. To draw this conclusion, Brother Harper must show that something in this particular manner of drinking was necessary to the proper observance of the Supper. This no one can show. Brother Harper has not once attempted it. Eleven men seated around a table, partaking of a common meal, would naturally drink the memorial wine from the same vessel. No reason appears for their doing otherwise. But when hundreds or thousands assembled, as in Jerusalem, for this service, circumstances were quite different. For these to attempt to repeat every detail of the first Lord's Supper would have been the very travesty of all reason.

I have argued that the notion of unity in the emblem is shown in the bread and wine placed on the table. I have called attention to the difficulty of observing the Supper by large assemblies with only one vessel for each emblem. Every lesson of memory, devotion and communion taught by the Supper is preserved where a sufficient number of cups is used to provide for the worshippers in decency and in order. In the individual cup, other notions enter. Pride, style, vain show, extreme notions of hygiene, etc., play their part. The mental attitude of the worshiper is changed by these things. How far God accepts such worship, I cannot tell. I am sure that any service rendered from wrong motives has always been rejected by Him.

Brother Harper says he occupies the only common ground on this question. Maybe so, but that does not prove he is right. A brother

said to me: "One cup is safe." Yes, to sit on the floor, as Christ and the Apostles doubtless did, is safe, but is it required? For men only to commune is safe, but is it right? To follow Acts 2:42 as an order of worship is safe, but is it obligatory? I do not object to the use of one cup only, in small assemblies. Brother Harper teaches that the use of two cups is as bad as the use of fish on the Lord's table. Every church that uses two or more cups is a Digressive body. I suppose he believes all such will go to perdition unless they repent.

He asks me three questions, which I shall answer by number: 1. No; 2. I would not indorse, but would try to correct the practice; 3. Already answered.

I shall now briefly summarize my arguments. The one and only issue relates to the distribution of the wine AFTER thanks are offered. We are not debating about individual cups. Brother Harper insists that every worshiper in any assembly must drink from a common cup or be guilty of sin against Christ. I contend that by the words: "Take this, and divide it among yourselves" (Lu. 22:17), Jesus left the manner of division to the worshippers. Brother Harper says Jesus showed the manner by the language: "Drink ye all of it." I deny this because the context shows the pronoun "it" refers to the wine, not to the vessel. Next, I argued that we can drink a liquid only. This admitted, every passage that connects drinking with the cup refers to the wine. Brother Harper admits this in six passages out of eleven. If "cup" in the New Testament refers to the wine, whoever drinks any portion of it drinks of the cup. From this there is no escape.

Brother Harper has never denied we may use two cups if the word "cup" in the New Testament refers to the wine. In the next place, I have repeatedly shown that the bread is divided (broken) before it is eaten. Why should not the wine be also? Brother Harper has never attempted to answer this. He has talked about a good many other subjects, but he has signally failed to show in a clear cut way how a thousand worshippers can commune in decency and order with one cup. He has utterly failed to show a reason for his contention except his interpretation of Matt. 26:27. He has not pointed out a principle of devotion, humility, or communion that is violated by the practice I advocate.

I leave the decision of the issue to the thoughtful and reverent-minded who may read what we have written.

N. L. CLARK.

FIFTH NEGATIVE

He omits "container" from the proposition and inserts "vessel," but this does not help him out of his dilemma, for, as I said, "No word in the Bible connected with the Lord's Supper means vessel or container." And this does not mean that "A cup is not a vessel," as he says; but it means that potation, the word used in the Bible, does not mean vessel or container. He says, "translated 'cup.'" True; hence "bottles and jugs" are excluded, even if they are "sometimes used to drink from." And I said it right and in a way to expose his jugglery; and the fact that only "some vessels are cups," as he admits, is proof that vessel does not mean cup.

I know it was a cup, for that is what potation means. (Thayer.)

"Thayer's opinions," he says, as though Thayer's opinions do not obtain in his "definitions" as well as elsewhere! And what is Brother Clark's ipse dixit worth in comparison with the scholarship of Thayer, Goodspeed and Ropes?

Neither Jesus, nor Paul, nor Webster "calls the wine of the Communion the cup, no matter what contains it." And Brother Clark was not fool enough to defend his statement here; neither did he dare to deny Webster's statement that "cup" may refer to "A drinking vessel and its contents."

He says, "The Apostles, on that occasion, all drank from the same cup." Here he used the word cup literally; but again he uses "cup" in referring to the contents—"drink the cup." Has he done so to confuse us? I can not believe it. Then why should such use by Jesus and Paul confuse us?

Can he dispense with the cup and handle the wine? No. And since Jesus says, "This cup is the New Testament in my blood," he can no more dispense with the cup in this institution than could that fellow Jesus called

a fool separate the gift from the altar or the Temple from the gold. (Mt. 23 16.)

He admitted that "it" (Mt. 26 27) "may refer to the cup," but now he tries to make us believe that he knows it refers to the wine; but I have pitted Thayer, and Goodspeed, and Paul against him.

"We can drink a liquid only." Yes; but we can "drink from the cup." With the Supper we find both "the vessel out of which one drinks" and "the supply of which." (Thayer.) Hence Goodspeed translates "eat of (not out of, as an ignoramus might say) the bread" and "drink from the cup."

He says, "Jacob drank 'out of it' (the well)." But he knows this is incorrect, for he again says, "If they used one bucket, they did not drink out of the well, at all, but out of the bucket."

He says, "I am unable to believe that three thousand disciples drank from the same cup." And this shows that he knows when he said, "When one vessel is emptied into other vessels, every person who drinks from one of these actually drinks from (ek) the original vessel, it is not so. If he knew it were true, such a difficulty never could have entered his head."

Yes, the Bible says the bread was broken; but when he came to the same thing of "the cup," he failed. I granted him Lk. 22 17 for the sake of the argument; but when "Take this and share it among you," was lined up with Mt. 26:27 and Mk. 14:23—"He took the wine-cup and gave thanks and gave it to them, saying, 'You must all drink from it' and 'They all drank from it,'" he fled to "It does not follow that every group of disciples should do so," and lined up with the Pope, who drinks all the wine, and with other digressives who use "individual cups." When he thought he had the passage in his favor it was binding, you see; but if it points the other way, it is not for us to-day.

He admits that "In the individual cups, other notions—pride, style, vain show, extreme notions of hygiene, etc.—enter." Yet he will fellowship a church that "regularly uses the individual cups and has the wine in them when thanks are given." But he says, "I would not indorse, but try to correct such a practice." And he tells us, "How far God accepts such worship, I cannot tell." Yet he engages in it, and does indorse it on "extraordinary occasions," as I have pointed out, well knowing that "whatsoever is not of faith is sin" (Ro. 14:23), and that "Faith cometh by hearing and hearing by the word of God" (Ro. 10:17), and that Jesus says, "In vain do they worship me, teaching doctrines, the commandments of men." (Mk. 7:7).

We have the same authority for "that particular manner of drinking"—all drinking from one cup—that we have for breaking the bread, or giving thanks; and I take the Book at just what it says and what he "concedes," namely: "Jesus used only one cup" and "The Apostles all drank from the same cup."

Had he not failed to show that all the disciples in Jerusalem took the Supper in one congregation and how nicely he could serve twenty-five thousand with "one loaf" and "one cup only till after thanks are given," there might be something for me to do here. Maybe he sees a limit.

His subterfuge of "sit on the floor," etc., has been the siren song of all digressives. But "For men only to commune," like his practice, is neither safe nor right. Both are anti-scriptural. Women are "disciples." (Mat. 23 26; Ac. 8 12). The "disciples" came together to break bread. (Ac. 20:7). And "Every lesson of memory, devotion," etc., is not "presented" in his practice any more than it is in the practice of the Pope in drinking all the wine.

He contends for "one cup only till after thanks are given" (and this is in the worship), and then to down me he says, "The number of containers is an incidental to the worship," and ruins his contention and falls in line with "the individual cups," asserting that "The container has no more to do with the Supper than has the table on which it is placed."

He says, "If 'cup' in the New Testament refers to the wine, whoever drinks any portion of it, drinks the cup."

But if the wine is not in the cup, brother, he no more "drinks the cup." He may drink the bottle, or the jug, or whatever the wine is in. From this there is no escape.

He says, "If the word 'cup' in the New Testament refers to the wine," But there it never refers to the wine unless the wine is

in the cup. Can Brother Clark drink a cup and a bottle at the same time? Can he drink a barrel when he drinks a cup if the cup was filled from the barrel? If he drinks cup number one when he drinks cup number two which was filled from cup number one, he drinks a barrel when he drinks a cup that was filled from the barrel.

Harper has denied the use of "two or more cups" all of the time.

To question 3 he says, "Already answered." But I fail to find his answer. Here is my question: "Where is the ground of unity since you admit my practice to be acceptable to the Lord and I can not conscientiously accept yours?" And he can not answer it and defend his practice. The man who admits he

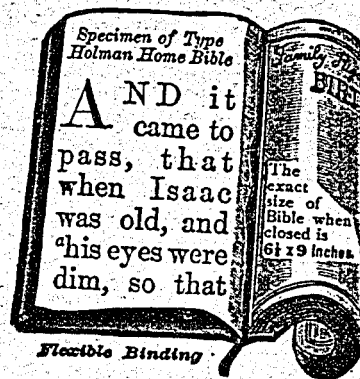
can worship "either way," and yet will not give up his way to save the conscience of a brother, would stick to his "meat" (Ro. 14:23) even if it sends a brother to perdition.

At no time in this discussion has he held his practice above privilege or liberty. And why he rejects "pride, style, vain show, extreme notions of hygiene, etc.," as motivating impulses which villate the worship, but calmly advocates "convenience" as an all-sufficient excuse for departing from divine precept and example, puzzles me. I simply can not understand how he expects to "keep the unity of the Spirit" (Eph. 4:1-4) by such a course.

With a prayer that the truth may prevail, I close.

H. C. HARPER

BOOKS AND TRACTS



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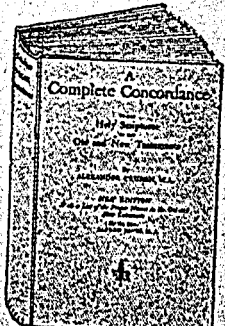
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A TWELVE-PAGE TRACT

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.



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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, October 1, 1926

Vol. XIII No. 5

"OUR TEACHING SERVICE"

In his next utterance Brother Sewell unwittingly allowed the colored gentleman, whom he thought he had securely hidden in the wood-pile, to show his kinky head. Listen: "The experience of ages has demonstrated that the class method is the best known method of teaching; therefore we should use it provided it does not contravene the teaching of the New Testament. But after all, it is not the classes that is the real ground of objection. If we were to agree to teach the children all in one class the opposition would be just as strong as it is. The opposition is simply opposed to giving any specific teaching to the children." Of course, there is no truth in the assertion that we oppose "any specific teaching to the children." Every one knows that we strenuously insist that the parents should teach their children, as they are commanded every day of the week and then take them with them to church on Lord's day, that they may learn how the worship is conducted and the church edified in accordance with the precepts and examples of the New Testament. But the opening part of the above statement is where our brother fully exposes the dangerous folly of his course. It is neither more nor less than an open acknowledgement of guilt in the repetition of the age old sin of exalting the human above the divine; of man's experience over the wisdom of God; of the creature's arrogant attempt to dominate the creator; the sin that God condemns above all others and from which David earnestly prayed that he might be kept. Brother Sewell ought to join the evolutionists, for they too claim that "the experience of ages" has proven that God did not create man, but that he evolved from lower forms of life. True we have only their unsupported assertion for this but that is all we have for Brother Sewell's assertion and both of them "contravene the teaching of the New Testament."

It is to keep Brother Sewell and others from incurring the penalty of this transgression that I am writing this review. Though I rebuke them sharply and expose their sophistry mercilessly, it is from a loving desire to save their souls. So plainly did Brother Sewell show his hand that we can only wonder that he did not openly declare that when there is a conflict between the wisdom of God and the experience of men, the latter should have the preference. He might just as well have said it as to so plainly imply it. What does the "experience of the ages" amount to when compared with the wisdom of the Almighty, who created and ruled the universe eons before earth's ages began? The experience of the insect, whose span of life is less than a day, might as well be urged as better than the mature wisdom of the sage. I am pleading with my brethren to forsake this evil way before it is too late, in the full assurance that the need of God's approval will far exceed, in its eternal weight of glory, any sense of humiliation that may accrue from the confession of their error.

God says, "the way of man is not in himself; it is not in man that walketh to direct his steps." (Jer. 10:23) Who then shall direct them? Let God reply. "Oh that my ways were directed to keep thy statutes." (Ps. 119:5) "In all thy ways acknowledge him, and he shall direct thy paths." (Prov. 3:6) "Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. I have made the earth, and created man upon it; I, even my hands, have stretched out the heavens, and all their host have I commanded. I have raised him up in righteousness, and I will direct his ways." (Is. 45:11-13) Next, we shall examine the flimsy excuse for women teachers over the classes: close attention please; "This is one of the strong points of the opposition. It is based on the language of Paul in 1 Cor. 14:34: 'Let your women keep silence in the churches.' Please remember what we have

already learned about this chapter, that it applies to and regulates the hour of worship, and therefore does not apply to and regulate what may be done at another hour. If this passage restricts a woman from teaching at the hour of worship, it does not prohibit her from teaching at some other time. Logically this settles the question of women in our Bible classes."

Brother Sewell speaks the truth when he says "this is one of the strong points of the opposition." It is indeed so strong that Brother Sewell is forced once more to resort to his home-made scripture to endeavor to evade its force. We can well "remember" what Brother Sewell previously asserted about his mythical "hour of worship" but no one can remember where he ever saw such an expression intimated or hinted at in the entire word of God. It is one of the inventions of the devil resorted to as the only means of denying what Paul said. Instead of injecting his "hour of worship" into this argument, why did not Brother Sewell quote Paul's language, "If therefore the whole church be come together into one place?" The reason is too obvious to need stating. It would simply have ruined his whole contention, in trying to mislead people into the false belief that there is some certain hour during which Paul's command is in force and other hours when it does not apply. Well, it applies to any time when the church comes together in one place and any teaching is done, whether it be for an hour or a whole day and remains in force as long as the church is assembled. There can be no dispute as to that, if we take Paul's language as our guide instead of Brother Sewell's.

Careful scrutiny of the context will enable the wayfaring man, even though a fool, to determine within what limitations Paul used the term silence.

1. When the whole church is assembled. (1 Cor. 14:23)
2. During the time teaching was being done. (1 Tim. 2:12)
3. In regard to asking questions. (1 Cor. 14:34, 35)

Brother Sewell next indulges in a very labored and illogical effort to try to prove that while speaking in the assembly is to speak publicly, that publicity disappears when the church is divided into classes and the women who teach in those classes are speaking in private. In his zeal for the classes and women teachers Brother Sewell has evidently forgotten one of his former statements to the effect that the church is a unit and when divided into classes each class becomes a unit. He also overlooks the fact that no matter how many units a thing may be divided into, each unit has all the characteristics of the original unit. You may divide an apple into as many units, or parts, as you wish, but each unit will still be apple units so it follows that no matter how many classes he divides the church into each one is a unit of the church and women cannot teach therein without speaking in the church.

My brother, you will have an easier path to travel and less need for such artful dodging if you will just come back to the old paths and cease saying, by your acts and utterances I "will not walk therein." The fact is that Brother Sewell has failed even to attempt the very first thing that a logical handling of his subject demands and that is to show first his authority for dividing the unit of God's arranging into all these units of his own devising. Whose idea is that? He would be hard put to it to show that there is any authority for it in God's word. Show us by what authority you do this thing, my brother and then you will have established a foundation upon which to build your other phantasms. I think Brother Sewell hoped none would notice the fact that his whole castle in the air was erected on a foundation of sophistical mist. But I will have to defer the further consideration of his metaphysical whimsies for a succeeding article.

G. A. TROTT.

The Debate at Graham, Texas

The debate at Graham is a matter of history. The disputants were Brethren J. N. Cowan and S. A. Ribble.

The discussion was the Sunday school in its organization and work. Ribble said they did not have a Sunday school; he was not defending a Sunday school of any kind, and told Brother Cowan if he found any of them contending for a Sunday school "pour it on them, give them what they need." Then Brother Cowan read from a paper published at Hollis, Oklahoma, in which Ribble invited people to attend their Sunday school. Ribble then said they had a Sunday school, but not the modern kind. Brother Cowan wondered about the ancient kind, and so did we. There is no use of me telling the public Ribble failed to answer the argument presented by Brother Cowan, but he sure did.

This was a nice affair except one outside matter pulled into the debate that had no concern there, and S. A. Ribble did it. Apart from this illegal departure, things were fine.

I am not disposed, in these few lines, to tell the world that S. A. Ribble is a fool, for I do not believe he is, but I do believe he is mistaken, or not as serious as he should be. Here is what I mean. Brother Cowan put Sunday school over their work, to which Ribble replied that is not my mark and brand, then if Ribble and his brethren did have a Sunday school, yet Sunday school is not his brand, somebody else put their brand on Ribble's property. On the other hand, Sunday school is his brand, he says, but they have no Sunday school, therefore, their brand is found on somebody else's property, either case is too bad. However, I believe that Ribble did as well as any man can do for a cause that is lost and sinking. I do not believe there is a man between the two points in eternity who can defend this cause by divine authority. They will not let you, for they say it is a human plan and, of course, it must be cared for by human wisdom.

Brother Cowan, push the claims of Jesus and the apostles. Brethren, let us all help do this great work, and God will bless us in so doing. My very soul longs for the interest of all those who want to do right, all who love the Lord and souls of men and women. Pray for me.

J. S. HALL.

The Christian and War

Like water and oil, they do not readily mix. My own conviction is that Christians should not only refrain from carnal warfare, but voluntarily abstain from participation in matters of civil government so far as voting and holding office are concerned. In all the days of my majority I have held steadfastly to this, paying tribute and being subject to the statutes.

The following passage from Tertul-

COWAN-SOMMER DISCUSSION

Several times brethren have thought they had Brother Sommer about ready to discuss the Sunday school question, but through some hook, crook, or nook, he slipped, slid, fell, or deliberately walked out of line.

However, at last, propositions have been signed and the date set. In a letter from Brother Cowan he quotes Sommer as saying: "My purpose now is to make arrangements for the proposed debate at Shelburn, Indiana or at Sullivan, near Shelburn." Brother Cowan says:

"I do not know what he means by 'purpose,' in the above statement, but I am writing him that I shall expect to meet him November 9, at Shelburn or Sullivan."

We are anxious to have this discussion published, it is necessary to arrange for funds with which to pay stenographers, and meet other expenses incident to the taking and publishing of the discussion. At the request of Brother Cowan I am going ahead with plans and shall expect brethren interested to see that we have the funds. Send all donations to me, which will be acknowledged and a careful account kept of receipts and disbursements, and each donor advised concerning the funds. The time is short; we must work fast in order that Brother Cowan's part be cared for promptly.

This is one of the greatest opportunities that has ever come to the brethren advocating apostolic Christianity, and especially to the brethren of the North. Brother Sommer has been recognized for years as a giant debater. We consider Brother Cowan one of the best equipped debaters in the brotherhood. To have such a discussion in book form is an opportunity we can not afford to miss. Write me at once.

R. F. DUCKWORTH.

708 Second Avenue, Dallas, Texas.

lian, it seems, should have some bearing upon the war question:

"But now inquiry is made about this point, whether a believer may turn himself into military service, and whether the military may be admitted into the faith, even the rank and file, or each inferior grade, to whom there is no necessity for taking part in sacrifice or capital punishments. There is no agreement between the divine and human sacrament (sacramentum, Latin for "oath"), the standard of Christ and the standard of the devil, the camp of light and the camp of darkness. One soul cannot be under two (lords)—God and Caesar. * * * But how will a Christian man war, nay, how will he even serve in peace, without a sword, which the Lord has taken away? For albeit soldiers had come to John and had received the formula of their rule (Lu. 3:12); albeit, likewise, a centurion had believed (Matt. 8:5); still the Lord afterward in disarming Peter, unbelted every soldier. No dress is lawful among us, if assigned to any unlawful action."—On Idolatry, ch. 19.

Upon the foregoing, Brother L. Cline Sears, Dean of Harding College, makes the following observations in the Living Message, Morrilton, Ark.:

"(1) Tertullian was born about 160, early enough to have caught something of the spirit of the apostles themselves. (2) His own father was a centurion. (3) In this passage he denies the right of a Christian ever to serve in the army, in time of war or in time of peace. (4) He asserts that Christians cannot serve in any part of the army, even where one is not called upon to offer heathen sacrifices or to take life. (5) He concludes that it is even unlawful for Christians to wear the uniform of the army. (6) He intimates that soldiers should not be al-

lowed to enter the faith. This can only mean, it seems, that those who would persist in remaining in the army after they became Christians should be excluded from the services of the church."

In brief, the teaching of the Scriptures is: "Let every soul be in subjection to the higher power. * * * For this cause ye pay tribute also; for they are ministers of God's service, attending continually upon this very thing. Render to all their dues: tribute to whom tribute is due; fear to whom fear; honor to whom honor" (Rom. 13:1-8). In case a conflict arises between Caesar's laws and the requirements of God "we must obey God rather than men."—Acts 5:29.

DON CARLOS JANES.

W. N. Bennett's Children

Brother Ryan Bennett of Palestine, Arkansas, wants to locate W. N. Bennett's children, whose father is dead. They have an interest in his brother, Phillip Bennett's estate. When last heard of they were living in Wise County, Texas. Brother Bennett will appreciate any information concerning these children.

D. J. WHITTEN,
Gunter, Texas.

The Courage to Endure

In a private letter to the publisher Brother J. W. Kelly says:

"I received your much appreciated letter while at Turkey. Also one today forwarded to me here at Lockney. It makes me sad to see how seemingly good brethren will neglect the cause of Christ. If it were not for the fact that we are made to

know that Christ and the apostles, through poverty became rich, and we are to follow their examples, we would give up in despair.

"How inviting the opportunity is to surrender to the world, the flesh and the devil, but life is too short, eternity is too long, the penalty is too great, and the reward is too precious to surrender and enjoy the pleasures of sin for a season. My choice is still to suffer affliction with the people of God. So let us take courage, and still press the fight. The Lord is our helper, we shall not want. I will not fear what man shall do unto me, for where the Word of God is, God is there to execute and fulfill every promise."

I noticed an article in The Apostolic Way of one C. M. Stubblefield's wonderful lamentation over the division of the church. I wonder if he has forgotten that he was the active minister in dividing the church at Brookport, Illinois. He "unorganized" the church then "reorganized" and put in novice elders, which is just as much a violation of God's Word, as it is to ignore any other divine command. Then he, or some one else of the church, made a law of their own to bind on us and ignored James 4:12; 3:6, put in young converts as elders, at the same time they did not have a Scriptural charge against the three other ones. They refused to even call us brethren. Here again they trampled the Word of God under their feet, See 1 Thess. 3:15.

Hasn't he good reason for lamentation? I think so. He needs a good dose of repentance. No doubt I say and do things that I ought not to say and do, but truly I am satisfied with the Lord's way. I think all such preachers and elders need to be showed up. Go after him, Brother Duckworth, you are able to do so.

Now a few words of encouragement. I want to say to The Apostolic Way writers, from reading The Way and comparing it with the Word of God that I believe Goliath has made his biggest roar. I feel like his head is about severed, especially in Texas, and that The Apostolic Way is still spreading. So brother, continue the good fight. If I were able to write I would help you.

J. E. MODGLIN.

Olmsted, Ill.

Dear Brother Duckworth:

Enclosed find check for three dollars for two new subscriptions. Both are Sunday school preachers. I wish the brethren could realize that faith without works is dead. I am a crippled man and not able to do a full day's work, but I am trying to prove my faith by my works. I believe The Way is contending for the truth. The truth will make men and women free. I wish I had a thousand dollars to spend like these three dollars.

A. D. WHITTEN,
Palacios, Texas.

Announcements and Reports

Announcements

J. C. Osterloh.—I have changed my address from Sulphur, Oklahoma, to Sentinel, Oklahoma.

J. D. Tipton, Camden, Texas.—On or about October 10, I expect to start on a trip through Northwest Texas and Oklahoma. Would like to do some preaching on the trip. Write me at Camden, Texas, until October 10, then write me at Crowell, Texas. I would like to find a location near a good school and church for 1927.

Alva Johnson, Turkey, Texas.—I am to meet Mr. Heals in debate beginning October 5, at Deming, New Mexico.

Reports

B. B. Stotzer, Guion, Texas.—Closed meeting here August 15, with five additions. Brother Virgil Jackson did the preaching.

J. M. Collins, Holdenville, Okla.—Closed meeting at Friendship school house, ten miles northeast of Holdenville with two baptisms. Brother John Sanders of Gunter, Texas, did the preaching.

W. H. Middick, Route 1, Box 152, Davidson, Okla.—Brother J. N. Cowan closed meeting here with one baptism and one restored.

Oscar Brannon, Winters, Texas.—Closed meeting at Celina, Texas, August 29, five baptized and one reclaimed. Have some time for winter and spring meetings.

Sam L. Shultz, Box 55, Lexington, Okla.—Meeting at South Bend, Texas, third and fourth Lord's days in August, four baptized and one reclaimed. Closed at Graham, Texas, September 5, three baptized, one reclaimed. Am now ready to answer calls for fall meetings.

Chester McClain, Alba, Texas.—Brother J. H. Stewart of Abilene, Texas, closed meeting here August 15. Four souls were brought into relationship with God.

D. D. Rose, Lohn, Texas.—Closed meeting at Benchley, Texas, with four baptized. I can now arrange for monthly work or protracted meetings.

Alva Johnson, Turkey, Texas.—Closed meeting at Mobeetie, Texas, September 5; thirteen baptized and four restored.

J. F. Haston, Route 1, Maxey, Texas.—Closed meeting near Sumner, Texas, baptized six.

E. H. Cavin, Floydada, Texas.—Meeting at Mickey, Texas, closed with one restored. At Valley View school house, eleven miles east of Duncan, Okla., four baptisms and one restoration.

Ryan Bennett, Palestine, Ark.—Brother D. J. Whitten closed meeting

here with eight baptized and two restored.

T. F. Stewart, Whittier, Cal.—Brother Austin Offill preached for us at 3535 Siskiyou Avenue, Lord's day night, September 19.

Walker H. Horn, Cleburne, Texas.—We recently held a two weeks meeting here (open air). I did all the preaching except two nights, no baptisms, but since meeting closed we have gotten five from the Sunday school folks.

Otis J. Haynes, Route 7, Box 58, Pine Bluff, Ark.—The most successful meeting the writer has ever witnessed has just come to a close here at Griffith Springs. The church had been divided over preachers, etc., etc., for about four years. The writer, his wife, and twenty others confessed their wrongs and have gone to work as the Lord directs. Brother George M. McFadden of Arkoma, Okla., did the preaching. One alien made the confession and was baptized.

J. A. Bradbury, Sweetwater, Texas.—Beginning the last Lord's day in June I have held meetings at the following places: Stroud, Oklahoma; Liberty, Eastland County; Petersburg, Texas, and Skeeterville, San Saba County. Meetings have resulted in many restorations and baptisms. Seven were baptized at Skeeterville. Just closed meeting at Inez, New Mexico. One Baptized and some fifteen agreeing to meet and carry on the work of the Lord. This ends my promised work. Others desiring my services will please notify me.

Robert M. Wood, Golden, Okla.—The debate between Brother Cain of Garvin, Christian, and S. J. McCarroll of Texas, Missionary Baptist, closed recently. The subject was church establishment and that a penitent believer is saved before water baptism. Brother Cain certainly defended the truth to the entire satisfaction of the brethren at this place. He is a gentleman in debate and stayed with his propositions. McCarroll is the best dodger in the South. He absolutely would not stay with his propositions at all, but was always leading off on something else foreign to the subject. In his affirmative, on the baptism question he never did make one argument but just preached repentance. If I were the Baptist people I would hire McCarroll to do my dodging. Brother N. O. White will meet McCarroll here October 15, for a six days' discussion. Our meeting conducted by Charles F. Reece of Somerton, Ariz., closed with seven baptisms. Three came from the Missionary Baptists, two from the Methodists. Brother Reece will conduct another meeting for us next year at about the same time, if the Lord wills.

D. D. Rose, Lohn, Texas.—On August 24, I heard, for one session only, a discussion between Brother G. C. McCraw of Robert Lee, Texas, and one Mr. Hayes, of the Apostolic bunch. And of all the foolishness that it has been my experience to see and hear

Hayes caps all. He ran out of arguments in his first speech that day and just stood there silent until his time was out. In his last speech he only put in about fifteen minutes of his time and called off the debate; said he was done, down and out. To say that Brother McCraw put the "fixin's" on him and the whole bunch is to put it very mild. I must confess that Brother McCraw surprised me in his ability.

J. A. Dennis, Union City, Ga.—In reference to the tent fund will say, that I am to pay \$80 the first of this month, of which I have received \$43.50 from the following: D. L. Keeter, \$3; Sister Cowart, \$10; Geneva Dodson, \$10; Mrs. I. W. Binkley, \$1; A. C. Kessler, \$10; Charles Bailey, \$2; Brother Hinkley, \$1, and \$5 previously reported. All who will, please help on the balance, as I will be compelled to borrow the difference.

Just closed a good meeting near Atlanta, Georgia, at an old congregation which has been held by the Sunday school brethren for many years. I baptized five, the youngest being 43 and the oldest 76. The church has neglected meeting on the Lord's day for worship, but they will now keep house as the Lord commands. The work in Atlanta is growing slowly, but surely, and the faithful who have been kept in the dark are beginning to see, and several have come out from the Sunday school recently, and many more will soon see the light. I am now (Sept. 22) in a good meeting at La Grange, Ga., and will continue for, at least, ten days. I will then move the tent to Savannah, Ga.

New Mexico Notes

Some brethren have much to say about contentions over untaught questions, and still they continue to teach and practice things not taught in the New Testament; such as the Sunday school, Bible classes, and Bible study. If they will stop practicing such things, the contentions will stop. Just as long as they bring those untaught and ungodly things into the assembly of the Lord, the contention against those things will continue.

One brother said: "I don't like the Apostolic Way, because it is always hammering on one thing." This brother teaches a class in Sunday school, and uses individual cups in the worship, and he does not like to have his errors "hammered." Just quit your false teaching and wrong practice, and you will not be "hammered" by The Apostolic Way any more.

In July I issue of The Apostolic Way, in the printer's mix-up, I was made to say that the ten tribes of Israel were carried into Babylon. I am sure I never meant to say that, for the ten tribes were carried into Assyria.

A. J. JERNIGAN,
Dexter, New Mexico.

Headed for Babylon

The following is a church announcement appearing in the Miami (Florida) Herald, Saturday, June 12, 1926, from a representative congregation of "mystery Babylon the great, the mother of harlots and abominations of the earth" (Rev. 17:1-5). Read it:

CATHOLIC
Gesu

N. E. First Avenue and Second Street
Rev. James J. McLaughlin, pastor

Now notice Pastor Pullias and Pastor Todd's announcements of their respective congregations where they are holding pastorates:

CHURCH OF CHRIST
Central

363 N. W. Fourth Street,

Rev. G. Mitchell Pullias, pastor
Bible school (he means Sunday school—J. D. P.) at 9:45 A. M. Communion at 11 a. m. Preaching at 11:15 a. m., subject, "The Grace of God." Evening, "A Change of Heart." Prayer meeting at 7:45 p. m., Wednesday.

BOWLING GREEN

N. W. Fifty-third Street and Seventh Court

Rev. W. C. Todd, pastor

Bible school at 9:45 a. m. Communion at 11 a. m. Preaching at 11:15 a. m. and 7:45 p. m. Prayer meeting at 7:45 p. m., Thursday

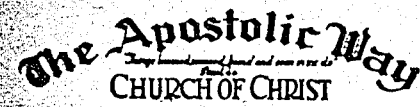
Now who said that Pastors Pullias and Todd did not know their own places among the daughters of the harlot (Babylon)? Note, will you: "Rev. G. Mitchell Pullias, pastor," and "Rev. W. C. Todd, pastor." Pastors Pullias and Todd may pretend that they are not the authors of the "Rev." and pastor part of the announcements, but this is not the first time these ungodly "marks of the beast" have disgraced their names. They could have it changed if they do not like it, but "We are after the crowd. This is like the rest of the sects, you see, so we will let it go at that, hoping to catch the crowd," I suppose is their sentiment.

Doesn't the Catholic pastor, McLaughlin, have the same authority and the same right to put "Rev." to his name as these other "Rev." (?) pastors have? Sure, the title reverend appears in the holy Scriptures but once, and it applied to God only, "holy and reverend is His name" (Psa. 111:9). So it had as well be "Jehovah Pullias and Todd" as "Rev."

Some of the innovators are getting more and more like the empire of the little horn of Daniel's sea monster (Dan. 7); the "man of sin" (2 Thess. 2:1-13); the two-horned dragon-voiced lamb (Rev. 13); and the harlot woman, decked in purple and scarlet color, etc., called "mystery Babylon" (Rev. 17) every day. All these powers, without doubt, have reference to the rise and exploits of Roman Catholicism. Beware, lest we follow them.

If either of the pastors mentioned above want a debate, I can accommodate them, using nothing but "the sword of the Spirit, which is the Word of God." I think I am pretty well acquainted with it.

JAS. DOUGLAS PHILLIPS.



708 Second Avenue, Dallas, Texas

- EDITORS: DR. G. A. TROTT... Munday, Tex. H. C. HARPER... Sneads, Fla. N. L. CLARK... Fort Worth, Tex. R. F. DUCKWORTH... Dallas, Tex. ASSOCIATE STAFF: A. D. KING... Shreveport, La. R. O. CONNER... Dallas, Tex. MANAGER: R. F. DUCKWORTH... Dallas, Tex.

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'A Brief Synopsis'—No. 1

By J. N. Cowan Since the debate with Dr. R. L. Stephens at San Antonio, Texas, Jan. 15-22 inclusive, he has brought out a small tract in which he proposes to cover up his defeat. I'm sure that it will have no weight whatever with those who heard the debate, and his object is to try to make some one who did not hear it, believe that he really did something. The tract is a bundle of misrepresentations, and one would think by reading the tract, who did not attend the debate, that I was a 'dummy,' could not answer anything, or say anything. I shall briefly review the same in two articles for the benefit of the readers who did not hear the debate. Much of his tract is a rehash of the same things, and he has said more in the tract than in the debate. Many of the questions in the tract were never asked in debate. Yet it sounds big to frame a question, and report, 'unanswered.' After the debate, I think the Doctor got to studying about his defeat, and the many things he left unsaid, and arguments unanswered, and could not bear the burden that it placed upon his mind without expressing himself in tract form, so that he could probably get a few sympathizers.

On page 1 he says, 'Mr. Cowan merely contended for that age-old enemy of the gospel of God's grace, viz: that the Bible taught good works to the alien sinner for salvation without making one application from the Bible.' In answer to this, I showed that according to the Doctor's own theory that repentance and faith were both good works, and that the alien sinner had to perform both in order to salvation, thus he was self-stultified. That he was condemning me for advocating obedience in order to salvation, and then turned right around and contended for the very thing he was fighting. From this predicament he was never extricated and never can be. If the reader will keep this one point in mind, and then read the tract through, I am not uneasy about the results. It answers every objection he brings against good works, and that is most of the tract. Of course I show that those who do not obey the gospel will be destroyed with an everlasting destruction from the presence of the

The Church of Christ came into existence amidst the greatest activity, one exciting event after another transpired attracting the attention of the world. The miracles connected with the birth of John, the forerunner of Christ; the miraculous birth of Jesus; the king's effort to destroy Him; the miracle connected with the baptism of Christ; the killing of John the Baptist; the tempting of Christ in the mountain, His victory over the devil, His apostles selected and sent out, His transfiguration on the mount, the voice of God from the cloud, telling Peter to hear Christ.

The first four books of the New Testament tell us how Jesus traveled into many communities, villages and cities, performing miracles and many wonderful works, such as walking on the waters, stilling the tempest, healing the sick, raising the dead, confounding the Jews with His wisdom and reasoning, confuting the Scribes and lawyers in debates, the feeding of thousands from only a pittance, and preaching the gospel to the poor.

Because of this activity the Son of God was slain, rose from the dead to continue His activity. He appeared to the women, to the twelve, went before them into Galilee and there taught them many things concerning His kingdom, ascended to heaven, offered an atonement for the sins of the world. After entering heaven itself he was ordained a high priest for us, His kingdom came in power on Pentecost.

The world never saw before, nor since, such activity as that of Christ from His baptism till the kingdom was established.

The activity was so intense and continuous during the preparation for, and the establishing of, the church that the whole world was stirred, Jews and Gentiles were aroused to a great demonstration of religious disturbance.

The apostles, by their activity, kept up the religious disturbance, God furnishing the means by which they were able to arouse people in all parts of the world. When the apostles died Christians became less active; the world lost interest and the church began to corrupt its worship.

The activity of Alexander Campbell and his associates, in their plea for the Bible aroused the world. God furnished the means by which Protestants, Catholics, infidels and atheists had their attention called to primitive Christianity, and religious freedom previously unknown to them.

If the church to-day will become sufficiently active in its plea for apostolic Christianity God will furnish the opportunity to arouse the world to a religious fervor yet unknown.

Read what we say under the above caption in next issue of the paper. —R. F. D.

Lord and from the glory of His power (2 Thes. 1:7-9) and many other passages that I will not take space to mention here.

On pages 1 and 2, he makes a desperate effort to cover up his defeat on Abraham's case. He loves to quote Rom. 4:1-5, 'Abraham believed God and it was counted to him for righteousness,' but when I read in Jam. 2:22-23 where this scripture was fulfilled as follows: 'Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God and it was imputed to him for righteousness.' The Doctor tries to escape this by saying, 'his faith was fulfilled then.' Was his faith the scripture? Talk about 'gross ignorance,' but this is the limit. He says Abraham was a Christian before he offered Isaac. I wonder if the Doctor thinks that Abraham was receiving remission of sins on account of the fact that he believed God, that God would give him a son through Sarah, and his seed should be as the stars? Doctor, was Abraham a child of God long before that? Any Bible reader knows that Abraham had obeyed God long before that, and that was the reason God made him the promise. Now think how silly the Doctor's questions, 'Was Abraham lost if he died before he offered Isaac?' 'What if he had died before Isaac was twenty years old?' etc. When you think how badly the Doctor hates works, then read, 'The Lord appeared to Abraham, and said unto him, I am the Almighty God; walk before me and be thou perfect. And I will make my covenant between me and thee' (Gen 17:1-2). Again, 'And in thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice' (Genesis 22:18).

Page 3: Here he makes a desperate effort to cover his defeat on Gal. 3:26-27. His argument in a nut-shell is that 'as many as' in verse 27 does not mean 'all' in verse 26. I showed that the 'faith' of verse 26 was the gospel, or faith of Christ, the one we were shut up unto while under the law, but after 'that faith is come' we are no longer under the law. 'That faith' was the gospel of Christ, and had the commands believe and be baptized in it, and that is the reason Paul said, 'For as many of you as have been baptized into Christ have put on Christ.' We may paraphrase as follows: 'Ye are all the children of God by the gospel of Christ (that faith which came after the abolition of the law) For (because) Greek, 'Gar,' as many of you as have been baptized into Christ have put on Christ.' The reason assigned for saying they were all the children of God by faith in Christ was because they had been baptized into Christ. Put the meaning of the Greek word translated 'for' in the authorized version in its place, and we read, 'for ye are all the children of God by faith in Christ Jesus, because as many of you as have been baptized, etc.' The Doctor could not meet this, and he ran to some authorities, and garbled them to evade the force of this argument. On the same page he refers to some private agreement (?) on Act. 13:48. 'As many as were disposed to eternal life believed.' We did agree that such was the correct translation, but I did not agree with his position. He says he asked Cowan if he would accept both verses, 26 and 27, as sufficient to save the sinner? and he reports, 'unanswered.' This is certainly a misstatement of the truth. I accepted what is in both verses as sufficient to save the sinner, but the Doctor would only accept verse 26, and denied that verse 27 had any-

thing to do with it. I showed that in verse 26 we had a comprehensive statement of the entire faith of Christ or Gospel of Christ which included baptism, and all other commands to the alien. There are a number of questions on page 4 like the one referred to above. Some of them the Doctor asked me, and some he framed up after the debate and put in his tract. I answered every one that was asked during the debate. One more will suffice to show how far from the truth the Doctor is in reporting what happened in the debate. 'Stephens asked Cowan if he believed Mar. 16:16 just as stated in the Bible—sufficient to save the sinner?—Unanswered.' Stephens knows very well that I did answer that question, and that, too, to his ruin, but I showed that he did not believe it as written. Jesus said 'he that believeth and is baptized shall be saved.' Stephens says, 'he that believeth is saved and should not be baptized at all today, for baptism was to the children of the prophets and not to Gentiles.' The reader may be interested in knowing that the Doctor was baptized, although he says it belongs to the Jews before Cornelius was converted. I wonder if the Doctor thinks he is one of the 'children of the prophets,' and is a Jew? In my next, I will expose his position on Two Gospels, one to the Jew and the other to the Gentiles. What he says on page 5 about a new condition, 'calling on the name of the Lord' that should be added to our position is false. I showed that 'calling' was a participle in the present tense, and that Saul called on the name of the Lord in baptism. 'Arise and be baptized and wash away thy sins calling on the name of the Lord' (Act. 22:16). If Saul called on the name of the Lord in baptism, so did we, and hence no new condition, and nothing to be done over.

The above is a sample of the untruths told by the Doctor in his little tract.

(To be continued)

Works—Has But One Leg

Dear Brother Duckworth:

After reading all the reports and accounts in June 1, issue of The Apostolic Way, I recall so many of the discussions printed that I feel more like shouting, quit, come away, than I do to 'sick 'em' on. But I thought I might hit some one, at least, a light blow and call him to a halt. Yes, I realize that my feeble, weak sentences are of no effect compared to such strong writers as Cowan, Harper, Shelton, McVey, Trott and many others, whom the Lord has blessed with pen power and brain of wit and humor, good manners, conduct, etc.

I am trying to care for our twins, and wife is in the field with the children chopping cotton for our landlord. I wash dishes, cook dinner and care for the babies, so I am full handed.

Your sincere brother in Christ, J. H. WILSON

Who Is Responsible for the Division?

Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins (Isaiah 58:1).

Whosoever transgresseth, and abideth not in the doctrine hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son (2 John 9).

These six things the Lord doth hate: yea, seven are an abomination unto him; A proud look, a lying tongue, and hands that shed innocent blood, an 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 (Proverbs 6:16-19).

Now, I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple (Romans 16:17-18).

A man that is an heretic after the first and second admonition reject, knowing that he that is such is subverted, and sinneth, being condemned himself (Titus 3:10-11).

The foregoing quotations are all solemn declarations and warnings, that will meet the transgressors and disobedient ones at the judgment bar of Christ, where all the penalties of the divine law will be eternally and irrevocably inflicted upon the disobedient (Hebrews 2:1-3; 10:31; 12:29). Brother, sister, our lives here should be lived in our duty toward God, our fellow men, and toward one another, as brethren in Christ just in the way and manner that we will wish they had have been lived when we stand before God and His Son in the judgment. 'Be not deceived, God is not mocked.' We have learned that the man who sows discord among brethren is one of the seven things that God hates. God wants his people to dwell together in unity (see Psalms 133:1-3) and He also wants that unity to be the 'unity of the Spirit' (Ephesians 4:1-5; John 17:6-21). For this unity among the people of God all of the true Israel of God in all the ages past have devoutly and earnestly prayed and labored and all such are still laboring and praying. Why is it not now realized everywhere among those who profess to love the Lord, and on whom rests the blame for this sad state of affairs in the religious world that is the Christian part of it? On August 17, 1809, on the head waters of Buffalo Creek, a body of faithful men and women—headed by such learned and godly men as Thomas Campbell and his son, Alexander, banded themselves together upon the motto: 'Where the Scriptures speak, we speak, and where these are silent, we are silent,' and as long as the disciples of Christ adhered to this motto they were of one heart and soul and were perfectly joined together in the same mind and

judgment and preached, taught and practiced the whole Gospel of Jesus Christ just as it was preached and practiced by the apostles and first Christians and churches of Christ were fully established and set in order after the New Testament pattern throughout Ohio, Pennsylvania and West Virginia, so that the New Testament church was established all along both sides of the Ohio River from Pittsburg, Pa., to Cincinnati, Ohio, as well as in many other states—for this statement we have abundance of documentary evidence. But alas! the second great apostasy set in and about or near all of these churches were carried away with it, and the New Testament order of things was relegated to the background and almost lost sight of, except here and there a weak and struggling little band, and everything has been done by these transgressors to make the few weak congregations of true disciples of the Lord to look contemptible in the eyes of the world and especially the sectarian part of it. You are ready to ask what brought about this sad state of affairs among the New Testament churches all along both sides of the Ohio as well as elsewhere: Well, when this apostasy set in Bethany College that was founded by Brother A. Campbell and named by him in the interest of apostolic Christianity during the strength of his manhood, fell in with this apostasy, boots, body and breeches, and she sent out her young preachers as thick as the locusts that covered the land of Egypt all along both sides of the Ohio River and elsewhere over the country to spread their apostate principles among the churches which gospel preachers had labored to build up and to build other congregations of their own kind and in their nefarious work with a pretended show of learning, they have succeeded in drawing away multitudes of disciples of Christ after them, so that this apostate effort is strong on both sides of the Ohio. Hence, through the ungodly efforts of those perverters of the Gospel, New Testament Christianity has been made to stink in the nostrils of the world, both in and outside of sectarianism.

JOHN F. BUCHANAN, C. R. JONES, WM. FURBEE, JOHN C. THOMAS, Elders.

Wellsville, Ohio.

Kempner Debate

August 31 to September 2. For the first three sessions Brother J. T. Whitt affirmed class system, uninspired literature and women teachers were Scriptural. Brother J. N. Cowan denied.

Last three sessions Brother J. N. Cowan affirmed that the Church of Christ, that opposes classes, literature and women teachers, were Scriptural in practice and doctrine. J. T. Whitt, denied.

W. C. White of Lampasas, Texas, moderated for J. T. Whitt. Brother J. I. Grantham of Kempner, Texas, moderated for Brother J. N. Cowan.

They are both splendid young men, and conducted the debate perfectly.

I went eighty-two miles to hear the debate and certainly did enjoy it. The singing could not have been better. Everything was carried on in the best manner.

Will say a few things about what Brother Whitt offered for the proof for Sunday school. He used a text-book which he had collected from The Apostolic Way, using Brothers Duckworth, Clark, Howard and Freeman in connection.

The people heard 'Apostolic Way' repeated so often until they were disgusted and laughed him to scorn. Then he offered Acts 2, and you can imagine what Brother Cowan did for him on that.

Brother Whitt talked so pitiful, how in the report of previous debates Brother Cowan whipped him. Brother Whitt seems to know that when any man comes before such a power as Brother Cowan with as weak argument, the report for him will be weak, too.

Brother Cowan offered about fifty passages of Scripture and stated that many more could be offered if time permitted. I am not writing this to condemn Brother Whitt, but to offer something to him. He stated in his argument if Brother Cowan would put dynamite under The Apostolic Way and blow it up he could consistently fight the Sunday school.

Brother Cowan asked him to shake hands with him if he would blow up The Apostolic Way, and he blow up the Sunday school, and Brother Whitt shook hands with him. We will say if the Sunday school people will do away with the Sunday school, come back to the old path, unite all of the churches, in the one body, as it was in the days of the apostles, and teach what they taught and the way they taught I believe all of the staff of The Apostolic Way will shake hands with them.

Now Brother Whitt, if The Apostolic Way will agree never to publish another issue in the United States, will you get the Sunday school advocates never to have another Sunday school in the United States? Brother Whitt, I feel this is a fair proposition to bring the whole church back together.

Psalms 133:1. 'Behold how good and how pleasant it is for brethren to dwell together in unity.' Amos 3:3. 'Can two walk together except they be agreed?'

What will the answer be? J. C. BRYANT, Chilton, Texas.

Debate at Holdenville, Oklahoma

We have just had a debate on the Sunday school question at Holdenville, Oklahoma, between N. L. Clark of Fort Worth, Texas, and R. L. Whiteside of Corpus Christi, Texas. Brother Whiteside affirmed for four nights that to divide a congregation into classes for teaching the Scripture, and using women as teachers of such

classes, was Scriptural. Brother Clark denied.

It is the unanimous decision of the brethren that Brother Clark met their fondest hopes. I have heard many say that Brother Whiteside was the best debater they ever heard on the Sunday school question, because his whole effort was to keep entirely off his proposition. I think I know what an argument is when I hear it, and I unhesitatingly say that the debate was one of the most complete victories for truth I have heard. Both men behaved themselves as gentlemen, and the debate was a nice, quiet affair all the way through. It was well attended by both parties.

Now brethren, listen while I tell you, you need not fear in the least to have Brother Clark represent you in debate on the Sunday school question. I have never heard his superior and seldom his equal. Clean, forceful and always to the point. He is absolutely at home in debate.

Brother Clark assisted us in our meeting in June, and at that time he was challenged for debate by Brother Greene, who is the Sunday school preacher here. The debate began on September 6, continuing four nights.

R. H. HOWARD, Holdenville, Okla.

The Eldership

We believe that a close, careful study of the question of the eldership would be very profitable just now.

It seems to us that the preachers and the leaders in every congregation should make a close study of the question, talk with each other about it, investigate and analyze the subject thoroughly, not with a view of trying to find fault with Brother Bean or Brother Cornstalk, who have been acting as elders, or carrying the title without activity, but study, talk with each other and reason together concerning it.

Since I can remember there have been articles written in condemnation of our eldership, in which all the blame for all the evils have been piled upon elders. If any church has an incompetent eldership every member of the congregation carries his or her part of the guilt for such a condition. The real trouble in the matter is to be found, not in an incompetent eldership only, but an incompetent understanding of the whole subject. The church that knows nothing about the question could not, in the first place select competent elders except by accident, and in the second place they would not know how to work with such elders, and in the third place they are not qualified to criticize or find fault with men who are acting as elders.

For the purpose of emphasis I here repeat, let us study the question of the eldership, occasionally publish an article on the subject, until the preachers and leaders of the congregations have become better acquainted with what the Bible teaches on this subject.

R. F. D.

Propositions to be discussed by R. M. Mickle and D. D. Hartsell, and since the disputants are seeking the truth, they agree that the Holy Scriptures are the standard of proof on each proposition.

1. The higher powers of Romans 13:1-7 refer to the civil authorities.

D. D. HARTSELL, Aff. R. M. MICKLE, Neg.

2. The higher powers of Romans 13:1-7 refer to the church officials.

R. M. MICKLE, Aff. D. D. HARTSELL, Neg.

FIRST AFFIRMATIVE

In discussing these propositions I am seeking the truth (I am sure Brother Mickle is too), therefore, I shall refrain from using any Scripture, command, precept, example or inference that I have any doubt about its just application to sustain or refute these propositions.

Therefore, I will reproduce six verses of Romans 13, in order that we may more minutely examine and compare them with other Scripture cited:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained (ordered) of God. Whosoever therefore resisteth the power, resisteth the ordinance (law) of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For they cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing." Romans 13:1-6.

Paul, in his direction to Timothy and to Titus, and Peter's instructions to the saints, use in purport, the same language that Paul uses in Romans 13. See 1 Tim. 2:1, 2; Titus 3:1; 1 Peter 2:13, 14.

It is self evident, from these Scriptures, that the powers referred to in Romans 13 are officials of the state, as there are powers and functions named that are vested rights of the state only. These vested powers are to levy and collect tribute (tax), to bear the sword, to sit as magistrates, to adjust matters both civil and criminal, to make and enforce laws (ordinances), to execute criminals, to protect Christians in their worship, to protect life, liberty and property of all who do good). Indeed these powers are God's ministers to us for good, if we live and fashion our lives after Christ.

These things are ordinances and decrees of Jehovah. These are inherent and vested rights that have in all ages belonged to the state. God recognized and decreed that these things were powers of the state. 1 Sam. 8.

Nowhere in His Word have I found where He has annulled or changed the decree in 1 Sam. 8. His people, priest and prophets observed and obeyed these powers in their own state, and in other nations, when in captivity.

The kings of Israel exercised these powers throughout all of their administrations, being directed by God through the prophets, thereby recognizing the separation of the church and the state. His priest whom he ordained (ordered) ruled over and did all the official functions of the church.

God in 1 Sam. 8 had decreed (or agreed) to the separation of the church and state, warning of the fearful consequences, choosing many of their kings for them. These kings claimed and exercised all secular powers of the state, either themselves, or through their officials.

The separation of the church and state has existed from Samuel till the present day. Each with powers to function. It was sanctioned by God, and it is good. It was here when Christ came. He brought the commandment from God. (Jno. 12:42-50). This commandment is life and it from the teaching and acts of Christ continues the separate condition of church and state for all times on earth, each with its powers (officials).

Christ paid tribute to the secular powers. Matt. 17:24-27. Christ in delivering the command of the Father commands us to render unto Caesar the things that are Caesar's, and unto God the things that are God's (plain recognition of church and state, each with its powers) (officials).

Christ was reckoned a malefactor, arrested, tried, condemned and executed by the state. He arose from the dead and commanded the apostles to teach all nations to observe his teaching, acts and commandments. Matt. 28:18-20; Romans 13:1-7; 1 Peter 2:13, 14.

These Scriptures thoroughly sustain and confirm that the higher powers in Romans 13:1-7 refer to the officials of the state, which was to be proven.

D. D. HARTSELL.

FIRST NEGATIVE

Brother Hartsell is in the affirmative on this proposition. He has assumed that the "higher powers" of our text are the civil authorities. It is his burden to produce the evidence that proves his position. He has cited about five texts, four from the New and one from the Old Testament. These scriptures, he says, thoroughly confirm and sustain his affirmative. I judge from this statement that these are his strongest proof texts. I shall notice his Old Testament text first. He has considerable to say on the separation of church and state, the functions of state officials, and their vested and inherent rights, etc. And cites the decrees of 1 Samuel 8, stating that if those decrees have ever been changed or annulled he has failed to observe the evidence.

In the first place, we are not discussing the separation of church and state. In the second place, we are not debating the functions of state officials. And in the third place, we are not dealing with the decrees of Samuel, but the decrees of one far greater than he—the Son of The Most High. I must confess my surprise at the above statement. For surely there has transpired, since the days of Samuel, some wonderful events, viz: The advent of the Son of God, who, through great agony and pain, conquered death and the grave and brought life and immortality to light through His gospel. He fulfilled the law of Moses, that Samuel lived under and nailed it to His cross, and gave to the subjects of His Kingdom "THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS." Rom. 8, 1-2, in which we read: "God, who in time past, SPOKE TO THE FATHERS THROUGH THE prophets, hath in these last days SPOKEN UNTO US through His Son." "Wherefore, the law was our school-master to bring . . . us to Christ. . . that we might be . . . justified by faith." Is it possible that you cannot justify your position by the LAW OF FAITH? Is not our proposition a New Testament subject? Then why dishonor our Lord and Master by ignoring His law to get back to the decrees of Samuel, to try and justify a proposition pertaining to the subjects of His Kingdom? I have no objections to one's referring to the fundamental principles, types and prophecies of the Old Testament. But I deprecate the tendency of people continually attempting to resurrect the law of Moses to try to prove and justify a proposition that justly and essentially comes under the head of the LAW OF FAITH.

I will now examine Brother Hartsell's New Testament texts, Tim., Titus and first Peter. These he says teach the same, in purport, as the text of his affirmative, Rom. 13. I construe this to imply a frank admission that these texts do not prove his promise, because the text of this discussion does not state who those "higher powers" are. This evidently accounts for him saying so little on these and so much on Samuel. I do not blame him for getting away from these texts as quick as possible, because the less they are emphasized the stronger his position. But I differ considerably with my good brother on what these Scriptures purport to teach. Let us examine them carefully and find out what they teach. Titus, 3:1. "Put them in mind to be subject to principalities and powers, to obey magistrates, etc." I am not denying the respect and submission that Christians owe to state officials. I am denying that the civil authorities are the "higher powers" over the subjects of Christ's Kingdom. There certainly is nothing in the above text to corroborate Brother Hartsell's affirmative. 1 Tim. 2, 1-2. "I exhort, therefore, that first of all supplications, prayers, intercessions and giving of thanks be made for ALL MEN, for kings and for all that are in authority, that we may lead a quiet and peaceable life, etc." This text nowhere states or teaches that kings are the "higher powers" over Christians, or that such are the

"ministers" of God and that their decrees are the "ordinances" of God. Therefore, this text, like the previous ones, proves nothing for the affirmative. 1 Peter, 2:13, 14. "Submit yourselves to every ORDINANCE OF MAN for the Lord's sake. Whether it be unto . . . the king, as supreme or unto governors as unto them that are sent by him (the king), etc." This text Brother Hartsell has cited in favor of his affirmative, and it just as completely proves my negative as language can speak. I predict that he will never be able to extricate his position from the force of this text. No wonder he went back to Samuel to get away from this Scripture. Had I been him I would have went on to Genesis. "Submit yourselves to every ORDINANCE OF MAN." What are the ORDINANCES OF MAN? "As unto KINGS AND GOVERNORS," the decrees of STATE OFFICIALS, if you please. Brother Hartsell says that this text purports to teach the same as the text of our proposition, Rom. 13. In this he makes no distinction as between THE ORDINANCES OF GOD and the ORDINANCES OF MAN. Christians are commanded to be subject to the ORDINANCES OF MAN. They are also commanded to be subject to the ORDINANCES OF GOD. When these ORDINANCES CONFLICT, which ones must the subjects of Christ's Kingdom obey, Brother Hartsell? Which is the "higher power" over Christians? If the ORDINANCES OF GOD pertain to state officials, as your position teaches, whose are the ORDINANCES OF MAN that Christians must submit to? 1 Peter, 2:13, 14 is specific, naming the DEGREES OF MAN as pertaining to KINGS AND GOVERNORS—STATE OFFICIALS. While the text of our proposition is equally specific in its declaration that those OFFICIALS are (1) MINISTERS OF GOD, (2) THAT THEY ARE APPOINTED (ordained) OF GOD, (3) AND THAT THEIR DECREES ARE THE ORDINANCES OF GOD. This plain and positive distinction, as between STATE OFFICIALS and the OFFICIALS of our text, forever destroys Brother Hartsell's premise and establishes my negative.

R. M. MICKLE, R. R. 2, Waco, Texas.

SECOND AFFIRMATIVE

The text shows that God ordained these powers, and that we must obey these powers or we will be punished.

To ascertain who these officials are we must let the Word of God locate them for us. The text describes duties of these officials that belong only to civil government.

The first information I find where God ordained such officials is where God took the tribe of Levi to officiate in the sacred worship of Him. Deut. 16:18; Num. 3:10; Ex. 28:1. Later we learn that God ordered the Israelites to choose from the other tribes officials to adjust all matters of difference between themselves. Deut. 16:18. Some later God directed them how to select a king to rule over them. Deut. 17:14, 15. These two groups of officials complete the official ordination of God for the Israelites. Each group had separate duties to perform. The former group attended to the sacred matter of God; the latter group attended to the civil matter of the state. There is no power that is able to change these ordinations or decrees, except Jehovah himself. It has never pleased Him to change the powers of the state, hence these powers must be accomplishing the purpose of their ordination.

But God foresees that these ordinations that he would change the sacred officials. Deut. 18:18. The civil powers have never been changed.

Our text shows that these powers are still in full force. These ordinations clearly show that God separated the church and the state, and that He vested in each set of officials the power to function. The text further shows by the duties ascribed to these powers that it takes both church and state to accomplish God's purpose on earth.

For support that God ordained these civil powers, let Daniel and Paul testify.

Daniel says: "Blessed be the name of God for ever and ever: for wisdom and might are His; He changeth the times, and the seasons: He removeth kings, and He setteth up kings; He giveth wisdom to the wise, and knowledge to them that know understanding; He revealeth the deep and secret things, He knoweth what is in the darkness, and the

light dwelleth with Him." Dan. 2:20-22. "This matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will, and setteth up over it the basest of men." Dan. 4:17.

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of this world, against spiritual wickedness in high places." Eph. 6:12. "For by Him were all things created (ordained), visible and invisible, whether they be thrones or dominions, or principalities, or powers; all things were created by Him and for Him." Col. 1:16. "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3:1. The powers herein named are powers of the civil government. We are admonished: "To study to show ourselves approved unto God, a workman, that need not be ashamed, rightly dividing the word of truth." 1 Tim. 2:15.

From these Scriptures and from Scriptures given in my first affirmative, the only rational conclusion is that the powers under discussion are officials of the civil government, and that God ordains all secular governments; that He sets up kings, and rulers; that He overthrows them at His pleasure for wickedness; that He vests in them power to function. These powers, our texts show, are to collect tribute, to protect or to punish its citizens, and all in its domain, in their rights to property and to life; to incarcerate and to execute criminals; to bear the sword in the defense of their subjects, and their domain. This is so plain that any can see that the higher powers under discussion are the civil authorities, unless we are of the class who have eyes to see and see not, and who have ears to hear and hear not.

"Art thou a master (teacher) in Israel, and knowest these things." Jno. 3:10. Christ says, "Verily, verily, I say unto you, we speak that we do know, and testify that which we have seen; and ye receive not our witness." Jno. 3:11.

God's word is the witness, will you receive it or will you reject it?

Permit me, my dear brother, to admonish you to anoint your eyes, with these gospel truths, for I perceive that your vision is blurred, but this anointing will enable you to see things as they are.

The civil authorities, as our texts show, are God's ministers for good. They protect us in our worship of God and also, protect our lives in our homes. "Christ, in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; though he was a son, yet learned he obedience by the things which he suffered, and being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:7-9.

Christ obeyed the Father. By this obedience he submitted to the civil powers, in order to perfect eternal salvation. He sets us the example. He submitted to the powers of the civil government. These powers are identical with those powers under discussion. Hence, we must obey these powers in order to follow the example set by Christ, and in order to obey His teaching. It is hard to kick against the pricks. It may be disagreeable to many of us, but nevertheless, if we inherit God's kingdom, we must obey the laws of the civil government too, as God commands us in Rom. 13:1-7. This is a part of the gospel (the supreme law of God) which gives eternal life to the followers of Christ, the author of eternal salvation.

D. D. HARTSELL.

SECOND NEGATIVE

This is Brother Hartsell's second affirmative. He has one more in which to try to prove his premise. So far, he has neither replied to an argument that I have made or answered a question that I have asked. He has not produced one proof text that substantiates his affirmation, though he has traveled from Jerusalem to Mt. Sinai in search of such evidence. He has evidently learned, by this time, that it is easier to assume his premise than it is to prove it. I said that no one could defend or prove his proposition. THIS statement has been verified by his two affirmatives, so far as he is concerned. He began his first affir-

ative by citing three New Testament texts. HIS arguments on these were very limited. He said: "These scriptures purport to teach the same as our text." And with this brief comment he broke for the law of Moses. Evidently believing, that he could find more justification, for his absurd position under the law, that Christ taken out of the way, by nailing it to his cross, than he could under "the law of the spirit of life in Christ Jesus." (Rom. 8, 1, 2.) I said that I did not blame him for deserting his New Testament texts to get back to the decrees of Samuel. That had I been him I would have gotten a little further, by going on to Genesis. It is evident, from the above, that he has concurred in my suggestion. For he is now back to Levi, on the bank of the Jordan, preparatory to the crossing over into the "Wilderness of Sin" in his desperate search for some kind of evidence, somewhere, that will in some way, support his erroneous premise, that the officials of our text refer to the civil authorities, and are therefore, the "higher powers" over the subjects of Christ's kingdom.

He says: "We must let the word of God locate these officials." To this I heartily assent. But it seems that he is having a terrible time, "locating" the place, that "locates" the word of God, that "locates" these officials. He says: "The text describes duties of these officials that only apply to civil government." I invite him to name a function, that is enumerated in our text, that cannot truthfully be applied to the officials of Christ's kingdom, here on earth. On the other hand, there are some things said of these officials, that cannot harmoniously be applied to civil authorities. This fact seems to have been signally overlooked by my esteemed brother. The injunction contained in our text, "Let every soul be subject unto the higher powers" WAS PROCLAIMED BY THE APOSTLE PAUL, under the regime of Caesar, one of the most tyrannical monarchs that ever ruled upon the face of the earth. According to the premise of Brother Hartsell, he was the duly ordained (appointed) minister of God. His decrees were the ordinances of God. Our text declares, "That (its) rulers are not a terror to good works but to evil." "Do that which is good and thou shalt receive praise of the same." It would be real interesting to hear Brother Hartsell attempt to make an application of these statements to Caesar. But of course he would not dare do this. The facts in the case are too apparent. Caesar had John the Baptist beheaded, the Son of God crucified, the early Christians unmercifully persecuted, the apostles all put to death, it seems save one, and him banished to the lonely isle of Patmos.

(1) Was John the Baptist doing a good work? (2) Was Christ? (3) Was the early Christians? (4) Was the apostles? Brother Hartsell must either SURRENDER HIS PREMISE or answer the above in the negative. Which will he do? Think of a brother assuming a premise, that will force him to try to defend and justify the arch enemy and murderer of the Lord of heaven and His holy apostles, and wash his hands of these heinous crimes, by proclaiming him "The minister of God to them for good." And that too, at the further expense of placing the Son of God, together with all the above, in the category of a set of criminals. The person that can swallow a proposition like that, ought not to object to anything on the GROUND of "absurdity."

In his attempt to "locate" the Scriptures that "locate" the officials of our text, Brother Hartsell cites several texts from the Old Testament, showing how God chose officials in the sacred worship, and how he chose officials to attend to the secular matters, and how he separated those two groups, and how, later, to select a king, etc. In fact it seems, that he has tried to "locate," "show" and "prove" most everything but his affirmative. THEN he says "For support that God ordained civil authorities, let Daniel and Paul testify." Is that the proposition that you signed up to prove Brother Hartsell? Is that the proposition that I am denying? Then why insist on letting Daniel and Paul testify to a proposition that is not under consideration? Have you got so badly mixed up in this discussion that you have forgotten what your affirmative is or how it reads? You have agreed to prove, by the word of GOD, THAT THE "higher powers" of our text, refer to the civil authorities. If you think that you have made a mistake, say so. If not, it's about time that you were trying to get Daniel, Paul

or some other inspired writer to testify in SUPPORT of your above premise. And that too, before you get too positive about what is "The only rational conclusion." I said that your premise was false. This statement has been verified by your failure to produce a single text of corroborative evidence. In your first affirmative you cited 1 Peter, 2, 13, 14. I showed, by this text, that the ORDINANCES OF MAN, belong to kings and governors—CIVIL AUTHORITIES. While the ORDINANCES OF GOD, belong to the OFFICIALS of our text. THIS DISTINCTION, separating these two classes of officials, was more than you could bear. You dropped the above text like a red-hot iron—after—it had branded your premise—FALSE. I said that you would never be able to extricate your position from the force of this text. You have not attempted to do so. Why? Silence answers—you got the force of its teaching. I said that this text established my negative. You never denied it. YOU say that you are seeking the truth on this question. Why don't you surrender your premise? I asked you this question: "If the ordinances of God belong to the civil authorities, as your premise teaches, what are the ORDINANCES OF MAN that we must obey?" No reply.

Remember Brother Hartsell, that a great multitude of HONEST TRUTH-SEEKERS began with you on this proposition. They are expecting you to prove your premise. They know that you have ignored my arguments. They know that you have refused to answer my questions. They know that there is a reason for this. They know that for this same reason, your affirmative has failed. And they know that you only have one more speech to PROVE IT. And they also know, that if you do not bring up the evidence in your next—that they are going to accept the TRUTH, desert your "camp" and leave you the "sack" to hold.

R. M. MICKLE.

R. F. D. No. 2, Waco, Texas.

THE HIGHWAY AND THE WAY

Dear Brother Trott:

In Isa. 35:8 are two ways referred to or only one? If two, what is the first one? Is the church the way of holiness? Please answer through the A. W. that I and others may get the lesson. A Brother.

The expression "And an highway shall be there AND a way" can certainly have no other meaning than that there are two ways under consideration. I know of no way in which the language can be handled (or mishandled) so as to make but one way out of it. It takes but little research to determine, beyond all doubt, just what the old prophet meant by these two ways, since he himself dissolves all the mystery that might be supposed to becloud his meaning in the fortieth chapter and third verse. "The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God." The highway, therefore, can be nothing else than the way that Jesus trod during his sojourn on earth, and John the Baptist bore witness that his mission was the fulfillment of this prophecy, when he said (Matt. 3:3) "for this is he that was spoken of by the prophet Esaias, saying, the voice of one crying out of the wilderness, prepare ye the way of the Lord, make his paths straight." Paul, with equal clarity, informs us as to the way of holiness (Heb. 10:19, 20) when he says "Having, therefore, brethren boldness to enter into the holiest by the blood of Jesus, by a new and living way, which hath consecrated for us," etc.

The way of holiness is the gospel way as many other scriptures, too numerous to quote, testify.

G. A. TROTT.

THE SOFT PEDAL

"Brother Duckworth, I like to get The Way and love to read it, and I know it stands for many things that is true, yet there is some few things that it stands for I can not agree with, and I know that have disturbed some that I think ought not so to be. I am against everything I understand to be contrary to the Word of our Lord and Master, but a few certain things have kept me from taking subscriptions for the paper."

The foregoing is quoted from a letter written to the publisher by a preacher we know only by correspondence. There are hundreds of Sunday school preachers who could write

exactly the same letter. They like to read The Apostolic Way, but they do not want their members to read it. You see some preachers have to do the thinking for other folks, and it just will not do to encourage the folks to read The Apostolic Way because if they do they are liable to do some thinking on their own score, and this would be bad on the preacher who tries to keep a fence built around the membership where he labors.

Such a policy by a preacher claiming to fight innovations will not get him anywhere. He can not compromise and help stay the ungodly practice thrust upon the church by Satan.

A man does not have to take subscriptions or try to get subscriptions for The Apostolic Way in order to fight innovations, but the man who is determined to fight innovations, false doctrines and false principles will, when he understands, encourage the brethren to read The Apostolic Way, for every issue is brim full of fight. We are fighting every false way. Sometimes articles appear in the paper with which the publisher does not agree. Sometimes when we have as many questions before our readers as we think advisable we postpone the publishing of other discussions of questions of difference.

We fear that the preacher, who can not realize, the inability of some one else to publish a paper, that in every way is just as he would have it, is not strong enough to accomplish very much in the fight for the Master.

Yes, The Apostolic Way is a fighter. It is in the fight to stay, and we are going to do everything we can to encourage every Christian to be a fighter because the Lord wants fighters, drones and cowards have no place in his army.

—R. F. D.

The Davis-Johnson Debate

This discussion was held between Brother Alva Johnson and J. L. Davis, Missionary Baptist, in Loraine, Texas, September 7-12 inclusive. The general questions—establishment of the kingdom, design of baptism, and apostasy, were discussed.

To say the least, the debate was grand, well-done, and was a sweeping victory for the truth. Mr. Davis grew intensely warm at times and denounced his opponent as a child of the devil, who was doomed for hell, etc. But Brother Johnson took such remarks as good-natured jokes and replied with great calmness, which made his speeches all the more effective.

Elder Davis took the usual view that the church was set up by Christ on the mountain when he ordained the twelve to preach (Matt. 10; Luke 6). He introduced such prophecies as Isa. 2:2-4 and Mic. 4:1-2 to prove his point, but Brother Johnson showed that these prophecies mentioned a plurality of mountains, while Davis had his church established on only one mountain, and all nations could not "flow into it" (Matt. 10:5-6).

Davis declared that the Missionary Baptist Church was Christ's bride and quoted Jno. 3:29 to show that when John the Baptist heard Christ's voice that the latter had the bride (Baptist Church). It was immediately shown that John heard Christ's voice when he baptized the Messiah (Matt. 3:15), and this militated against Davis' assertion that the church was set up when Christ ordained the twelve apostles to preach under the limited commission. Brother Johnson also showed that if the Lord had children outside of the Baptist Church, the mother, as Davis admitted, that they must be illegitimate ones.

In his affirmative Brother Johnson showed that the Lord's house should be established in Jerusalem (Zech. 1:16), that all nations should "flow unto it," and that it was not fully set up at Christ's death (Mk. 15:43), but that it was fully in existence on Pentecost (Acts 2:47). The Spirit came into the body on Pentecost, hence, an organized church.

On the question of baptism, Brother Johnson advanced numbers of points that could not be met. Davis and his moderator offered a hundred and fifty dollars for the text showing that baptism was for the remission of sins. Acts 2:38 was instantly cited, and Davis, who doubtless knows the difference between a preposition and a semicircle, ran to the Greek word "Christos" and said that it should have been rendered "anointed," which would make Acts 2:38 read: "Repent and be baptized * * * in the name of Jesus anointed for the remission of sins."

In answering an interrogation Davis admitted that the word "anointed" was a participle, and Johnson demanded of him to show the participial ending of "Christos" in the Greek of Acts 2:38. This he never attempted to do and everyone could see his defeat. Brother Johnson then challenged him to submit the translation to the State University, or to Simmon's Baptist University of Abilene, but Davis, in a cowardly manner, resented all challenges to discuss the Greek and quickly dropped that part of the subject.

On the question of apostasy, as well as all other subjects, Brother Johnson made the truth triumph gloriously. He used the sword of the Spirit so effectively that Davis was driven back to the old doctrine of inherent depravity and then exposed until children could see the ridiculousness of his position. Davis admitted that Saul (1 Sam. 28:16) would live in heaven with God, his enemy, that a person would still inherit eternal life with his part taken out of the holy city (Rev. 22:19), and that he (Davis) would eventually live in heaven with all those offensive fellows that had been excluded from the Baptist Church. Strange doctrine! A man is too corrupt to fellowship here, but he is "turned out" of the Baptist Church to go on to heaven with God where the faithful will live with him in eternity. The climax of this subject was reached when Davis in a fit of frenzy shouted: "Fifty dollars for the Scripture that says one name can be blotted from the book of life."

Brother Johnson leaped forward and quoted Ex. 32:33. Then Davis replied: "But the book of Ex. 32:33 is not the book of life, besides who told Johnson that there is only one book?"

"The same person who told Davis that God has more than one book," was Johnson's brief reply.

Brother Johnson is quick and forceful in speech, and is fully competent to handle any perverter of the truth. May we have more good discussions. To God be all the praise.

VAN BONNEAU.

PUBLISHER'S STATEMENT

With this issue begins our fourth year as publisher of The Apostolic Way. As we survey the work, we appreciate the cooperation received, words of commendation, as well as friendly criticism.

No two men would run a paper exactly alike. The selection of copy, amount of space to be used, time of publishing different articles, is not easily determined. In most cases brethren disagreeing with me have realized that I was compelled to follow my own judgment in such matters, having considered all suggestions. Those who did not so realize will if they ever fill the place of publisher themselves.

We shall try to make the paper better and better, endeavoring to consider the best interest of the cause of Christ at all times, and in all sections. Without selfishness, we expect to give our cooperation to others, and shall expect them to cooperate with us in the fight for apostolic Christianity.

We wrote the following statement in April to be sent to the staff and other friends of the paper. Some suggested that it be published. I sent it to Brother Trott for advice. He advised, sometime past, that it be published, but it has been crowded out, giving space for other matters; we here give it with his words of commendation:

When I agreed to undertake the publishing of The Apostolic Way I asked for a meeting of the staff. It was called and two members met the manager. Plans were discussed; no decisions made, leaving me to take one of two courses; not publish the paper, or act upon my own judgment, lay my own plans and carry them out as best I could.

The prospects were discouraging. Only my love for the truth goaded me into undertaking the job. No funds were on hands, or in sight. Thirteen hundred people had paid for, and were expecting their paper. There was no data upon which to make estimates, no checking system, no office equipment, the older members of the staff not attending the meeting, I thought, indicated they did not expect the paper to continue long. Mrs. Duckworth and I carefully surveyed the dark picture and pledged to each other and to our God that we would make the paper go or die trying. The success attained has been beyond our hopes.

I appreciate the efforts made by the older members of the staff, but it was not expected that they continue to bear the burden of maintaining the paper. I believed men who had not been carrying the load should be found and interested, to provide for the paper; I at once undertook the task of finding these men.

The planning of the paper's policy, the raising of funds for publishing the paper for thirteen hundred whose subscriptions had not yet expired, for the sending out of sample copies, the writing of thousands of letters and raising a support for myself and family had been left to me without one word of instructions from the staff. I realized, determined and published that the original purpose of the paper should be maintained. The space in the paper being limited, I know that the manner, style, time of publishing articles on certain questions and the subject matter would determine the success or failure of the publication, and realized that the responsibility rested on me. I repeatedly asked each member of the staff for their advice and suggestions. I have acted in good faith toward God and man; have tried to act with justice toward all readers and contributors. This policy I shall continue to the best of my ability, urging that members of the staff give me, at all times, the benefit of their suggestions and advice. I have no selfish ends to serve or pet theories to shield, and when it is best for the cause of Christ I will gladly turn the work I am doing to other hands.

A meeting was agreed to and called for April 10, 1926. Two members met the manager; not having a majority of the staff present, no action was taken, so two courses were open to me. 1. Cease publishing the paper. This I did not believe to be the desire of a single member of the staff or supporter of the paper. 2. Go on with the work as best I could, this I decided to do, showing a willingness to hear and carefully consider the advice and suggestions of the staff and other friends of the paper as has been my policy since I became its publisher.

I desire the cooperation of the staff and other friends of the paper and shall endeavor to conduct myself and the affairs of the paper in such a way as to entitle me to their cooperation. I am ready to cooperate with them in an effort to make their work on the paper as pleasant and profitable as possible; shall endeavor to use their copy for the good of the cause and at no time require that it conform to my own views on the subject; will gladly exchange my plans for the plans of any member of the staff, if the good of the cause can be served as well or better.

Plans for a work of this kind can not be successfully changed too often or too quickly. They should be expected to endure. Plans should be laid with care and caution, after much thought, then pushed with firmness and vim. This rule I shall endeavor to follow so long as I am manager of the paper.

R. F. DUCKWORTH

Comment

Brother Duckworth's statement is true in every particular, but more modest and conservative, by far, than I would have expressed it myself. He has really minimized the sacrifices he has made and the services he has rendered the cause of Christ by his unflinching devotion. When Brother Teurman died I was almost in despair, for fear no one else would be found to shoulder the burden and responsibility and my own financial condition was such that I could see no way to carry on the work, when Brother Duckworth devoted himself to the task.

Under untold difficulties, he has gone steadily forward with a singleness of purpose and disregard for his own interests which should appeal to every lover of the truth. If I have any personal influence with the brethren who have for years helped to fight this battle against departures from the things written I wish to exert it to the full extent in an appeal to put forth every effort and spare no sacrifice in sustaining and pushing forward the glorious work which Brother Duckworth, more than any living man, has prosecuted so successfully. We have the opposition on the run and should let nothing interfere with our onward march.

I am hoping, trusting and believing that a host of faithful ones will respond immediately to the paper's needs that the work may not be delayed.

G. A. TROTT.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price \$1.50.

LIFE OF ALEXANDER CAMPBELL

Leader of "The Great Reformation of the Nineteenth Century." By Thomas W. Grafton, with an introduction by Herbert L. Willett. Price \$1.25.

ALEXANDER CAMPBELL'S THEOLOGY

"Its Sources and Historical Setting," by Winfred Ernest Garrison, Ph. D. Price \$1.50.

ALEXANDER CAMPBELL AS A PREACHER

"A Study," by Archibald McLean. Price \$0.50.

A DEBATE ON THE ROMAN CATHOLIC RELIGION

Between Alexander Campbell, Bethany, Va., and John B. Purcell, Bishop of Cincinnati. Held in the Sycamore Street Meeting house, Cincinnati, from the 13th to the 21st of January, 1837. Price \$1.75.

THE CAMPBELL-RICE DEBATE

A debate between A. Campbell and N. L. Rice, on the "Action, Subject, Design and Administration of Christian Baptism," also on the "Character of Spiritual Influence in Conversion and Sanctification," and on the "Expediency and Tendency of Ecclesiastic Creeds as Terms of Union and Communion," held in Lexington, Ky., from the 15th of November to the 2nd of December, 1843, a period of eighteen days. Price \$3.00.

CHRISTIAN BAPTISM

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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, October 15, 1926

Vol. XIII No. 6

"OUR TEACHING SERVICE"

The next passage brought to our attention is 1 Tim. 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Concerning this Brother Sewell says: "If Paul is discussing the subordination of the wife to her husband and not trying to show the subordination of all women to all men and says 'I suffer not a woman to teach, nor to usurp authority over her husband' then his reference to Adam and Eve is a fit illustration of the point. But if you use the passage as against a woman teaching the Bible to a class of little children where is the aptness of the illustration? Therefore, I say 1 Tim. 2:12 does not prohibit a woman from teaching a class of children." Very plausibly put, if we fail to remember that we are not considering a woman teaching a class of little children anywhere or at any time, but teaching a class in the church. According to one of the arguments heretofore considered, Brother Sewell makes each class a separate unit, but a unit of what? Of the church of course and therefore having all the characteristics of the church, so that a woman cannot teach the class without teaching in the church; a thing which she is expressly forbidden to do. The illustration of Adam and Eve is not unapt in the circumstance but peculiarly germane. Men are commanded to do the teaching in the assembly and women told to be silent, therefore if she insists on teaching she is usurping authority over the man, or to make it plainer, in the light of both Scriptures she is taking to herself authority which has been specifically bestowed upon the man. Brother Sewell then proceeds to discourse at length about the aged women who were told to teach the younger ones; about Phillip's daughters, Priscilla, Tryphena and Tryphosa, but never even attempts to prove that any of these ever taught a class of children in the church. He does contend that teaching such a class is private work and not public, but seems not to know what is in public and what is in private. Webster defines "public" as "open to the knowledge and view of all." Unless he is going to insist on some definition of his own, Brother Sewell will be forced to admit that the Sunday school classes are as open to the knowledge and view of all as was the assembly before it was divided into classes.

All through his effort to emasculate Paul's command to the women not to speak in the church Brother Sewell keeps adding to the Word of God his little joker, without which his whole argument would fall flat, and tells us that a woman should not teach "when the whole church was come together at the hour of worship." If he were to leave off that "hour of worship" and quote the Scripture just as Paul wrote it he would readily see how silly his contention is. All the plausibility that appears in his argument is gained from the addition of his own pet invention and entirely lost when the Scripture is quoted verbatim.

His final word on women teaching is, "I want to ask that no one shall reach the conclusion from anything that I have said that I think it is right for a woman to preach. I am not going to discuss that subject. I only make this statement lest I be misunderstood. There is a difference between teaching and preaching and I am only contending for a woman's right to teach a class." But why be so squeamish? I would far rather undertake to prove that a woman may preach than that she has a right to teach a class when the church assembles at the hour of worship or at any other hour. Preaching is often done when the church is not assembled for worship or any other purpose and Paul never said a woman should not preach, but he did say she should not teach, talk nor ask questions when the church is assembled, yet Brother Sewell strangely prefers

to try to prove that women may do what Paul commands them to do rather than to give them the liberty to do that which there is no direct restriction against. Alas; in opening the door for the woman Sunday school teacher he has thrown it wide for the woman evangelist. He asks, "How did those women labor with Paul in the Gospel? How did Paul labor in the Gospel?" The answer is obvious; Paul labored by preaching and according to his logic (?) the women labored in the same way. "At a time apart from the hour of worship," of course. "Oh what a tangled web we weave, when first we practice to deceive."

Brother Sewell seems to be an ingenious reasoner: he has (or thinks he has) made an opening for the introduction of the Sunday school by adding to the word of God his "hour of worship"; by his separation of the assembly into classes has made several units of the one unit the Lord instituted; so modified the restrictions placed upon the women that they may teach these classes and, unintentionally of course, opened the door wide for women evangelists which he seems to have discerned himself sufficiently well to move him to an emphatic disclaimer and now he is ready to try his hand on the literature.

The first move, of course, is to destroy any distinction between inspired and uninspired literature and Brother Sewell puts in a good deal of space endeavoring to show that all things written are literature and that in this respect the Bible is simply no more and no less literature than the written comments on a blackboard or in a pamphlet or paper. To express his whole idea in a nutshell, he insists that to use the Bible is to use literature and therefore the use of any other literature is as justifiable as the use of the Bible. Having labored hard to do this, his conscience seems to have pricked him into laying down the following rules, which would remove every objection to the use of literature (uninspired) and differentiate it from the inspired literature and thus overthrow his entire argument placing all literature on a common level. Here are his rules:

"First: See that each pupil has a Bible.

"Second: Never permit your pupils to bring their lesson helps into the class. Teach them how to use the helps in preparing the lesson and then bring only their Bibles to the class.

"Third: Encourage them to memorize the text of the lesson. You can do this best by example. Memorize it yourself and repeat verse about with them from memory.

"Fourth: Prepare the lesson yourself. A teacher should never go to the class with an unprepared lesson.

"Fifth: You know that the International Lessons, if you are using them, skips chapters and parts of chapters. Better call their attention to this and when the skip is not too long, request them to read the part omitted.

"Sixth: Cultivate the sense of responsibility that rests upon you for the salvation of the children you teach. Youth is the time to impress on their minds the truths that will save. If they pass from under your influence without such impressions it probably will be that they will never receive them. Be earnest. Strive to be a 'soul winner.'"

These rules are good and if followed would eliminate all necessity for any discussion of the use of literature, but alas, they are not followed by any appreciable number of Sunday schools and not going to be followed. Having elected to pursue their own devices, rather than the precepts of the New Testament in the substitution of human units for the divine unit, and in ignoring the restriction placed upon the women, they are not going to let Brother Sewell or any one else curb the onward march of their digression.

G. A. TROTT.

A Brief Report

Since I have made report of work to the readers of the A. W. I have been very busy in the Master's work. My family were with me about three months in meetings and debates which was a great pleasure to me. My wife and children labored with me in the gospel in a Scriptural way. If I can persuade wife to go next year, I will certainly do so, although she threatened me that she would not go on so long a trip any more. When we were once away from home, my work was so constant, meetings being so close, and often debates between them that I did not have time to take her home and she was afraid to go without me, so she had to stay three months, before I could see a gap long enough to take her to where she was not afraid to go on home. This I did immediately after the debate with Bro. Whitt at Kempner. I have not seen my home since May 20, and have not the hope of being at home again until about Jan. 1, 1927.

The debate with Bro. Whitt was an easy victory for the truth, and I think much good was accomplished. He complained of physical disability and said at the close of debate that he would not agree to meet me any more until he regained his health. It may be of interest to the readers, especially those who heard the Dallas debate to know that he never introduced his chart in the Kempner debate, the one he exhibited in Dallas, and that I so thoroughly riddled the night he became too ill to continue the debate. I pressed him on the \$100 offer to the Pearl and Bryan Street church to allow us to finish the debate in their house, but to no avail. I have never heard a word from the elders of that church about my offer.

The debate with S. A. Ribble at Graham, Texas was a glorious success. He is a better debater than Whitt, and that made it more interesting. The debate was well attended, and several told me that they were converted from the Sunday school. One preacher of some ability was convinced before the debate was half over. Quite a difference between Ribble and Whitt on the woman question. Whitt says when women prophesy they speak in public and edify the church, and Ribble says their teaching is private altogether. They will have to get together and fix this up some way.

Have had some good meetings and several baptisms at several places. Had one debate with J. E. Nicholson, Baptist, in Runnels County. Am now at Fort Smith, Ark., in good meeting and will go from here to Philippsburg, Mo., then to Montezuma, Iowa, for a meeting, and then to Sullivan, Ind., to meet Daniel Sommer in debate, Nov. 9. Have promised all my time for next year, and would be glad if correspondents will take notice and not flood me with calls for meetings. Have another debate booked with the Baptists at Eden, Texas. Their representative is Geo. W. Beavers, of Dallas, Texas. Will get to this during the holidays. Just had an emergency call to go to Tulsa, Okla., to

In a previous article we called attention to the activity of Christ and His apostles, showing that when individuals wanted to impress the world with the power of the Word of God that the opportunity has been, and will be, furnished. The success of the Reformation, conducted by Alexander Campbell and his co-laborers, shows what can be done when a few earnest, determined, active Christians, decide to work for the Lord.

In this article I want to call attention to some activities being neglected by the church today. 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). What did you do, Paul? Taught the nations, baptized the believers, teaching them to observe all things Christ commanded of Christians. But how did Paul proceed? Turn to the record and see (Acts 17:17): "In the market daily with them," places where people gathered to talk and trade, not waiting for the people to come to hear him. He went to places, where the people gathered, markets and synagogues. We have become so dignified, such polished men, so afraid that the world will charge us of indiscretion, or of violating the social standards of the community, such standards having been established by the world, that we are waiting for the folks to come to our place of meeting, limiting our activity to our own meeting place, instead of going into other religious and social gatherings and teaching the Word of God. But says some one, "We would be arrested." Perhaps, Paul and Silas were arrested, beaten and put in prison, God was glorified and the Kingdom extended. (Phil. 1:12). And so will it be if we follow the apostolic example. The apostles sometimes had their own places of meeting, but more often went to other places where the people assembled and sought or made an opportunity to talk with, or speak to, them.

Paul usually took one or more, sometimes a company (Acts 21:8), but our preachers usually go alone, sometimes having one or two, never a company. Can we hope for apostolic success, while we thus fail to follow the divine pattern?

"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "Let nothing be done through strife or vainglory," but in lowliness of mind let each esteem other better than themselves." "For it is God which worketh in you both to will and to do of his good pleasure."

Paul preached unto the churches, but most of his time was spent preaching to the unconverted. He appointed elders to teach the church. Today the preachers are asked to spend most of their time preaching to the church while the untaught elders sit in their "rocking chairs" and enjoy the preaching, and think they have pleased the Lord by saying amen occasionally to what the preacher says. Under Paul's instruction the churches sent once and again unto his necessities, individuals sometimes supplying what the church had neglected to give, while he preached to the world. Churches today, many of them, manifest a spirit of selfishness because they want the preaching done at a time and a place that suits the convenience of the members, and if the meeting is not so held will refuse to give any support, financially or otherwise, to the meeting. There are communities within five or ten miles of congregations that have never had a Gospel sermon, and yet the churches will go on year after year, holding meetings at their own place of worship. No, we do not condemn holding meetings in the community, or even in the places of worship of congregations, but do condemn stopping there. Have three-fourths of the preaching, the congregation is able to support, in communities where there is no congregation. If you can not get a place to assemble the people in mass, send the preacher, accompanied with members of the church, into communities and talk from house to house, not making our present day pastoral "pop calls," but seeking individuals who would like to know something about the Bible, and when they are found, teach them.

The opportunities for Christian activity has never been greater, nor the field more inviting than at this present time.

R. F. DUCKWORTH.

attend to J. H. Lawson. Also a call to debate with one Wayne M. Largent at El Dorado, Ark., on the S. S.

Expect to invade the territory of the Apostolic Review, Christian Leader, and the Gospel Advocate while in the North. Maybe that some of their polemics will show fight. This has been a great year for me in the fight for truth, and I pray God to keep me humble and valiant for the conflict before me. Brethren, send a word of cheer to my family at Robstown, and pray for me.

J. N. COWAN.

Thinks He Knows He Knows What He Knows

Vinita, Okla., Aug. 31, 1926.

R. F. Duckworth,
Dear Sir:

Yours at hand, will say you are fooling your time away writing to me. I am 75 years old, walked, when I was a boy to Sunday school, three miles, and I never regret it. You are fighting something you don't know anything about. I never fought anything I didn't know anything

CHRISTIAN ACTIVITY

this brother says the Sunday school is the foundation and he has been under its tutor for seventy years, or thereabout.

This is the trouble men get into when they follow, depend upon, substitute a human institution for the divine. We are begging our brethren; we continue to beg them, to give up this human institution that deludes men's minds until they think more of the Sunday school than they do of the church, and here is an example of what the Sunday school will do for a man, instead of bringing him to God, during this seventy years, it has carried him so far from the divine way as to make him believe that the Sunday school is the power of God unto salvation, and not the gospel, as Paul taught.

R. F. DUCKWORTH.

Meditations

1 Jno. 3:9

This passage is regarded by some as being very difficult; for they seemingly think it purports the impossibility of falling from grace. If we will only grasp John's meaning of the expression "born of God" there will be nothing difficult about the passage.

In 1 Jno. 5:1 we read that believing equals being born of God. In chapter four, verse seven it says "Every one that loveth is born of God." Again, we read: "Every one that doeth righteousness is born of him." 1 John 2:29. Then John's definition of the expression "born of God" is to believe, love, and do righteousness. Let us, then substitute the latter "Whosoever believes, loves and does righteousness doth not commit sin; for God's seed remaineth in him: and he cannot sin, because he believes, loves and does righteousness." 1 John 3:9. "For this is the love of God that we keep his commandments." 1 John 5:3. A man cannot sin while believing and keeping all of God's commands.

1 Cor. 14:38

"But if any man be ignorant, let him be ignorant." What is the meaning of this language? Again Paul says: "Moreover, brethren, I would not that ye should be ignorant." 1 Cor. 10:1. It is not the will of God nor of the apostle that any should be ignorant. But if a person refuses to accept what Paul says in 1 Cor. 14 he will have to remain in ignorance on that subject. It will be noticed that he is revealing the method of teaching; namely, that one should speak at a time, and women should be silent. Then he concludes that if any man be ignorant (still insists that there is no specific method of teaching revealed, for instance) let him be ignorant. There is no other source of information to go to other than the Bible, and if we reject its plain teachings with reference to the method of teaching we shall have to remain in ignorance about that subject, but we shall be held responsible for it. I doubt the idea that this passage applies merely to the days of miracles.

VAN BONNEAU.

Now you have it, here is a man, been going to Sunday school for seventy years, possibly off and on; and he thinks he knows he knows what he knows about the Sunday school. He tells us that it is the foundation of the Church of Christ. Was Paul mistaken? "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11). And

Reports

Homer L. King, 309 S. Platinum Avenue, Deming, N. Mex.—Closed meeting at Lubbock, Texas, September 19, one baptized. While there we began arrangements for a debate with the Sunday school brethren. We hope they will not back down.

J. R. Stewart, 307 Austin St., Wichita Falls, Texas.—The church at Sixth and Grand Avenue is still working in unity, and brotherly love continues. I preached at Hastings, Okla., the second Lord's day in this month, one baptized.

Sidney W. Smith, Abilene, Texas.—Have been very busy this summer, baptized several, began short meeting at Shep September 24. Began at Rosedale, Kansas October 1, to continue three or four weeks.

H. A. Sifford, Alton, Mo.—Brother Duckworth, August 15, issue sure was full of good reading. I am always glad when the paper comes. The Bible way is so plain, it looks like every one ought to see it, and could if it suited the way they want to live. Hope you and family are well. Success to The Way.

Leland H. Knight, Booneville, Ark.—Since last report have held the following meetings: Booneville, Ark., August 20-27, one baptism. Lone Star, near Burnsville, Ark., August 28-September 12, eight baptisms. Drove to Holdenville, Oklahoma, September 25 and was with the church there the following Lord's day. The debate between Brother Green and myself began Monday night, September 27, and continued only through one session. We were rained out Tuesday night. Brother Green had made some appointments concerning a meeting at Little Rock, Arkansas, and considered them more important than continuing the discussion. I tried to get him to fulfill what appeared to all as an obligation, but he would go to his meeting. I had made a long trip in order to hold the discussion, and postponed my protracted meeting work until the debate should be over, but this did not seem to be considered. The opposition to the truth at Spaulding is dead. After that way, which the Sunday school brethren call heresy, so worship the faithful at Spaulding, and the work is growing. Returned by way of Fort Smith, Ark., and heard Brother J. N. Cowan preach Friday night. My next meeting will be at Wesley, Arkansas. I want to visit the faithful at Johnson and Spindale, Arkansas, where I have labored in the past. Will be at home at 1615 Dodson Avenue, Fort Smith, Arkansas after November 1. I shall be glad to arrange for some winter and spring meetings.

J. R. Tidmore, Alikchi, Okla.—Closed my second meeting at Wright Bend, Arkansas, near Nimrod. Both efforts resulted in eight baptisms. Brother N. O. White has just closed a meeting here at Alikchi, one was baptized.

SOMMER-COWAN DISCUSSION

It seems reasonably sure now that Brother J. N. Cowan of Texas, and Brother Daniel Sommer of Indiana, will meet, November 9, at Sullivan, Indiana, to discuss the Sunday school, sect baptism, and Christians engaging in carnal war.

The plans are to publish the discussion on all three subjects. Neither Brother Cowan nor The Apostolic Way are able to meet expenses of stenographer, etc. We are compelled to depend upon the brethren to donate enough to meet one-half the expense, or all, if Brother Sommer does not see fit to take care of his part. We can not afford to miss getting this in print, even if we have to bear all the expense of publication. Brother Ward, one of the bishops of the church at Sullivan, wrote:

"If the debate is held at Sullivan, Indiana, we will take care of Brother Cowan; will pay his expenses and for his time. Do not worry about Brother Cowan, if he comes to Sullivan. And should they have the debate some other place you may count on twenty-five (\$25.00) dollars from this place, maybe more. We feel like if the debate is held here and we take care of Brother Cowan we would be doing our part, which will be far more than twenty-five dollars, but we want the debate here, as this church was divided over the classes."

We believe other churches and individuals feel the same interest. We do not think they will have to be urged to give, but we do feel the necessity of urging prompt action that we may have funds on hand to meet necessary expenses, deposits, advance payments, that may seem to be advisable before the debate starts.

Before we knew where the discussion would be held Brother Cowan asked me to take up the question of arranging for a stenographer, raising the necessary funds, etc. So all desiring to have fellowship in this work will send to me, 708 Second Avenue, Dallas, Texas.

R. F. DUCKWORTH.

different congregations sound out the Word, and started each of these in the work of mutual edification in the church; to be done by the male members only. Held twenty-two days' meeting in a strictly Baptist neighborhood, none of our brethren live there. Brother L. D. Campbell of Clemons, North Carolina preached five discourses in this meeting; he told those Baptist people they had never been baptized, "You have only been ducked," was the emphatic statement made by Brother Campbell.

During those meetings in North Carolina thirty-nine alien sinners received the truth and were baptized, about twenty-eight or twenty-nine of these had sought refuge in either the Baptist, Methodist or Mormon churches, but when these captives heard the truth, they left their hiding places, and sought refuge in the house of God renouncing all former alliances, by entering the "strait gate."

September 26, I closed a fourteen days' meeting at Harrodsburg, Indiana, with three baptized. I am at home and may remain a few days for recreation.

J. A. O'NEAL,
Covington, Ind.

Sayings in Demand

I am persuaded more fully that better methods are in demand for every department of the work. Brethren are careless in advertising the work and some preachers use poor judgment before an audience. As much as anything else, let us take heed unto ourselves and unto the doctrine. Let us be apt to teach and use patience and meekness. Let us instruct with a view to build up and not to tear down.

Our music and Sunday school brethren have been taught, plead with, persuaded, begged and asked to give up their unscriptural and man-made things but they will not. They have been fussed at, whipped, cowed and made to run, but they will not give up. They have what they want and are going to keep it. In the face of these truths, it occurs to the writer that more time should be spent with the honest hearted. When Paul had used all the persuasive powers at his command to convince the Jews of their errors and had failed he turned to the Gentiles who would hear and did hear.

To contend earnestly for the faith is the duty of every Christian, but to be forever and eternally "lambasting" somebody who does not agree with us is hurtful and sinful.

Enough has been said on many questions. To say more will not result in progress, but a tendency to cause folks to look upon the cause with disgust. If there is anything one should crave to see in the church more than anything else, it is peace. Leave it to those who have the cause at heart and peace will be ours. Leave it to those, if there should be any, who seek simply notoriety and publicity, and our aspirations will never be realized.

J. A. BRADBURY,
Sweetwater, Texas.

Union City, Ga., Oct. 4, 1926.

Dear Brother Duckworth

The meeting at La Grange is now past history, four baptized and about twenty-five making public confession, this will leave a working church of fifty or more members.

We had the largest crowd that ever gathered in a tent meeting in La Grange. It would have taken four tents to accommodate the crowd the last night. During the meeting several preachers were present, and on two occasions two had the courage to speak out in meeting, calling in question what I was preaching, but all could see the cowardice of them both, and it was a big help to the meeting.

We have some good material there for Gospel preachers, and Brother Larkus Earnest, formerly a preacher of the Christian Church has united with us, stating publicly that he would help the work in every Scriptural way, leaving off all innovations. We have faithful sisters there, who help the work in every way that the Bible allows. May God ever bless them. If it were not for the Phebes there the work would no doubt suffer.

I am to begin a tent meeting in the heart of Savannah, next Lord's day, October 10.

Enclosed find \$6.00 for four subscriptions, named attached, begin with the last issue if you have extra copies.

Hope your health is better, also that Sister Duckworth and babies are well. Wife is feeling better.

J. A. DENNIS,
Union City, Ga.

A very short report of my stay in North Carolina must suffice. I arrived at Winston Salem May 11, leaving there August 30. I helped four

The Apostolic Way

CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

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Where Are We?

I raise this question in the minds of my brethren in the Lord. I have in mind that religious people known in this country fifty years ago as the "Disciples of Christ". History indicates that at that time no serious internal trouble disturbed us. Of course, there have always been local troubles in any body; but, as a people, we were practically a unit on all matters of faith and practice. A preacher could go anywhere and find an open door and a hearty welcome among the brethren, so long as his conduct as a man was becoming. Later came a split over the societies and instrumental music. This produced much evil in various ways. Families and communities that had hitherto been worshipping God in harmony and love became divided and alienated, law-suits for the possession of Church property became common, and the influence WE had wielded over the world was greatly weakened or ruined.

The picture just drawn is a familiar one. My readers have seen it so often that they know it well. Let us follow the fortunes of the two bodies thus formed a little further. Those who favored the organ and societies have kept on, adding unauthorized practices here and there, till today their most advanced leaders are denying the inspiration of the Bible, the divinity of Jesus, the necessity of baptism, etc. Some of the more conservative are hanging behind and appear to be looking backward with longing eyes toward the old paths.

Those who opposed the innovations for a time appeared to be united, at least in their opposition to two things: instrumental music and religious societies. While these things were in the foreground, a preacher who was known to oppose them was welcomed among the churches regardless of his views on many other subjects. A church would employ for a meeting one year a preacher who was willing to accept Baptist baptism, and the next year, one who was not willing to do so. The Sunday school, the "hired pastor", the "order of worship", etc., were never discussed except in a very limited or private way. Then certain leaders began pushing to the front the "re-baptism" question, and soon there was another war

in Israel. This trouble did not divide us so completely as did the music question, but it alienated brethren in one section of our country from those of another section to a marked extent.

Next came various minor questions. Good brethren insisted upon a definite order of worship, based on Acts 2:42; others contended that a confession of Christ to be valid had to be made just as the Eunuch made it; still others pressed what was called by some the "no-Spirit hobby", etc., etc. All these questions were worn threadbare by preachers and writers; and, finally, when the people got tired of hearing them discussed, the leaders had to drop them. It is to be noted that every time some special doctrine, whether true or false, gained sufficient headway, a newspaper was started to advocate its claims. The papers that opposed in each case gradually went to the other extreme, and thus division among the brethren to the extent of the influence of such papers was the consequence. I know this is not agreeable information to some of my readers, but it is the truth; and I say it in the hope of doing good.

The next question to create much disturbance among us pertains to the manner of teaching the Bible. Certain publishers, with the help of able Bible scholars, prepared "quarterlies" and other forms of literature, based on the "International Sunday School Lessons". This appeared to fill the place of a long-felt want in communities, where parents would not or could not teach their children the Bible, and where capable leaders in the Church were wanting. In order to make success of the plans, it was necessary to grade the pupils somewhat loosely according to age or sex and try to adapt the literature to their several capacities. This meant the conversion of the body assembled for worship or Bible study into a school with its regular classes. Many women in the churches were thought to be competent teachers, especially for the younger ones; and, no doubt, they were often the best teachers available. Our neighbors had their Sundays schools, all up-to-date people attended Sunday school, whether they went to church or not, why should not we too have these things? The arrangement appeared to be the very thing to provide a convenient way to teach everybody the Bible, to give zealous sisters something to do, to keep our children and young people interested in religion, and to give the preacher a chance to occupy the pulpit every Lord's day after Sunday school was over. It appeared strongly to every class of persons concerned except those who were afraid to venture so far beyond the letter of the Lord's law. We had been so long accustomed to scan with critical eye anything peculiar to the practices of the denominations that we were not willing to borrow bodily from them a religious organization.

Those who had left us for the other societies and instrumental music at once organized regular Sunday schools, church choirs, etc., after the manner of their religious neighbors.

The contest in our churches grew warmer. Strong influences were working to advance the Sunday school. One of the chief arguments in its favor was the sad fact that many of its opposers were men who had never been active in church work. Those who were zealous for the cause always trying to do something, were too often found to favor this new departure because it looked like a way to put new life into the churches. The result was that objectors were pushed aside, the elders with their "worn-out speeches" were discarded, a few women, with the encouragement of the preachers and some brethren, came to the front, the movement swept the country, and a new era was upon us.

(To be continued.)

N. L. CLARK.

God Still Reigns

There are a few preachers yet, and they are few, comparatively who leave home and friends, wife, children, and every earthly interest, and go into destitute regions, preach the gospel, baptize the believers, preach publicly and from house to house; hunt up the weak and dying churches, revive and resuscitate them, set them in order, and urge upon them the necessity of observing the true worship, and of continuing steadfastly therein; do the work of true evangelists, and all this for mcager support. But along comes an army of "hirelings" seeking employment, and as soon as employed with fat salaries, they begin to insinuate and squint at these toiling men, who built up the churches, and elbow them, and push them away from "their pulpits," and then the work of innovating begins, and by the influence of Dr. Lightweight and Sister Highflyer, and a few more of the "lady members of the church," the work of division is soon accomplished. No, sir; these men go not to the perishing, in the lanes and in the byways, and try to help save the lost, but they hire to the rich churches and help the Lord save the saved!! In short, they seek soft nests, lined with velvet down, eggs all laid to order, and go to setting!! And have you noticed the quality of the chicks hatched by these setters? They seldom get able to digest strong food. But the great apostle to the Gentiles said: "Yea, so have I strived to preach the gospel, not where Christ was named lest I should build upon another man's foundation" (Rom. XV:20). And there is not a doubt but if the great apostle were to return in disguise and oppose all humanisms in the church, and though he would labor in hunger and in thirst, in cold and nakedness, in perils by land and by sea, in the city and in the wilderness, among wild beasts and among false brethren, and with no earthly reward except bonds and imprisonments, whippings, scourgings, and persecutions, that he would be put down as an "anti-missionary," as an "old fogey" and a getter-up of "strife among the people wherever he went." Nor would he be allowed a place in some of "our" fine "churches" even as

a worshipper, unless he would keep his mouth closed!

But to the honest, faithful men I would say, let us toil on, remembering that God still reigns, and that there will come by and by a day of righteous settlement.—A. Ellmore, Year 1891.

"Bumfuzzled"

Sherman, Texas, Aug. 20, 1926.

Dear Brother Duckworth:

I have been trying to believe what Paul said in the 14th chapter of 1 Cor., and to Timothy was proof that it is wrong now for women to teach in the church, but I can't believe it. There are plenty of brethren in this country ready to affirm that it is wrong now for women to teach in the church, and use this Scripture to prove it. Where I talked to the church I have been silent on the Sunday school.

The time has come, I think, that I should give proof why it is not wrong for women to teach in the church, but before I begin I would like to meet a brother who will affirm that I am wrong in my belief that it is Scriptural for women to teach in the church.

WM. CANTRELL,

311 McGee St., Sherman, Texas.
Grayson County.

Comment

We are sure Brother Cantrell is still "bumfuzzled," whatever that is. Any way folks use it when stating that a man does not know where he is "at". Brother Cantrell wants somebody "to affirm that it is wrong for women to teach in the church." Every preacher identified with the fight we are making is ready to affirm that it is right for women to teach in the church. We are urging them all the time to teach, but we are denying that it is right for women to teach when the whole church has assembled together in one place, and whenever Brother Cantrell is ready to affirm that it is right for women to teach in the church assembly he will find plenty of brethren to deny it, and he can have a debate on the subject if he can get the Sherman church, or any other congregation, to indorse him. We are not holding public discussions with a man who can not find anybody to indorse him.

R. F. D.

A Correction

Dear Brother Duckworth:

In the August 15, issue of The Apostolic Way, I am sure the printers made a mistake in my article. This is the statement I wish to correct: "Such preachers and elders had better take a lower seat until they prove themselves worthy of God's people." I am almost sure it should read this way: "Such preachers and elders had better take a lower seat until they prove themselves worthy of being leaders of God's people."

D. J. WHITTEN,
Gunter, Texas.

The Glory of the Hair!

This article is written in response to an inquiry as to what Paul meant in the 11th Chapter of 1 Corinthians, not only this but we feel that what we have to say will prove to be of interest to both men and women in and out of the church. In the beginning we wish to say that God is not an enemy to modest, respectable looks, neither does He hate beauty. He has created too many beautiful things to be the enemy of either; some of the most beautiful things; some of the most picturesque scenery in the world has been touched by only God's hand. Think of the beautiful flowers and trees alone He has made that bloom harmonious in color and form.

God has created man and woman, placed them here, intended that the distinction between them should be sharp, clear, and clean-cut. Each man has a right to possess a masculine personality, and each woman has a right to a feminine personality. Neither man nor woman can change their sex; hence, conclude that each will find the most in life by meeting the full duties enjoined upon them, than by trying to lose their distinctive personality by becoming like the other in dress or hair.

With this introduction we will take up the points on the subject in the order recorded in the 11th chapter of 1 Corinthians, beginning with the 3rd verse: "But I would have you know, that the head of every man is Christ, and the head of the woman is man; and the head of Christ is God. (4) Every man praying or prophesying, having his head covered, dishonoreth his head (Christ). (5) But every woman that prayeth or prophesieth with her head uncovered, dishonoreth her head (man)." Some contend that this is man's and woman's head as on the body that is dishonored, but it is not reasonable that Paul would go to the trouble to explain what their respective heads are and then have them to mean something else. He says, "The head of every man is Christ; and the head of the woman is man." There is no reason why the hands and feet should not be as much dishonored as the head. No, we think of no man in dishonoring the head on his body apart from himself. Adam dishonored himself through transgression. Continuing the 7th verse, "For a man indeed ought not to cover his head, for as much as he is the image and glory of God; but the woman is the glory of man. (8) For the man is not of the woman; but the woman of the man. (9) Neither was the man created for the woman; but the woman for the man." Because of the difference in the position of man and woman in their creation, let us hear Paul's conclusion: "For this cause ought the woman to have power on her head because of the angels." The margin note to my Bible says, "That is, a covering, in sign that she is under the power of her husband." But I have sufficient reasons to believe that every woman and lady with long hair has power on her head, in respect to man, whether she be married or not; hence, I contend that it is power on

the head just as it says, and not merely some sign that she is under the power of another.

Paul has been giving the revelation by the Spirit of God on this matter, but now listen as he continues the discussion, verse 13: "Judge in yourselves: is it comely (becoming) that a woman pray to God uncovered?" Leaving behind what the Spirit has already revealed, he appeals to their own judgment, to their very common sense, as to what is right, "Judge in yourselves," and (14) "Doth not nature itself teach you, that if a man have long hair, it is a shame unto him? (15) But if a woman have long hair, it is a glory to her; for her hair is given her for a covering." What is it that gives to the king his glory and majesty? It is his power. Turning back to the 10th verse we find she ought "to have power on her head." The king wears a crown on his head. If a king wears a glorious crown with power attached, why not let the woman be crowned with glory and power?

But let us look about us and see if there is anything in nature that teaches us that long hair is a glory unto a woman, and the one who has it has power on the head. First, we will look to the daily papers, and if you have been keeping up with them as well as I have you will know that this cutting of woman's hair has oftentimes caused trouble between man and woman. One or two cases that I have read about have gone so far as to cause divorce and separation. Now, I do not know whether these men knew what the Bible says about the hair or not, but I have my serious doubts as to whether they did, for it would make little difference to most men so long as they thought short hair improved their wives' looks—but nature itself taught them that short hair was a shame unto a woman.

During the year 1925 there was a beauty contest held, and hundreds of girls and young ladies from every part of America were present. The girl who won the prize for her beauty wore long hair. We do not know whether the judge knew what the Bible says about the hair or not, but he (man is the one most capable of judging beauty in woman) acting without prejudice in the matter decided that one of the girls with long hair gets the prize, although the shorn ones fearfully outnumbered them, probably 20 to 1. Nature itself taught him that long hair was a glory to woman. On May 17, this year there was a beauty contest held in Galveston, and no doubt the long hair was strongly outnumbered, yet four of them won beauty prizes. The paper stated that these were the only ones placed. Nature itself taught the judge that long hair is a glory unto woman whether married or single.

I have just finished reading an article in the newspaper on bobbed hair, and since we have just seen what nature teaches men about bobbed hair, let us look now and see what the woman who really started the style thinks of it. The article goes on to say, "Irene says she's sorry she ever started a bobbed hair

craze and insists that it's not generally becoming to women." Thus we see what Irene, the one the article credits with starting the craze thinks of it.

But let us hear Paul's concluding words in the 16th verse: "But if any man seem to be contentious, we have no such custom, neither the churches of God." Yes, if there is any among you that wishes to contend for woman wearing short hair let him know that we have no such custom, neither the churches. I freely admit that the hair as worn by most girls and women now, and permitted by the present style is generally longer than man's hair, in some places at least; but don't you know that the shorter the hair the less the glory? Then I have seen girls with hair cut as short as boys, nothing to distinguish them from the opposite sex except dress; hence, had lost most of the personality which by nature belonged to her. In view of the facts taken from both nature and the Bible, let every girl and woman have a right to possess a feminine personality, and fulfill the condition of her creation "woman for man." Let her be crowned with glory and power, as respects man, which is her rightful inheritance.

HERMAN GREGG,
Roscoe, Texas.

Is It Right?

This question is being asked continually about women bobbing the hair.

Recently I held a meeting at a place where the church seemed to be considerably divided over the question, and I was asked by many: "What do you think about it?" Let me say first that it is not a matter of what I may think; my thoughts are not the Lord's thoughts (Isa. 55:8). Some preachers have a great personality, and when they make a statement, we are too much inclined to accept it as truth because we have faith in them, and never investigate for ourselves (Acts 17:11). Paul said: Let not your faith stand in the wisdom of men but in the power of God (1 Cor. 2:5). And again, let God be true but every man a liar (Rom. 3:4). The question for us to settle then is has God spoken on the subject. If so, what has he said? Or has he left the matter for us to settle according to our judgment and human custom?

Paul said: Every woman that prayeth or prophesieth, with her head uncovered dishonoureth her head. But we are told this means if a woman prays to God through her head (husband) she dishonoureth her head, she must cover her head (husband) and pray to God through Christ. Really does Paul say that? Does he not say if a woman prayeth or prophesieth with her head uncovered dishonoureth her head, for that (praying or prophesying uncovered) is even all one as if she were shorn or shaven. For if the woman be not covered let her also be shorn, but if it be a SHAME for a

woman to be shorn or shaven let her be covered (1 Cor. 11:5, 6).

Again, verses 14, 15, Does not even nature (the native sense of propriety, —Thayer) 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 was given her for a covering. Question: Why did Paul say it is a shame for a man to have long hair, but a glory to a woman?

God has said a woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abominations unto the Lord thy God (Deut. 22:5). God has given marks of distinction to distinguish between the sex, if a man wears a woman's clothing he becomes effeminate in so doing, even so if he wears long hair. If a woman wear that which pertaineth unto a man she becomes masculine in so doing. If she cuts off her hair she cuts off her glory; it is a shame unto her, and she dishonours her head, said Paul. Long hair was given her the woman, and short hair the man by the God of heaven, as a mark of distinction to distinguish between the sexes.

To-day many women are cutting their hair like men and wearing trousers, neckless, sleeveless, knee-length dresses. "In like manner that women adorn themselves in modest apparel, with shamefacedness and sobriety" (1 Tim. 2:9; Titus 2:3-5).

Last, but not least, the custom of bobbing the hair came from women of the world. This alone should cause Christian women to refrain from it. And be not conformed to this world, but be ye transformed by the renewing of your minds that ye may prove what is that good and acceptable and perfect will of God (Rom. 12:2). Instead of Christians coming to the standard of the world, we should hold up the standard which Christ gave and ask the world to come to it. If we do not have something to offer the world, better than it has, how can we expect them to want to take part with us? Who gave himself for us that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. If we are conformed to the world in what sense are we a peculiar people? The present condition is a deplorable one, and I fear preaching brethren are neglecting their duty along these lines. Let us think very seriously and strive to save ourselves and others.

C. R. GRAVES,
Lockney, Texas.

Detroit, Michigan, Oct. 5, 1926.

Dear Brethren:

Enclosed please find money order for five dollars for the benefit of the paper, or for your support.

Please change the paper, which is going to Carman Watson, Cookeville, Tenn., to 3677 Hancock Avenue, Detroit, Michigan, as he has recently moved to this city.

The paper is getting better all the time. I like it just fine.

BENNY WATSON

"A Brief Synopsis" No. 2

By J. N. Cowan

The Doctor says, "that he asked Cowan twice in the same speech to state whether there was any other way to put on Christ except by baptism—Unanswered." (Page 5.) The Doctor of course is the judge and jury, and decides what was answered and unanswered. The truth of the matter is, that I showed that a Christian could put on Christ by exemplifying his life, putting on his disposition, being clothed with the Christ life, but that one was not in position to do this until they had been baptized into Christ. "If ye then be risen with Christ, seek those things which are above." Col. 3:1. "Buried with him in baptism wherein ye are risen with him." Col. 2:12. This shows that one was not in position to seek those things above by putting on the Christ-life, until they were risen with Christ, and that this rising with him was in baptism. This the Doctor could not meet. But if the Doctor's position be true that some were in the church who had not been baptized, it does not eliminate the duty of being baptized, and the one who died without baptism would die in disobedience. I pressed my opponent to tell the audience why he had submitted to the act of baptism, seeing that it did not put him in the church nor was it in "his gospel" to the Gentiles? Truly, Unanswered.

The Doctor's capital error was in claiming two gospels, one for the Jew and the other for the Gentile.

The only passage cited by him that had a semblance of proof was Gal. 2:7. "But contrariwise, when they saw that the gospel of the uncircumcision was committed to me, as the gospel of the circumcision was unto Peter." I showed from the corrected reading, as found in the Emphatic Diaglott, that there was only one gospel mentioned in this verse. It reads, "That I was entrusted with the glad tidings for the uncircumcision even as Peter was for the circumcision." Just one gospel for both Jew and Gentile here.

Mr. Stephens is free to admit that if the second chapter of Acts is gospel for the Gentile that he is wrong. On page 6 he says, "The second chapter of Acts is not the gospel to the Gentile, but to the Jew only." Of course I showed that when the last days were come, and the house of God was established, that all nations could flow into it. Isa. 2:2-4. and that on the day of Pentecost Peter said this is the last days, and when he told the Pentecostians to repent and be baptized in the name of Jesus Christ for the remission of sins, that he recognized that all nations had the right to submit to this gospel, for he said, "for the promise, is to you and to your children and to all that are afar off (Gentiles) even as many as the Lord our God shall call." Again, I showed that Peter who preached the gospel to the Jews on Pentecost, and who had the keys of the kingdom, was the first to preach it to the Gentiles at the house of Cornelius. That these Gentiles were commanded to be baptized with water baptism; a thing the Doctor says does not belong to the

Gentiles. (Acts 10:48). I also cited Acts 15:7-9; 1 Cor. 12:13; Gal. 3:26-29; which show that there was no difference made in the conditions of salvation to either Jew or Gentile.

The Doctor claims on page 7, "That the door of faith only" was opened after the tenth chapter of Acts. and that no apostle ever preached baptism for the remission of sins after that, yet after nearly two thousand years the Doctor submits to the command for some reason, and if not for the remission of sins, he failed to show any Bible reason for being baptized at all. He says baptism is not for remission now, and that it is not essential to church membership, for he argues that many of the Romans were in the church who had not been baptized, then I wonder what it is for. The Doctor could not be persuaded to tell exactly what it was for. I showed that the great commission said, "Go teach all nations baptizing them." "Go preach the gospel to every creature, and he that believeth and is baptized shall be saved." This baptism for salvation was not confined to the Jews only, but for every creature in all nations, and all the dodging and the twisting Dr. Stephens could do would not get away from the force of these passages. No wonder he brings out his little tract to try to make some who did not hear the debate believe that he defeated me. He very well knew that those who heard it would not give him any sympathy.

On page 8 the Doctor says, "With the heart man believeth (eis) righteousness, not with the head." In the debate he contrasted faith that saves with intellectual faith. I showed to his discomfort that his faith was not intellectual, therefore not intelligent, not rational. I pressed him on this until he got sore and manifested a little temper. When he says, "with the heart not with the head," I wonder if he means the fleshly love? Does he not know better than that, and being an Osteopath he certainly knows the believing faculty of man is in his head. He says he challenged me to state my gospel (he means the gospel of Christ) and that I refused to do so. He has forgotten what I did do in that debate. I proved the gospel was something that could be believed and obeyed. Mar. 16:15-16; 1 Pet. 4:17; 2 Thes. 1:7-9.

The gospel must have facts to be believed, but it also must have commands or it could not be obeyed. Men cannot obey facts, but believe them, and they obey commands and the gospel contains them. As all the commands of the gospel are not found in one verse, nor in the same chapter, we of course could not read them all in one passage. This is what the Doctor was asking me to do, viz.: read all the commands in one passage. His gospel cannot be obeyed being composed of facts only, and no commands. This more than complements all he said on pages 8 and 9 about me stating the gospel. On page 10 he asks who authorized me to put the commands of the gospel together? This to my mind is a very silly question. They were put together when the Holy Spirit had them put in the same book for the instruction of the reader. Each

command is an integral part of the whole truth, although these parts do not all appear in the same passage, they are parts of the same truth. No man has the right to take a part of the truth as stated in one passage, and claim that is the whole truth upon that subject when the Spirit has revealed more truth on the same subject in another passage. This is where the Doctor makes his fatal mistake. On page 10 he says that one condition of the gospel I preach is not a command, viz.: the confession—that he challenged me to prove it was a command that I did not produce the Scripture. This is another one of the Doctor's mistakes. I showed that it was a part of the word of faith that Paul preached. Rom. 10:6-10. That it was written by Paul, and that Paul said if any man would be a prophet (teacher) or Spiritual (spiritual man) let him acknowledge the things I write unto you are the commands of the Lord. 1 Cor. 14:37. Of course Cowan produced the passage.

On page 12 appears what he calls a "cold compromising back down." Why? Because I put the debate off six months. Dr. Stephens lives in San Antonio, and has an office there, and so far as I know never goes out of town to preach, and can debate any time after office hours, while I am in the evangelist field, and have hundreds of places to visit, and many debates and meetings to arrange, and of course I cannot debate with him at any time to please him. He takes advantage of this and tries to crow about me not meeting him. I am constantly debating with Baptists, Methodists, Materialists, and false brethren, and many places a debate is needed far worse than with Dr. Stephens at San Antonio. I expect to get to him again as soon as my work will permit, and if he is not spoiled, will attend to him. This is but a brief review of his tract, but I hope the reader will derive some good.

The Apostolic Way gets better all the time. I wonder why some of those smart debaters do not go to Browning, Ill., and meet Brother Walton's man. He says he has the house ready to hold the debate. It would be an "awful" good time for the Sunday school folks to show Brother Walton the truth; they know they can not defend their practice. I have had two or three of their preachers to own up they had no authority for their classes, and still they preach that where the Bible is silent they are silent, or where the Bible speaks they speak. And isn't it strange the way they talk? I suppose they think we can not see their foolishness. I have never seen anything in the Bible about classes, except in 1 Peter 4:18, they are classed this way: "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear." So I wonder what class they are in. I think the people in this part of Indiana are waking up to the truth. Let the good work go on. The only trouble is you did not begin to show them the truth soon enough.

No, I do not believe in war.

WM. I. PEED,
Mitchell, Indiana.

Another Goliath Roaring

"Recently I have had two debates. The first one was at Stidham, Oklahoma, with the anti brethren. They secured Brother W. G. Tucker of Shreveport, La., to represent them. We had a nice debate. I had held two debates at Stidham in previous years. The first one was with the Advents. . . . I think the little anti bunch will soon cease to trouble the church at Stidham. Each time I meet them in debate, I say to myself, 'Well, this is the last time I will ever get to debate with them.' It is so easy to meet them. They are the weakest of all. When the brethren cease to talk digressive nonsense about 'where God has made no law', and 'legislation and liberty' and get down to business in debate with the hobby rider and show him just what he is calling for—the Scriptures for dividing into classes, women teachers and human literature—then we will stop their mouths and it will not be long until you can not catch one to debate. Then they will run like other false teachers. As long as the brethren act like they are afraid to meet them, and actually refuse to debate with them, just that long will they grow on bluff and keep up the fuss to the division and disturbance of the Churches of the Lord. That is one outfit that I absolutely guarantee satisfaction to my friends and brethren, and if I fail I do not even want my train fare! But will I ever get to meet them again in debate?"—Brynum Black, Firm Foundation, May 18, 1926.

My! what a roar. It sounds just like one made by J. T. Whitt, who told his brethren they were "weak kneed", but in his third debate Whitt's knees gave way, trembled, collapsed, and some half dozen of the ablest Sunday school preachers in the state were present, but not one of them had the strength in his knees to stand up and say, "I will take your place, Brother Whitt". At least, half dozen more preachers were brought into conference, and the matter waited over until the next Monday and no one could be found to take Brother Whitt's place and continue the discussion in Dallas.

Yes, Brother Black did a wonderful work at Stidham, also at Edgewood. The congregations, opposing the Sunday school, at both places have flourished as a consequence of the demonstration made by Brother Black. His ability, as a debater, has been hurled all over Texas and Oklahoma and the folks were caused to feel that if a Goliath like Black manifests such weakness in defense of his Sunday school that surely there was nothing to his contention.

But come on, Brother Black, rip and rave, bluff and blow, if you will, and if you are in earnest there are a number of preachers in Texas and Oklahoma who stand ready to meet you any day, and anywhere your folks will agree to put you on the Sunday school question.

R. F. D.

The Powers That Be

Third Affirmative

Answer to Brother Mickle's negatives, to my first and second affirmatives, Romans 13: 1-7, in which I affirm that these Scriptures refer to the civil authorities of the government.

He complains that I give no New Testament Scriptures to support my premise. Regardless of what he says, Romans 13:1-7; 1 Peter 2:13, 14; Titus 3:1; 1 Tim. 2:2, are identical in meaning, and all refer to the same powers. He will never be able to evade this fact. He objects to my use of Old Testament Scriptures in violation of his signed agreement that the holy Scriptures are to be our guide, in this discussion. He attempts to dictate what Old Testament Scriptures I may use. He constitutes himself moderator and judge, and frequently calls on me to surrender my premise. Pray on what grounds? Not from his force of argument, for he has produced none; he just dictates it.

He sets up his conclusions and ridicule for facts, and uses the artifice of a cunning debater to shun the truth, when he knows God has never given the church or its officials jurisdiction over the world's evil doers, but he ordained civil government, which has ever exercised jurisdiction over thieves and murderers. Such are not God's people. The great apostle is warning God's people not to commit such things, as our texts (as well as our observation) show that these powers will certainly apprehend such persons.

The powers of our text show that these powers are God's revengers of his wrath against evil doers. These powers execute such characters. They bear the sword, they collect custom, tribute, and are truly ministers to God's people for good, as they protect us in our civil rights, and in our worship of God. No Church of Christ from Christ till the present time ever had such officials in it, hence, it is not only silly, but absurd to contend that the powers referred to in Romans 13:1-7 are church officials. He is greatly confused when he states, Caesar beheaded John the Baptist and killed the apostles. Herod beheaded John and Nero killed many of the apostles. My dear brother, do not fire until you ascertain the location of the target; wild shooting never accomplishes much.

In my first affirmative I showed that the duties of the powers referred to in Romans 13:1-7, were self-evident, inherent duties of the civil authorities of the state. In my second, I showed when, where, by whom, and for what purpose these powers were ordained, giving in connection the ordination of church officials, in order to clearly set forth the divine order of things. In this affirmative, for lack of space, I will only refer to a few examples to show that this order of Jehovah has never been changed, in regard to the civil authorities, but has continued until the present time. God, in all ages, has used man to further His purposes, on earth.

God used the king of Babylon to punish the Jews for their wickedness.

He used the king of Persia to return them to their country (both of these kings were civil authorities). The king of Persia commissioned Ezra, a priest of God, to teach all of the law of the king, and all the law of God to the people in Palestine, ordering Ezra to appoint judge and magistrate (such powers as we are discussing) to enforce these laws; and if these laws were violated, the offenders were to either be fined, banished or executed, for disobedience. The Persian king had appointed Nehemiah governor. The prophet, Nehemiah, obtained permission from the king to visit his father-land. He and Ezra scrupulously followed the instruction of this king. They set civil authorities over the affairs of the state, and Levites to officiate in the house of God.

These examples show that these servants of God strictly observed the divine order, that God ordained.

This order of things was here when Christ came. God commanded him to deliver God's Word to the world; this Word is to judge the world. John 12: 47-50. Then everything must stand or fall, as this Word from God puts it.

Christ's mission was to change the Aaraonical priesthood. He came to abrogate this priesthood, and to establish the new covenant, in which God gives spiritual life to His people, making them priests and Christ our high priest by whom we have access to God in our spiritual worship. There is no interference, or change made by Christ in the civil order of the state.

Jehovah uses the civil authorities to protect His people, in this life from the hands of the wicked. In obeying God's command, in Romans 13:1-7, by this obedience, submit to the ordinances of the higher powers of the state, and by obeying Romans 13:1-7 we render unto Caesar the things that are Caesar's, and unto God the things that are God's. Matt. 22:21.

Let us sum up what has been proven:

1. God ordained that the tribe of Levi be taken for the sacred officials to worship Him.
2. God ordained that the Israelites choose from the remaining tribes, officials, to attend to the civil affairs of the state.
3. The church and the state have ever since been separate institutions.
4. This condition of a church and state was here when Christ came.
5. Christ brought his commandment from God. This commandment did not change the affairs of the state.
6. Christ's mission was to abrogate the Aaraonical priesthood, and to set in order the spiritual priesthood of God, wherein all saints are priests, and Christ the high priest.

ME-NE, ME-NE, TE-KEL, U-PHARSIN, was written on the wall to inform Belshazzar that he had failed. My dear brother, the Scriptures are giving you the same information. God's Word is against you. The powers referred to in Romans 13:1-7 are without any doubt the civil authorities of the government.

Farewell, May our merciful heavenly Father ever bless, unify, guide

and enlighten us in all truths, is the prayer of your humble servant.

D. H. HARTSELL.

Third Negative

Because I complained of Brother Hartsell's refusal to meet my arguments and to answer my questions. "I am a moderator and a judge." Because I insisted that he not try to justify a proposition, pertaining to the SUBJECTS of Christ's kingdom, by the law of Moses, "I have violated my signed agreement to let the Holy Scriptures be our standard of proof." He heads this last affirmative: "Answer to Brother Mickle's negatives." No one could have gained this information by reading the same. Outside of a few preliminaries it is simply a re-hash of his previous arguments. He says: "Regardless of what Brother Mickle says, Rom. 13: 1-7, 1 Pet. 2:13-14, Titus 3:1, and 1 Tim. 2:2, are identical and refer to the same powers." I said just what Paul said in Rom. 13:1-7, that the decrees of these "higher powers" were the ORDINANCES OF GOD. He has not denied this. I said just what 1 Pet. 2:13-14 teaches, that the ORDINANCES OF MAN belong to KINGS AND GOVERNORS—CIVIL AUTHORITIES. He has not denied this argument. Then why does he persist in saying that these two scriptures are identical? He should have said, "Regardless of what Paul and Peter says." For that is virtually what his statement implies. But of course he could not afford to be so specific, for that would have been a direct violation of his signed agreement, to let the Holy Scriptures be our standards of proof. Thus it is evident, that he is determined to comply with his agreement, if he has to repudiate the plain teaching of Paul and Peter to do so. And who would be so uncharitable as to accuse him of "using the ARTIFICE of a cunning debater," in this matter? He wants to know what GROUND I ask him to surrender his premise? I reply, that he agreed to prove it by the Holy Scriptures and he has failed to produce a single text of corroborative evidence. He says that "I set up my conclusions, and ridicule for facts and use the ARTIFICE of a cunning debater to shun the truth." This statement is so inconsistent that it makes me grin. The trouble with him is that he does not distinguish between a clever exercise of the "SWORD OF THE SPIRIT" and the ARTIFICE of a cunning debater. He says that I "falsely accuse him of defending the murderers of Christ and the apostles for no other purpose than to prejudice the readers of these articles." When I know that God has never given the church or its officials jurisdiction over "the world's evil doers." I thought that I would make him squeal. It's the wailing of defeat. The climax of a lost cause. The S. O. S. of a sinking vessel. "The world's evil doers." Who has said anything about the "world's evil doers"? Until now the civil authorities have been the ORDAINED MINISTERS OF GOD. If he is not willing to go down with his sinking premise, let him get off of it. But he says that "I am greatly con-

fused when I say that Caesar beheaded John the Baptist and killed the apostles. That Herod beheaded JOHN and Nero killed the apostles." Neither did Woodrow Wilson kill any GERMANS. But Woodrow Wilson was responsible for the deeds of his constituted officials. And so was CAESAR. Any way, how does your explanation help your case? And are you right certain that Herod beheaded John, or did he have it done? And why did you not tell the readers how Caesar the "minister of God" and protector of the good punished these murderous "evil doers"? But I pass on to his summary. He says "let us sum up what has been proven." I want the readers to examine the above summary closely and if they can find a line or a paragraph, that proves that the "higher powers" of Rom. 13, refers to the civil authorities, the first one sending me a post card calling my attention to the same, I will send them a dollar bill for their trouble. I must insist that his summary is A FRANK ADMISSION that his premise has failed. I now close my last negative with a brief summary.

Rebuttal

(1) There are two classes of officials that Christians must obey. (2) These are church officials and state officials. (3) Therefore, there are only two classes of ordinances that they must obey, viz. The ORDINANCES OF GOD and the ORDINANCES OF MAN. (4) The ORDINANCES OF GOD belong to church officials Rom. 13. (5) The ORDINANCES OF MAN belong to state officials, 1 Peter, 2:13-14. (6) Therefore, civil authorities are not referred to in our text.

Some Questions Unanswered

(1) Can you not justify your premise by the LAW OF FAITH? (2) Is this not a NEW TESTAMENT proposition? (3) Then why cite the decrees of Samuel? (4) Christians must submit to the ORDINANCES OF GOD and the ORDINANCES OF MAN. (5) When these conflict, which must they obey—which is the higherpower? (6) If the ORDINANCES OF GOD belong to civil authorities, as your premise teaches, what are the ORDINANCES OF MAN that we must obey? (7) Name a FUNCTION of our text that cannot truthfully be applied to CHURCH OFFICIALS.

R. M. MICKLE,
R. R. No. 2, Waco, Texas.

Atlanta, Texas, Oct. 5, 1926.
Dear Brother Duckworth

Please find enclosed check for \$2.50, for which set my subscription up to The Apostolic Way one year, \$1.00 is for you. I wish I had five hundred dollars to send you. Cotton has gone so low it is hurting the brethren here. I hope I can get a few subscriptions to The Way soon. It is the best paper in the world. I take the Gospel Advocate, the Firm Foundation, Christian Leader, and Apostolic Review. I pray for your success.

D. A. JONES.

Things Hard to Understand

It is hard to understand why the children can be neatly dressed and sent to Sunday school at 9:30 or 10 a. m., but can't be sent to the same place of worship a little later.

It is hard to understand why those children can not be properly seated and cared for and kept awake to hear the teaching by the elders of the church, just as well as they can be so treated an hour earlier by other organizations and teachers.

It is hard to understand why some people think the children will learn more Scripture through unscriptural means and methods than through Scriptural means and methods.

It is hard to understand why some people think it is more orderly and edifying for four, six, ten or a hundred to be speaking at once in the same room (at the meeting house) than it is for two or three to talk at once at home. Why they say it is bad manners in the home any time, and good manners in the church house at 9:30 to 10:30, and bad manners from 10:30 to 12, for more than one to speak at a time.

It is hard to understand why some brethren would have none but the best men in the church selected as teachers to teach at "eleven o'clock meeting", and would consider it anti-scriptural and a shame to have any other kind to "officiate" at that hour, but would be perfectly satisfied to hear men of a lower grade do the teaching an hour earlier on Sunday morning. Why none but men of the best report should teach at eleven o'clock, yet an hour earlier, even outsiders are very acceptable teachers. Why none but scriptural teachers at eleven, but an hour earlier, on Sunday morning, girls with no particular spiritual fitness are quite acceptable teachers. Why a sectarian is quite acceptable to superintend, pray, and instruct at ten, but an hour later he is entirely unfit to conduct "the meeting".

It is hard to understand why some brethren send their innocent children, who can make no defense against false teaching, to be taught by sectarians, or poorly qualified teachers at ten o'clock, but who themselves an hour later, will not consent to be under any other class of teachers than that class described by Paul to Timothy and Titus. Why brethren would call a "common school" a failure if the pupils did not study the lessons after assembling and before they try to recite, but would call it a glorious success to proceed that way at ten on Sunday morning. Why they would be for putting the common school teacher out of business if he would have the whole school, by classes or otherwise, all "gabbling" at once, but would heartily endorse the same gabbling procedure at ten on Sunday morning.

It is hard to understand why an assembly for Bible study (?) at ten on Sunday morning is, with great dignity, called "Bible class", "Bible school", and "Sunday school", and the same audience met for Bible study and worship in memory of Jesus at

eleven o'clock the same day is lightly spoken of, by the same people, as "just social meetin'", or "just prayer meetin'", "church", "class meetin'", or "just social worship". Why brethren who are opposed to fairs, festivals and shows for raising money to keep the gospel going, do not pay into the treasury as the Lord has prospered them. Why they who are opposed to secret orders, do not fill up the church treasury week by week and thus do the good works in the name of Christ in the church. Why they who are opposed to "Sunday school" but are "in favor" of the church doing the teaching, do not learn to teach and then teach at every opportunity, with all zeal, push and persistency. Why some congregations run along for from twenty to fifty years and never produce a real teacher, or preacher of the gospel from their number. Why some congregations are "in favor" or "singing psalms, hymns and spiritual songs", yet never have but a very few old tattered, torn and dirty sectarian song books, and never cultivate singing at home nor publicly. Why they want a preacher and publisher to hustle and pay their debts, but never think of hustling to pay "their debts" to the preacher and publisher. Why they are "in favor" of the church doing the mission work, and then as members of the church, never doing any mission work, nor aiding those willing preachers to do it. Why they say that the alien sinner will go to hell if he does not obey the commands given to him, and then refuse to obey some of the plain commands to Christians themselves, and yet expect to go to heaven. Why they believe and say, "It is more blessed to give than to receive," yet who seldom or never give, but are always trying to get and keep more and more.

It is hard to understand why brethren will "kill themselves off" trying to "lay up treasures on earth" when they know that Jesus said to not lay up treasures on earth. Why brethren work almost day and night to get richer and richer, when they "firmly believe" what Jesus said about how, hardly, shall a rich man enter into the kingdom of heaven, etc. Why brethren believe that covetousness is idolatry, and that no idolater can enter into the city of God, yet they go right on grabbing right and left and hardening their hearts against all appeals for help from the needy and suffering ones, desiring only to enlarge their own bank accounts.

C. D. MCORE.

Notice!

FOR SALE: (Or trade for a small farm): One very nice dwelling, ceiled or papered, 7 rooms, 3 porches, one and one-half story, with portico, weatherboarded and painted, 1 well with plenty of water for any ordinary use, 2 chicken houses with cement floors, good barn about 24x24 feet, extra good garden fenced chicken and rabbit proof, cemented cellar, 8x14x 6½ feet, shelved on each side and on back end for storing fruit, etc., new cement walk in front of the house, with 3 and 7-10 acres of land, 1 store house 24x32 feet, weatherboarded,

ceiled or papered, with general merchandise, post office, wagon scales, (10,000 lbs.) new (Gulf) filling station, (I use the old one for water for cars), small barn on this lot with shed for cows, on a lot 100x140 feet. A splendid location on highway No. 1, also on T. & P. R. R., 6 miles from Abilene, Texas. Christian and Baptist churches here. Clear of debt, come and see the place or write me, (except real estate men). Three-teacher school one-half mile north. Thanks.

M. F. COONS,
Elmdale, Texas.

Hold Up His Hands

Union City, Ga., Aug. 31, 1926.

Dear Brother Duckworth:

Enclosed find \$3.00 for subscriptions (names and addresses attached).

Just closed a good meeting at Mt. Carmel school house near Napoleon, Alabama, baptized nine into Christ. Several hundred attended each service and much interest was manifest, even by unbelievers. I am to return there in five or six weeks.

The debate between W. W. Mc-

Mcken and myself near Henagar, Alabama, was attended by brethren from far and near, and we tried to show every one the weakness of error, and the power of truth; even his own followers felt the blows that came from God's Word. My opponent claimed to belong to the "Church of God" (Seventh Day). Any one who may be bothered with these people on the Sabbath question may write me, for I feel fully equipped to meet them.

I have more calls than I can reach, but crops were bad last year and money is scarce, so I may be compelled to go back to secular work this winter. However, I hope not.

Many would subscribe for "The Way" if they had the money.

Yours in Christ.

J. A. DENNIS.

(The publisher is well acquainted with the conditions in Georgia and Alabama, and Brother Dennis has been succeeding beyond that we thought possible. We are hoping that brethren will not permit him to even temporarily quit the field.

R. F. D.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY.

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price \$1.50.

LIFE OF ALEXANDER CAMPBELL

Leader of "The Great Reformation of the Nineteenth Century." By Thomas W. Grafton, with an introduction by Herbert L. Willett. Price \$1.25.

ALEXANDER CAMPBELL'S THEOLOGY

"Its Sources and Historical Setting," by Winfred Ernest Garrison, Ph. D. Price \$1.50.

ALEXANDER CAMPBELL AS A PREACHER

"A Study," by Archibald McLean. Price \$0.50.

A DEBATE ON THE ROMAN CATHOLIC RELIGION

Between Alexander Campbell, Bethany, Va., and John B. Purcell, Bishop of Cincinnati. Held in the Sycamore Street Meeting house, Cincinnati, from the 13th to the 21st of January, 1837. Price \$1.75.

THE CAMPBELL-RICE DEBATE

A debate between A. Campbell and N. J. Rice, on the "Action, Subject, Design and Administration of Christian Baptism," also on the "Character of Spiritual Influence in Conversion and Sanctification," and on the "Expediency and Tendency of Ecclesiastic Creeds as Terms of Union and Communion," held in Lexington, Ky., from the 15th of November to the 2nd of December, 1843, a period of eighteen days. Price \$3.00.

CHRISTIAN BAPTISM

With its Antecedents and Consequents. By Alexander Campbell. Price \$1.50.

THE CHRISTIAN SYSTEM

In Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Plead in the Current Reformation. Sixth edition. By Alexander Campbell. Price \$1.75.

THE CHRISTIAN BAPTIST

Edited by Alexander Campbell; revised by D. S. Burnet from the second edition, with Mr. Campbell's last corrections. Seven volumes in one. Fifteenth edition. Price \$3.00.

POPULAR LECTURES AND ADDRESSES

By Alexander Campbell. Price \$3.00.

THE LIVING ORACLES

By Doctors George Campbell, James Macknight and Philip Doddridge, with prefaces, various emendations and an appendix. By Alexander Campbell. Sixteenth edition. Price \$2.00.

The Apostolic Way

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

CHURCH OF CHRIST

This Paper Was Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Year

Dallas, Texas, November 1, 1926

Vol. XIII No. 7

ENLIGHTENING THE EYES

Many centuries ago David said "The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure enlightening the eyes." (Ps. 19:8). It is as true to-day as when written and will be true as long as eternity lasts, for the "word of the Lord endureth forever."

We walk safely, with clear vision, when walking by the commandment of the Lord, but when we walk according to the wisdom of men, our eyes are blinded and we walk in darkness. "Better is the sight of the eyes than the wandering of the desire: This is also vanity and vexation of spirit." (Eccl. 6:9). When we let our desires lead us into the bondage of human tradition, however strongly it may be upheld by the wisdom of this world; right though it may be acclaimed by a large majority of our fellow men; popular, perhaps even among them who profess to know God and to walk in His ways, we will inevitably bring down upon us the wrath of God.

One of the express purposes of God's word is the "casting down of imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." All human wisdom and knowledge are as the chaff of the threshing floor when compared with the divine omniscience and it seems almost inconceivable that man's arrogance should lead him to search out ways of his own for carrying out the purposes of God, knowing that God has expressly forbidden it and will visit certain destruction upon him for it. In fact, when viewed in the light of calm reason, the contumacy of man in this respect is hard to explain. It seems even more inexplicable that men who thus openly and unblushingly defy the almighty by speaking and practicing things which the Lord has not commanded to be spoken, have not the courage to defend these departures before their fellow men, seeking by every possible subterfuge to escape exposure in the eyes of humanity, while obdurate in their presumption in the eyes of the deity.

As an illustration of this, let us note the course of those papers now advocating the Sunday school and vehemently asserting the scripturalness of that abomination, but steadfastly refusing to defend it in the open forum, a written discussion in their columns. Even one who in the past has been recognized as one of the ablest exponents of the truth (I refer to Brother A. McGary) recently had the hardihood to assert that the Gospel Guide had opened its columns to a full discussion of the Sunday school question thus trying to

impugn the truthfulness of my charge that none of their papers would accept our repeated challenges, knowing well that the discussion referred to (the McGary-Martin debate) was in no sense such a discussion and that the debate was not over the scripturalness of the Sunday school but concerned only the advisability of dispensing with it for the sake of unity. Brother McGary knew, and will not deny, that Brother Martin holds with him that we are at liberty to teach in classes and have women teachers, but believes that the unity of God's people is an obligation that we cannot shirk and that the exercise of any liberty which violates that obligation is a sin. Quite recently Brother C. W. Sewell proposed a discussion of our teaching service to be published in tract form, each of us to bear one half of the expenses. To this I readily agreed provided the Firm Foundation would carry a notice of the tract for two months, so that its readers would be able to procure it if they so desired. Not only was this request, made by Brother Sewell, denied, but when Brother Sewell offered to pay for said notice at regular rates, he received a flat refusal. What more positive proof could be asked that they are not only in the wrong but are so fully aware of it that they cannot be induced to even announce a tract, for pay, giving the arguments on both sides. Does that bear the impress of anything except the arrant cowardice of the consciencely guilty? Brother Sewell has clearly shown his own courage and sincerity by making this proposition and proposing to pay for a notice of it in the paper, but how about the attitude of the Firm Foundation. It may be that they doubt Brother Sewell's ability, though I look upon this as being equal to their best; however, if they think they can put up one who can better defend them let them do so and I stand ready to join issues with the best man they can produce in a joint tract on this subject, paying all expenses of publishing.

All we ask is that he be endorsed in writing as being accepted by the Firm Foundation as its representative in the discussion. In conclusion I wish to ask all who truly desire that the word of the Lord may have free course and be glorified; all who realize that the division caused by the Sunday school must be faced at the judgment seat of Christ, why it is that the papers advocating the class method of teaching refuse to meet such a challenge as this? Is it not prima facie evidence that they know the scriptures do not authorize their practice? Can there possibly be any other reason? Think it over.

G. A. TROTT.

The Death of Christ

Thinking our readers, as well as this scribe, might enjoy a rest from the Sunday school controversy, I will write a short article concerning the death of Christ, and possibly a number of such articles. However, we are not through with the Sunday school question, neither do we intend to slack our opposition to that man made heresy until the battle is fought out to a finish. Do you ask why we make such a fight against Sunday schools? Our answer is because it is deceiving more people than any other one man made scheme on the earth. So the battle will go on harder and hotter to the end.

But to our subject. We read from Romans 5:6-7, "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were just sinners, Christ died for us." Who did Christ die for? The first statement in this language says, "He died for the ungodly", but the last clause says, "He died for sinners". From this we learn that all "ungodly" are "sinners", and all "sinners" are "ungodly" people. We do not need to say, as some have said, that the "ungodly" are one class of people and the "sinners" are another class of people, even if Peter does say, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18). This does not prove two separate classes of people, though the two words are connected with the conjunction "and". In Rev. 12:9 we read, "That old serpent called the devil and satan". Is the "devil" one being and "satan" another being? No, the two words are connected with the conjunction "and". In 2 Peter 1:11, we read about "our Lord and Saviour Jesus Christ". Is our Lord one being and our Saviour another being? No, though the two words are connected with the conjunction "and". And though we read in our text about the "ungodly" and the "sinners" this does not prove two classes of people, for John says, "Whosoever committeth sin transgresseth also the law, for sin is the transgression of the law". All sinners and ungodly people, therefore, are those who are out of harmony with the law of God. And no matter whether you call them "ungodly" or "sinners", Jesus died for all.

A big preacher could preach several big sermons on the death of Christ, so you will not expect me to exhaust the subject in this or a few short articles. But many things should be said concerning His death which I hope will help us all to have a better, a deeper, a wider, a more perfect understanding of that system of redemption that is revealed to us in the Bible.

Now it should be remembered, that the death of Christ brings us to the blood of Christ, for Jesus shed His blood in His death, not in His life, but in His death. It was while His lifeless body was suspended on the cross that the Roman spear pierced His side and

Preachers are writing they have no work booked for the winter; have no place to go to preach; want to be active in the work of teaching, thousands around them who have not received, and many who have not heard, the Word.

A preacher is sure in a bad way, who is so situated. During the summer he received but little more than expenses, and the more did not pay what he owed on living expenses for the winter before. He has put in his time preaching, or preparing to preach, and has not put up fruit, "hog and hominy." He has so concentrated his mind on preaching until he is not well fitted for any kind of material work, even if he could get such work during the winter. Business men, employers of labor, do not care, as a rule, to hire a man for six months, who has just spent the previous six months thinking about something entirely different from the work he is expected to do, so the preacher spends the winter doing little odd jobs, messing at first one thing and another, seeing his family going without the necessities of life, harassing his soul in an effort to find some relief until when spring arrives, his efficiency for the work brethren want him to do has been greatly hindered.

Did you say there is something wrong? Surely, surely, and this thing is hampering, interfering with, destroying the Christian activity of preachers, and members. It discourages young men of ability undertaking to preach the gospel.

What is to be done? Again I turn to the Word of God. If the answer can not be found here, I can not answer. If it is to be found in the Word of God, shall we accept it, or try to find an excuse, try to dodge it, and its responsibilities? We may dodge the answer, we may refuse to apply, but we can not dodge the responsibilities, nor the consequences. Paul in writing to the church at Corinth said: "And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey whithersoever I go." (1 Cor. 16:6.) Paul not only expected to be maintained by the Corinthian church, but expected them to bring him on his way in the spring. Again Paul writes: "But withal prepare me a lodging: for I trust that through your prayers I shall be given unto you." (Philemon 22.) Undoubtedly Paul expected to winter at the expense of the church, but who can persuade himself to believe that Paul would or did spend the time in idleness, or empty gossip about the weather, the crops, politics, or hard times? Surely he kept busy preaching teaching the Word in the markets, and synagogues publicly, privately. He expected Christian activity on the part of the church; he showed Christian activity as a teacher.

We can see no reason why our preachers should not work with the churches during the winter in the same way, and then work in communities where there is no Church of Christ during the spring, summer and early fall. The brethren are not usually so busy and if they need teaching, around the fireside, in the home, in the market places, or other places where people are assembled, are fine places to show some Christian activity.

The preachers, as well as the brethren, are not showing the interest in reaching the individual that was shown forty and fifty years ago, much less that shown by Paul and other apostles. We seem to think that when we have called a few together and delivered an oration we can do no more until the people assemble again. The spiritual teachings, as found in the Bible rest upon us so lightly that when we have put in one hour talking about them, we often put in the remainder of the day talking about material things. One congregation, thoroughly filled with a spirit of sacrifice, devotion, consecration and enthusiasm, as manifest by Christ or by Paul could shake the whole religious world, just at this time, men are tired of the emptiness of the religious shell; business men, laboring men, educated men and uneducated men would welcome real Christian activity.

We do not have to organize any thing to carry out the Lord's plan for Christian activity, but should use the organization, the plans and the outlines given us by Christ and His apostles, without these we can not have that Christian activity that will reach the desired results.

R. F. DUCKWORTH.

CHRISTIAN ACTIVITY

forthwith came there out blood and water. It was not blood alone, it was not water alone, it was blood and water. The blood and water flowed together in His death, thus Jesus shed His blood in His death. In Romans 6:4, 5 Paul says, "We are planted in the likeness of His death." Thus when we are "planted", "buried", or "baptized" into His death to come to where his blood was shed, and there we receive the saving, healing, forgiving, atoning and sanctifying power of that blood, and it is that blood that cleanses us from all sin. In Heb. 9:22 we are informed that "without the shedding of blood there is no remission of sins". So the remission of our sins was made possible only by the shedding of the blood of Christ. 1 Cor. 15:3 Paul says, "Christ died for our sins according to the Scripture". What did he die for? He died for our sins. Not for our righteousness, but for our sins, that is on account of our sins, or because of our sins, He died according to the Scripture.

In our next we will try to explain what it means to die for our sins according to the Scripture.

JOSEPH M. WALTON.

Littlefield Notes

Something like one year ago Brother Williams told me that he could get a man to deny our practice and affirm theirs. I told him that he would have to show me; that I would have to see the man, and hear him make a trial of it, before I would believe it. Later I handed J. T. Dodd one of Brother Cowan's sermons and he remarked that it was very weak, and if we wanted a debate that the Sunday school brethren had already decided that we could get it. We got the propositions signed by Brother Cowan, and presented to them, but for some cause or another they failed to sign and return. I have always thought the reason they failed to sign the propositions was because they called for command and example, and they knew that they could not furnish it.

This summer, J. T. Berry (if I have his initials correct), held a meeting, the last night of the meeting he preached, "I am right and everybody says I am right." When he dismissed I asked him if it was right to divide

a congregation up into classes and put women teachers over part of the classes; he said he affirmed it was that evening. I told him that we were ready to deny it, if he would affirm it. He replied that the brethren did not want a debate here, but he would meet Cowan at Robstown. Some of the Sunday school people got mad and acted just like the sectarians do when you call on them to defend their practice. They said some hard things and acted like people do who are influenced by the spirit of the devil.

Berry remarked that he would hate for me to sleep close to his corn crib. I suppose that he intended to insinuate that he would be afraid I would steal his corn. In reading the Bible I find that Jesus was crucified between two thieves (Matt. 27:28; Mark 15:27). If Jesus could bear to be crucified between two thieves, I certainly can bear for a Sunday school preacher to insinuate that I am a thief. I also remember that Jesus said to one of the thieves, "Verily, I say unto thee, today shalt thou be with me in paradise" (Luke 23:43). I also remember reading again that, "if any man shall add unto these things, God shall add unto him the plagues that are written in this book" (Rev. 22:18). After reading these passages I came to the conclusion that I had rather risk the thief's chance for heaven than that of a preacher who will sanction or divide a congregation up into classes with women teachers, in order to teach them the Word of God.

Berry also stated in his sermon that he did not believe in legislating and making laws where God had not made any. Now, Brother Berry, just give us the passage where God made the law to divide a congregation into classes in order to teach them the Word of God. When you tell us where the passage is, and if the passage says it, then I will believe that you are not adding to the Word of God.

Any day after January 1927, Brother Cowan is ready to meet you in Robstown, Texas. Now you go down and affirm that it is Scriptural to divide a congregation into classes, with women teachers over one or more classes, in order to teach them the Word of God, then I will believe you really meant what you said, and was not joking about it. Some of the Sunday school members remarked several times that they would be ashamed. Yes, if I practiced something and would not defend it, I certainly would be ashamed, but I am glad that I meet with a congregation where people are afraid to come up and say they are ready to deny our practice.

I want it understood that a challenge hangs over the Sunday school people of Littlefield, Texas to defend their practice, and that we expect to remain until they decide to defend their practice. Just remember that we have propositions signed and all that you have to do is to get some man to sign your part of them, and set the time, and let us know about it. "Come let us reason together."

L. L. ALLEN,
Littlefield, Texas.

Where Are We?

As the Sunday school movement spread among us, other changes came. Our colleges increased in number and influence, many of our young people became quite well trained in religious work, and the demand for a change in our style of preaching grew. Debates with our neighbors lost their popularity, and we found it necessary to quit debating altogether or to debate among ourselves. In the North the opposition to the colleges led by Daniel C. Summer provoked much discussion, and in some places it led to open division. I do not mean to express an opinion on the merits of this question. I mention it merely as a cause of confusion. In the South, the Sunday school question has for several years overshadowed all others. To such proportions has the issue grown that we are today about as completely divided over it as we became twenty-five years ago over the music question.

Whether some of us mean to make the matter a test of fellowship or not, the churches are doing it. Probably, as the Lord sees it, taking the country over, the one side is about as much to be blamed for the division as the other. A man and wife who love and trust each other sincerely may differ widely in their views on some matter, but they are almost sure to find some ground of compromise. I believe that the division of any church among us over these questions could be traced to the lack of brotherly-love on the part of somebody. Of course, the guilty one who reads this will not admit it. Bro. Clark is accused of "soft-soaping", compromising, etc., but these accusations do not change the situation as the Lord sees it.

If all the desire for prominence in the church, all the jealousy and envy, all the feelings of dislike for certain members of the church on account of some fleshly impulse or relationship were subtracted from the sum total of our church troubles, it would be so much reduced that a reasonable amount of brotherly-love would enable us in almost every case to compromise our differences without any danger of offending the Lord.

I believe that the majority of our people feel just as I do about this matter. But it is the old story of the silent majority whipped into line by a blatant minority. Preachers who are determined to "rule or ruin" push themselves to the front on both sides, stir up strife wherever they go, and play havoc with the peace of the churches. The more conservative are pushed into the background and too often ignorance, stubbornness, and the worst sort of party spirit control the churches. The world looks on while we devour one another and wonder why we call ourselves disciples of Christ. In such cases (and they are common) a sermon on brotherly-love is about as little appreciated as was a sermon on "love your enemies" in one of our training-camps during the World War. What such people want is something militant—how "loyal" they are, how disloyal the other fellow is, how all important it

CARELESSNESS, INDIFFERENCE

A sister writes: "I wish you would please send me the address of the Church of Christ at Bakersfield, California. We have just moved here to Wasco, California. We hunted last Lord's day, but no one seemed to know anything about it—the Church of Christ," and I was not in a position to give her the information desired. Why? Because brethren are too careless or indifferent to furnish this office with the location of the meeting place of the congregation where they worship.

It is our desire to have such information, not only on this subject, but many others, as may be of service to the brotherhood generally. We have had something like a hundred similar inquiries that we could not answer.

Mention this matter at the next meeting of the church where you worship, and have some one designated to write us, telling where the church is located, giving street and number, if in town, giving name of the congregation if in the country, and name of railroad station, how far church is from the railroad station, and in what direction, giving the name of two or more of the leaders, to whom persons making inquiry may be referred. Do not take it for granted that I know where your congregation meets; send in this information. I shall expect to hear from each congregation following the first Sunday in November.

R. F. DUCKWORTH.

is to contend to the bitter end for every inch of the ground you cover, even though it is at best simply a human opinion, and how much more important it is to follow the letter of the law than it is to regard its spirit.

This is a dark picture, but it is true to life of several places I have visited.

To complicate matters, the private conduct of preachers enters the arena. The preacher goes into a home, where, as a Christian gentleman, he is welcomed. Next to the family physician, he becomes the most familiar of all men with the secrets of that home; and in matters that affect sentiments of all kinds he is trusted beyond the physician. He is supposed to be the spiritual adviser of the husband, wife, or daughter. What a power for good his influence may be! What a "devil in robes" he too often proves to be!

Taking advantage of his knowledge of family or heart secrets obtained from confidential lips, he uses all his foul arts and captivating charms to bewitch, seduce, and destroy the thoughtless and silly woman. He may be forced to flee the community between suns, leaving behind a wrecked home and a crippled church; but he may go into another place not far away and repeat his hellish escapade. Such men, though a stench in the nostrils of respectable people, are picked up by the churches, pushed to the front by some of our papers, and are often found very active in church trials where property rights are involved. Some of our denominational neighbors would not countenance such men as preachers for a day, but we encourage their nefarious practices by suffering them to impose upon us. How long will we suffer such a condition? What power will deliver us from the burden of such preachers?

I am glad to say that as a class the churches who oppose the Sunday school are men of clean reputation morally. And I hope that in their zeal for the right these brethren will never overlook the importance of a preacher's living a clean life.

Along with our other troubles, many of our churches are collecting a new crop. Satan is surely after us with all his wiles. Those who are now opposing the Sunday school are threatened with other divisions over the "cup" question, the "grape juice or wine" question, the "ordination" question, etc. Will we ever reach the end?

L. W. HAINLINE,
Route 3, Fulton, Ky.

Tried, Condemned,
While Absent

Among the many evils that have crept into the church, the located preacher and the Sunday school head the list. Why are these churches hiring preachers by the month? It is for the express purpose of imprisoning minds and stopping the mouths of those who are protesting, or opposing, the human inventions, that is, the Sunday school, the individual cup, and the like, for which there is neither precept nor example.

I have no desire to become an egoist, or to be kicked into prominence by one of the located preachers, but I believe it to be every member's duty to try and dissolve this wickedness of exalting a preacher to the exclusion of the rights and privileges of others.

In order to try to show the principle that this Sunday school and pastor system is built on, I will relate the most insignificant transaction that has been pulled off at the Lynn Street church where Thadus Hutson is a located preacher. A short time ago he and Abby Bishop called to see me, but I happened to be absent, my wife told them she was expecting me home at once and asked them to wait until I came; they said they were going to have a business meeting, and did not have time.

At this meeting they tried, condemned and sentenced me, while I was absent, and not knowing that there was any charges placed against me, and still do not know what I was charged with, but I have been told that they gave me two weeks to do something, did not know just what they wanted me to do, and still they never notified me that they had given me this sentence.

If they had any charges to make against me, why didn't they state their charges, and give me the same right and privilege that is given to a thief, the right to a trial to defend myself. Here is where they showed that principle that shed the blood of the primitive Christians, and is now depriving men of their rights and privileges, in order to hold their self-exalted position.

But this principle of oppression has never been able to imprison the mind, neither can these located preachers exercise dominion over the minds of all men, so as to make them like parrots, "Polly wants a cracker."

This principle denies men the right to a hearing; mocks at all reason, condemns all opponents and dismisses the case. This principle will not publicly discuss the issue, for fear his opponent will be kicked into prominence and he will fall from his self-exalted position to a mutual standing.

I ask these men to state their charges and give me a hearing at the Lynn Street church; they may call their hosts together from Ira Moore down, if they desire, I will be there to answer the charges; but they will not give me a trial, they do not contain that principle.

JOHN CARMICHAEL,
Parkersburg, W. Va.

Wants Location

Two young boys came to our house August 15, and it makes some extra work for me to entertain them. They seem to like to stay here with us.

It seems that I never can get time to resume my work on the book "Christianity vs. War." How I wish I lived in Southern Canada where it is cool, so I could work all the time! It has been so hot and damp here I have done well to keep from getting so sick I would have to go to bed. I love to work, but I must confess that 90-100 in the shade and rain nearly every day makes me so miserable I can not work much.

I would like to move to Southern Canada to live, in Alberta or Saskatchewan, I think, rather than in Western United States, because I would have to live at a high altitude in Western United States, to have a cool climate, and I do not think my heart and nerves would let me live there. Would like to hear from brethren in Southern Alberta and Saskatchewan who would want me to help them at mission points while I farm. I have no time to waste on any organization, besides the church. The Church of Christ is first, last and all the time with me. The Apostolic Way is the only religious paper I read and indorse as a safe guide. Bible schools, Sunday schools and other things have always robbed the church. I want a cool, dry climate. It is too hot and damp here for me.

Am glad my other letter about moving West brought me the good news that there are so many preachers scattered over Western United States. Southern Canada is scarce of preachers, I suppose.

The Apostolic Way

CHURCH OF CHRIST

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Apostasy

In The Apostolic Way of May 1, 1926, appears an article from Brother J. E. McVey on "Apostasy".

It appears he has decided the Baptist doctrine "once in grace, always in grace" is true. For says he, "The church can not apostatize unless the head (Christ) apostatizes also." Well of course, not one member could fall away, if he, Brother McVey, is right in his reasoning, for if one could all of them could. But Brother McVey is wrong in reaching his conclusions.

Matt. 16:18, "Will build my church (body)". Did he build himself? Again, Acts 20:28, "Feed the church (body) which he purchased with his own blood." What did he buy? Did he purchase himself when he bought the body? He gave himself for it (body). Eph. 5:25, "That he might present to himself a glorious church." Eph. 5:27.

Christ is head of the church, and He is the Saviour of the body. Eph. 5:23. Brother McVey, can he save the body without saving himself? If so, could not the body be lost (apostatized) without him being lost?

In Rev. 2:5, "Remember from whence thou art fallen." Who was fallen? Was it the church at Ephesus? If so, had the head (Christ) fallen also? But you say Christ will never leave nor forsake. Fine, but you must remember the church (members) or body can leave and forsake him. Heb. 3:12, "Take heed, lest ye depart from God."

You say again, Christ is not the head of a dead body. Fine. When we leave God, depart from the Bible, the truth, we cease to be the body of Christ.

Now your proof text: Rev. 3:10, "Because thou hast kept the Word." See "I also will keep thee", but suppose we will not keep the Word. 2 Peter 2:9 "The Lord knoweth how to deliver the godly," but suppose we are ungodly See Ezk. 18:24, "When the righteous turn away from his righteousness shall he live * * * in his sins, he shall die." But you have yet one more, Psa. 125:1, 2. "They that trust in the Lord." Fine, but what if we will not trust Him? Just as long as we trust the Lord—are godly, are righteous, keep his word, and do not leave him, we will never fail, apostatize, but to fail in these things, means a departure, falling away, as the church did when it went into Cathol-

cism, but I do not believe Christ, the head of the church, went with it.

Submitted in love,

ALVA JOHNSON.

REPLY

I have read and heard many negative arguments, but this negative of Brother Johnson's is the most untangible one I ever saw or heard. He says I have accepted the Baptist doctrine of "once in grace, always in grace". Brother Johnson, do you not know that they apply this to the members as individuals, and not to the church as a whole? I will say right here that I was not speaking of the church as individuals, but as a BODY. I will admit that as an individual member, I may fall; but I most emphatically deny that the church as a whole fell or apostatized. Listen! Rev. 3:10. "Because you have kept the word of by patience, endurance, I will keep you safe through the hour of trial which is coming upon the whole world to test the dwellers on earth." (Mofatt, N. T.) In this verse just quoted, it shows there was at least ONE congregation that was safe from this trial that was to test all that dwelt on the earth. As long as there was ONE congregation, there could not be a total apostasy!

I said, and I say again, that "Jesus could not be the head of the church, and it is his body, without he being a part of it. Therefore, if the church, the body of Christ, apostatized, went down, ceased to exist, the head—Christ—went down too." In reply to this Brother Johnson says, "well of course, not one member could fall away, if he, Brother McVey, is right in his reasoning, for if one could fall all of them could." This is what Brother Johnson said. But not one word of proof. Just his say-so. I see how he reasons. It is like this: I SAID SO BECAUSE IT IS TRUE, AND IT IS TRUE BECAUSE I SAID SO.

He now says, "Brother McVey is wrong in reaching his conclusions." Am I WRONG, or do you just THINK I am wrong? WHICH? Matt. 16:18. "Will build my church (body) did he build himself?" Right here you can see Brother Johnson's trouble. He does not see the difference between the physical body of Christ, and "the church which is his body." Paul says we (the church), are the body of Christ. But we are not that body which was crucified. In reply to the brother's question, I will say, He said he would build his church, and Paul declares the church to be his body. We conclude that as the body was in extant in Paul's day, and he as a "wise master builder," assisted in the building, taking orders from the Lord. See 1 Cor. 3:10, Gal. 1:12. Paul says, The body is the church Col. 1:18. And he says the church is his body. Christ, through the apostles, built his body—the church. If he is the head of the body, and the body went down, as you argue, what rule of logic do you apply to keep the head from going with the body? Could the body go without the head going with it?

He now calls attention to Acts 20:28, and asks, "What did he buy? Did

he purchase himself when he bought the body?" We will just let it rest as Paul stated it, Brother Johnson. He said he purchased the church with his own blood, and he says the church is his body, so we will let it go at that.

In Eph. 5:25, 27, he calls attention to where Christ gave himself for the church, and that he might present it to himself a glorious church. Now Paul says to the members of the church, "Now ye are the body of Christ, and members in particular." 1 Cor. 12:27.

Brother Johnson, we as individual members constitute the body of Christ—the church. Now you can see the difference between the body of Christ which was crucified, and the church which is called his body, can't you?

He quotes Eph. 5:23, and asks, "Brother McVey, can he save the body without saving himself?" As foolish as this question seems to be, we will say SURE! He can save the church, his body, which is composed of men and women, without saving his body which was crucified. To the above question he asks, "If so, couldn't the body be lost (apostatized) without him being lost?" The answer to the above question will answer this one.

He cites Rev. 2:5 and asks, "Who was fallen, was it the church at Ephesus?" YES! "If so, had the head (Christ) fallen also?" NO!

He now comes to one of my proof texts, Rev. 3:10, and asks, "But suppose we will not keep the word?" Brother Johnson, we are not dealing with SUPPOSITIONS! Next, he calls us to 2 Pet. 2:9. And again SUPPOSES we are not godly. If you have nothing better than a supposition on which to build your arguments, you had better not do any building. In referring to Psa. 125:1, 2, one of my text proofs, he says, "But what if we will not trust him?" Just some more SUPPOSITION, that is all.

Paul says in Eph. 3:21, that God was to receive glory in the church by Jesus Christ, throughout ALL ages, world without end. Will Brother Johnson please answer this one question for me, viz., How could God receive glory in the church, throughout ALL AGES, if there was a time when the church did not exist?

Submitted in Christian Love,
J. E. McVEY.

958 East D. St.,
Ontario, Calif.

Think While Others Sleep

Autumn is here with all her rush of business. The farmer, the merchant, the banker, and all kinds of business and industry needs extra help to take care of the business. The cotton gins are flooded with cotton, the yards full of wagons, and trucks, crews working day and night, trying to accommodate the people; stores are crowded with people buying goods for the winter; the railroads are busy hauling products; the picture shows are thronged with people, and when circus day comes the whole town is so full of

folks, the children want to go to the show, and, of course, papa and mamma just have to take them. Everything is lively and prosperous, even the barbers are filling their pockets on Saturdays and rainy days. I believe I have not mentioned the church yet. Well, I find lots of vacant seats there on the Lord's days. They say the attendance is rather small just now, and the treasury about empty. I wonder why things are thus? Are the cares of the world hindering the Lord's business? Winter will soon be here with her long nights, and bad weather. That will lessen the rush of business, and give time for thought. Now, dear reader, what are you going to think about most? Are you young and apt in your undertakings? If so, why not try some of the following:

Learn the names of the apostles, learn the genealogy from Adam to Noah, etc., draw a map of the territory covered by Jesus, one of the wilderness wanderings of Israel, one of Paul's travels while preaching the gospel, and as many others as you want to. If you are an elder, or a leader in the church, think on these things and try them out. Appoint some one to draw a map on the board at an appointed time, instruct all to read and study the Scriptures, covering that period, have one or more to tell about the people, places and incidents of the period represented by the map.

I am sure if this is persisted in it will deepen the interest and erase the draggy services endured by so many. Let us learn and determine to do all we can with what we have, where we are. Martin Luther said: "A Christian man is the most free, lord of all, and subject to every one." These appear contradictory, but Paul said: "Though I be free from all men, yet have I made myself servant unto all." (1 Cor. 9:19.) We understand from this that while we are the Lord's freemen, we are servants also, and should be serving, since in the future no man can build, and weeping the past, no harvest will yield, why not grasp the present and act to-day, and trust the harvest to him who will repay?

With sympathizing hearts let us view the present, let the Book be our daily guide, and not compare ourselves, among ourselves, for that is no wise (2 Cor. 10-12). Mornings come and evenings go, oh! what will our stewardship be? When I think what the Lord intends us to be, and then what we really are, I fear many will be pronounced unprofitable servants. Dear reader, is your congregation a light unto the world, or is it a heap of smothered coals? When all is quiet, and the evening far spent, I like to reflect on the Scriptures and the church, and plan for the building up of the blood bought institution. I have made many sacrifices to preach the gospel, and am still in the work, and expect to stay there as long as the Lord permits. The sayings of the greatest men are nothing more than seeds, and only can be fruitful when they come forth in deeds. Remember me in your work and prayers.

GEO. M. McFADDEN,
Arkoma, Okla.

The Work in India

14th July 1926.

Dear Brother in Christ:

Thank you much for being interested in the cause of our dear Lord and Saviour. Brother E. S. Jelley told me that you are interested in the work done in India. The Lord is blessing the work. The gospel is carried to many homes. I had a very successful tour in the month of May. Total baptisms during the gospel tour were forty-four, in different villages; one man, a shepherd, though he believes in the Lord, could not be baptized.

Besides the villages where we got fruits, I visited twenty more new villages. We camped at a village on the 21st May. There a certain man ill-treated his wife so much as to cause her to commit suicide. She fell in a well and got drowned. You can know where there is no light of the gospel, there such sad things occur. We had chance there to preach to two hundred people. Kindly pray so that the seed of the gospel may take root, at least, in some souls.

In another village we camped under a tree, it was the hottest day that I ever experienced. The hot wind was blowing and the tree is not a proper shelter from the burning rays of the hot sun. We had nearly two hundred people come to us in the evening to hear the gospel message until midnight. We had many inquirers.

In a certain village, in one of our individual talks, we visited a very old couple, aged about 85 years. I asked them what they liked most after an experience of such a long life. They said that they wanted peace of mind. I asked them whether their family goddess, Mrs. Poshammah, whom they served, give them the desired peace. They said they had spent lots of money in sacrificing goats and fowls to the goddess, but they did not get any good. I asked them whether the goddess is able to give them salvation, what they called meekti or peace. They said that they knew nothing except the coming death.

Then I told them the story of the cross, and showed them how the great God had spared them to hear the gospel message. The life of Christ impressed their minds so much that they desired whether they could see such a great one who gave His life for them, and who is so different from their goddess. I told them that He is ever ready to receive any penitent sinner that comes to Him. Their faces were beamed with delight, and they owned Him as their Saviour, leaving their family goddess. As they were too old to get into a well for baptism we could not baptize them. We hope to baptize them in the coming rainy season when the ponds are full of water. I am glad they found the desired peace in Christ.

In some villages we could not get a chance to preach, as they were quite new to us. We had a general view of them to work in the future.

We appeal to our dear brothers and sisters, of the Church of Christ, for earnest prayers on behalf of the village work.

Now we have three people working

HELP HIM NOW

Douglasville, Ga., Oct. 11, 1926.

Dear Brethren in Christ:

Brother Teurman's sacrifice that he so freely made of his life in this field, and I would dare say, that there is not many of us brethren who could say with a good conscience, "We did what we could," in Brother Teurman's instance.

But I would have you know, brethren, that there is one man in this field who is giving his "body a living sacrifice", he is giving his whole time to preaching the Word, regardless of whether he gets any support or not. In fact, he is going to places where he knows he will not get any support; places where brethren could well support him the year around, and not miss what they give him, especially some brethren, who have been making good crops, clearing \$1800 a year.

Moreover, he does not "shun to declare the whole counsel of God", and has no respect of persons, concerning their soul's welfare.

Brethren, you will make no mistake in giving to Brother J. A. Dennis of Union City, Georgia, your whole hearted and unstinted support, both spiritual and material. The only thing that is needed is more faithful men to help him in this great work.

O. T. BEARDEN.

Was She Right?

While holding a meeting in a little East Texas town, a good old sister said she believed the Lord would hold the preachers responsible for the neglect of East Texas. I asked "why". Her reply was:

"Well, all the preachers leave East Texas and go to North Texas and Oklahoma where they can get more money for their preaching."

I did not give it much thought then, but a little later I was called to another place in East Texas for a ten days' meeting, and not wanting the Lord to hold me responsible for the neglect of preaching the gospel in East Texas, I accepted the call. To enable me to do the work I was forced to borrow ten dollars to make the trip. I reached the place in due time to begin the meeting on Wednesday night. And after spending the ten days, the ten dollars, preaching the gospel as hard as ever in life, with good crowds from the beginning, and several said it was the best preaching they ever heard, the meeting came to a close at the water with three baptized and one restored.

Now the good old sister said she believed the Lord would hold the preachers responsible for the neglect of preaching the gospel in East Texas. As I said, I never gave it much thought, but when the brethren paid me for my work, which was seven dollars, and when I thought of the ten dollars I had borrowed, with other expenses and my family at home, it was then that I gave it a thought.

The Lord would hold me responsible for neglect, but not for neglecting to preach to such a bunch, but the neglecting of my family. Hear what Paul said about the matter:

"But if any provide not for his own, and especially for those of his house, he hath denied the faith and is worse than an infidel." (1 Tim. 5:8.) Was I providing for my family? See Cor. 12:14.

Hear Paul again: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor. 9:14). What kind of a living would a man get out of such support?

Hear what the Lord has to say: "The laborer is worthy of his hire" (Luke 10:7). Hear what James says: "Show your faith by your works"

for the Lord in the villages. One is at Burkacheola, supported by the Church of Christ at Memphis. One is stationed at Khammameth, for whose support I depend on the Lord. The other helper is at Siskonda, who needs support very badly.

I am trusting on the Lord for the support of His servants.

The servants of the Lord and the Christians are sending their greetings.

With Christian greetings, your brother in His service.

M. VANDANAM.

23rd July 1926.

Dear Brother in Christ:

Whole of this week I could not go out for preaching the gospel on account of the Mohammedan festival, called Moharram. The people seem to be just wanting drink, dance and fight during the twelve days the festival lasts. There is so much of blood shed at Calcutta during this week on account of this festival. It is something like the devil dance. In most of the villages no Christian can be heard of. There is much need of the gospel preaching and seeking out souls to bring them to the Lord. We are doing all that we can to spread the pure gospel in the dark land where there are so many gods and goddesses and castes. In some villages the Lord is blessing the work. We want your prayers and support to back us up.

Brother, kindly enlighten me on the following question. Some Christians converted to Christ—and baptized according to Acts 2:38, by Brother E. J. Jelley, one of our pioneer missionaries to India, were rebaptized by Brother George K. Desha, who was sent out as a missionary by Don Carlos Janes of Louisville, Ky. Is it proper? Please ask the question, Apostolic Way and the Pacific Christian and send me your opinion on it. With greeting in the Lord.

Your brother in Him,
M. VANDANAM.

Cowan-Sommer discussion
Sullivan, Ind., November 9.
Big crowds expected. The
discussion to be taken down
and published.

(James 2:18). "God loves a cheerful giver" (2 Cor. 9:7).

I submit this to the readers for them to decide whether the sister was right or not.

J. D. TIPTON.

Announcements

Homer L. King, 309 Platinum Ave., Deming, N. M.—Am to begin a meeting at Baton Rouge, La., November 27, to continue over two Lord's days. Brethren in reach are invited to attend.

Geo. J. P. Masser, Abilene, Texas.—Would like to arrange for some meeting for next summer. Any church wishing my services may write me. For reference you may write J. B. Cranfill, Abilene, Texas, and J. H. Stewart, 749 Willow Street, Abilene, Texas.

Reports

D. J. Whitten, Gunter, Texas.—Closed good meeting near Huntsville, Ark., October 10, two baptized and two restored.

C. F. Reese, Somerton, Arizona.—I have conducted successful meetings at the following places: Melrose, New Mexico, left a church of twenty members. Mountain View, Oklahoma, this is where S. A. Elkins and I had a debate on the Sunday school question. Victor Hill, thirteen miles from Shawnee, Okla., baptized three. Golden, Oklahoma, baptized seven, including five Baptists. Blue Grove, Texas, where Brother Cowan and Tant had a debate on the Sunday school question, left a true Church of Christ there of twenty-five or thirty members.

Brother J. N. Cowan has closed Dodson Avenue Church of Christ meeting; three restorations and seven baptisms. The first part of the meeting was disturbed by rain, but the interest grew from the beginning. Brother Cowan opened a question-box, and many nights spent half of his time answering questions. One night a Holiness preacher asked a question about duties of a private nature, but this was soon made clear to the audience. This congregation is stronger than it has ever been. The whole congregation admires Brother Cowan for his Christian character, and love him for his work's sake.

The Sunday school people had an opportunity to debate while Brother Cowan was in the city, and finally were offered to borrow their preacher or lend them ours, to talk along the line of differences, but they refused to hold a discussion, and after Brother Cowan was out of the city, we received a letter from them, stating that they were not in a position to accept our offer, which closes the matter so far as we know.

W. C. WILLIAMS,
JOHN STOVER,
Fort Smith, Ark. Elders.

A Set Way

"We are willing to teach the Bible in classes or on the lecture plan, which ever is the best on the occasion, for the Bible has not given any set way to study it as far as the classes and lectures are concerned."—E. M. Borden, in Firm Foundation, June 8, 1926.

If the Bible has not given us any "set way to study" or teach it, why did Paul send Timothy to Corinth that he might remind them of his methods of teaching the faith of Christ Jesus? You had as well say the Bible has not given us any "set way" to baptize; and if the Bible has not given us any set way to teach, or baptize, then the Bible is not a "set way" book.—Is not an exclusive book. Brother Borden should have read 1 Cor. 4:17 in the following translations, before he made that statement:

"For this cause have I sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach every where in every church."—A. V.

... "he will remind you of my methods of teaching the faith of Christ Jesus—methods which I follow everywhere in every church."—20th C. V.

Well, you might say, what was Paul's method of teaching? Let Paul tell us: "I am ready to preach the gospel to you that are at Rome also." Rom. 1:15.

"If therefore the whole church be come together, into one place," 1 Cor. 14:23.

"For ye may all prophesy one by one, that all may learn, and may be comforted."—V. 31.

As for my part, Bro. Borden, I will not go "beyond that which is written."—I will try to "Keep to that which is written." 1 Cor. 4:6, A. V. Also 20th C. V.

When Bro. Borden divides the assembly into classes, he is not "keeping to what is written," nor is he "keeping to what is written" when he places women teachers over such classes. If he so does, let him come up with the "goods." Show us.

W. H. REYNOLDS,
Kinston, Ala.

Preacher Wanted

Dear Brother Duckworth

Just a few lines to let you know the condition of the church in this part of Alabama. There are about eleven loyal disciples here who live from three to fifteen miles apart, who gather together on the first day of the week to break bread at some brother's home that is convenient for all. This is a great mission field. I wish some preaching brother, who is willing to content himself to preach and practice just what we find written in the New Testament, would locate in this part of Alabama. This is a good farming country, and the few brethren here, though poor in this world's goods, would do their best to support him. I believe the

right man could do much good for the cause of Christ here.

I am enclosing money order for ten dollars, which the church here has contributed to your personal support. We realize the great work you are doing, and that much good is being accomplished through The Apostolic Way. Pray for us.

Y. O. MOORE,
Route 3, Tallassee, Ala.

Comment

We appreciate the fellowship of these good brethren in Alabama, and we appreciate even more their expressed desire to do something for the cause of Christ in that field. We have a number of preachers in Texas, who could do a good work in Alabama, if they have a mind to go there, and are willing to preach the gospel of Jesus Christ with one hand, while they labor to supplement their support with the other. I want to say to such preachers, especially young preachers, go East, go East. The greatest opportunity, the most fruitful field in the point of souls, is to be found in the East. Hardships will have to be endured, and sacrifices made, but the harvest is white, reapers are few, and he who goes, and follows the Book will be rewarded with the gathering of much grain. Preachers who are willing to go East, if you will write me, intimating the part of the field to which you would like to go I can put you in touch with some brethren. Again, let me say, young preachers, go East.

R. F. DUCKWORTH.

Isn't It Funny?

How a brother will yell loud and strong how that it is a sin, for a woman to wear that which pertaineth unto a man and cite Deut. 22—and fail to see in the same passage that it is wrong to wear a mixed garment, such as woolen and linen, and the chances are ten to one, that while the brother is writing or preaching, he is wearing a cotton shirt and woolen trousers.

It Sure Is Funny!

Again one says a woman's hair is her glory and if she cuts off her hair she loses her glory. But in the same passage it says the woman is the man's glory; therefore, if a man hasn't a woman he hasn't any glory. Now we may look for all the old maids to come forward and use this with telling effect.

And That Sure Will Be Funny!

Then again they say a woman's hair is given to her as a covering but in the same passage it says it is given to her for a veil and if she doesn't use it as a veil, she might as well be shorn. So next Lord's day we may look for all the long-haired sisters to come into the meeting house with their hair hanging down in front of their faces.

And That Sure Will Be Funny!

And again they have sure fixed the old negro sister. Her hair is kinky and just won't grow long; so she can't pray to God, and she can't go to heaven because her hair is short. I guess that is the reason some say

a negro hasn't any soul. She can't pray because her head isn't covered, and she can't be saved because she has short hair.

That Sure Is Funny!

Maybe when the brethren get through nibbling at the question, I may write an article dealing with this matter.

AND THAT SURE WILL BE FUNNY!!

R. O. CONNER.

P. S.—No, Sister Conner hasn't bobbed her hair.—R. O. C.

A Private Letter

Dear Brother Duckworth:

Please accept our sincere thanks for the \$10.00 check. Please note in The Apostolic Way, our thanks to the donor (Brother E. C. Clement). I have not been very well. Glad you are better. I would get better if Marie could be with me. I do not eat much for breakfast, and she does not have time to cook dinner. My eating all I can is what will help me. You can see how my recovery is hampered, all because Marie has to be away from home, and me. We have supper, but that late in the day my throat is so sore I can not eat. So you see how things are against me. If we had an income of \$50.00 per month Marie could stay with me, and I know it would mean much to my recovery. But no relief in sight. If fifty of the brethren would give \$1.00 per month, it would mean much to me. If they only could understand our needs they would respond.

I hope to spend next summer on the plains in Texas. I think I did better there than any other place.

Remember us in love to all the brethren. I would like to hear the Cowan-Sommer debate.

Kindest regards to you and Sister Duckworth.

J. E. McVEY.

A Few Suggestions

A thinker, who thinks his thinker thinks properly, sometimes needs a thinker to examine his thinker and apply what he thinks will fix the thinking of the other thinker's thinker.

A writer has the right to write if he wants to write, if he writes right.

Sometimes hearers decline to hear what they should hear, but insist that others hear what they themselves refuse to hear. In the final day such a hearer will not likely hear what he wants to hear.

A publisher, publishing a publication without funds to publish said publication, often finds himself unable to publish just what the publisher would like to publish. Some writers seem to think that publishers should publish what they want published, in the publication, without trying to help the publisher to raise the

funds with which to publish the publication.

A giver who gives to a paper without demanding or requesting that he be given, as the giver of the gift, some special rights, is a giver whose gift is appreciated by all givers who give freely to any given cause. The Lord appreciates a giver who gives freely, and will give a gift the giver is entitled to have given him.

The activity of an actor in an active drama can not compare with the activity of an active Christian, who acts with such activity as to cause others to become more active, and such an actor should have the active commendation of all lovers of active Christian activity.

Men who are not men can not expect men who are men to admire them as men. Men can be men when they make the effort necessary to enable men to become men. Some men are not men because unwilling to do the things that make men of men.

R. F. DUCKWORTH.

Who Are Children?

Dear Brother Duckworth:

I noticed an article in The Apostolic Way of July, in which you asked the readers of the paper to send in names of preachers who are advocating the Sunday school system. I am glad to know there are folks in this land, who are taking the same stand as I. I have been searching the book we call the Holy Bible for something that pertains to a Sunday school, but have failed so far. I find where the women are to keep silence in the churches, they are told to teach privately, but I have not found where they are told to teach publicly. I also find where they are to learn of their husbands at home. I do not find where we are to take the little children to the society they call a Sunday school to teach them.

We have folks who are teaching that the Sunday school is a church ordinance. Will some of the Sunday school bunch show me by "a thus saith the Lord" that it is a church ordinance? I am "sorta" thinking they can not give a Scriptural answer to this question. In most of the places we find in the New Testament where it speaks of children, it means the children who are born into God's family, not children of the flesh, but we have leaders of congregations teaching folks that where the book, we call the Bible, is talking about children it is our fleshly children altogether.

I am sending you the names of persons who are preaching or teaching the Sunday school work.

I think The Apostolic Way a fine paper, wish there were more people in this community, and other places, would get interested and subscribe for this wonderful paper. I believe the folks who publish this paper are out for no other purpose, only to know the truth.

ESTILL LUTTRELL.

Johnson-Heal Debate

This debate was conducted by Alva Johnson, of the Church of Christ, and H. Heal, of the International Bible Student's Association, in Deming, New Mexico. It began October 6, and continued four days, one session each evening. The propositions discussed were the establishment of the kingdom, and nature of man. The debate was a one-sided affair; first because Brother Johnson had the truth on his side, and second because he was far superior to Mr. Heal in Biblical knowledge and in ability otherwise. I need not tell you, who know Brother Johnson, of his power as a debater. He really did not have an opportunity to demonstrate his full power as a debater with Mr. Heal as Mr. Heal could not represent his own doctrine fairly, however his brethren, who knew him, represented him as a strong man, able to defend their cause.

Brother Johnson followed the debate with a meeting, but was forced to close prematurely on account of his wife's poor health. This we regretted very much, as there were some who seemed very much interested. The brethren were well pleased with Brother Johnson's efforts.

HOMER L. KING,
Deming, New Mexico.

Brother Trapp

I am asking for help for old Brother J. C. Trapp. He has been a faithful servant of the Lord, and has been doing mission work without much help, and now he is down and will pass away without an operation, and he hasn't got the price. I will do all I can for him here. All will be acknowledged by Sister Trapp. He needs help and needs it now; he is worthy, has been preaching the pure gospel for thirty-five years. Send all contributions to Sister J. C. Trapp, Livingston, Texas.

F. M. LEWIS.

Brethren acquainted with Brother Trapp should meet his needs. It is hard for a man to spend his life preaching the gospel and then be neglected when he is old, and brethren who are acquainted with a preacher, who has been faithful to the Word of the Lord, and are able to minister to his needs, should not hesitate to do so.—Publisher.

Wanted

Beginning about January 1, 1927, I would like to locate with some good brother for one year, at which time I wish to prepare to preach the gospel of our dear Lord and Saviour. I am very poor in this world's goods, and I will be compelled to work to pay for my board and incidental expenses during that period.

I am a young man, 22 years of age, and am willing to work, would be glad to work four hours per day, at some common labor, for my board and enough money to pay expenses.

Would be glad to hear from some brother, who can thus employ me, and aid me in preparing to preach the gospel of Christ. I can furnish reference, regarding my character as a Christian, and as a citizen.

ERNEST KUYKENDALL,
Lindsay, Okla.

Details

Details, "To relate in particular, particularize, to appoint for a particular service, a minute portion; a narrative of minute points, to cut into parcels." Each item or condition in the plan of salvation to the alien, and the "all things" to be observed by Christians is a detail (minute part) of the plan. Teaching the truth about all is to discuss the whole in detail. Each one is true as a part, as all of them combined are true as a whole. It is a little hard to understand just what the modern "detailers" mean by objecting to one "going into details," and contending for the whole truth about every thing. If they have reference to the contingencies that arise under the varied circumstances that obtain at different places where the gospel is preached, they are beating the air.

If they refer to the things that are revealed that must obtain under all circumstances they are fighting the truth, and all lovers of the truth should beware of them. It is certainly hard to understand just what some mean to be and do. They are all the time complaining about some contending for every detail, like we could have the whole without some of the details (minute parts). Shame on the man! that will indulge himself in such, seeking to intimidate the preaching of the whole truth, and prejudice the brethren against a preacher, who will dare to declare the whole counsel of God.

W. G. TUCKER.

Information Wanted

We have had many letters this year from brethren who were preparing to move, or visit in, or pass through certain sections of the country, making inquiry for the location of congregations.

For two or three years we have been trying to get the names and addresses of two or three leaders in each of the congregations of the Church of Christ, who are opposed to the institution commonly called Sunday school, namely, that institution that divides an assembly into classes and have women teach part, or all, of such classes.

Some of the persons writing us for locations of congregations were persons we had asked to give us information concerning the congregation where they worshipped, but they saw no need of our having such information until they wanted some information about the church in some other section of the country.

We want to know the name of the congregation, and county in which it is located, the town in which it is lo-

cated, if in town, if not, the distance from the nearest railroad station, and it will only take a few minutes for the leaders in each congregation to give us this information. Please attend to it at once. In a few months brethren will begin to move, and want to know about congregations in different parts of the country. We would like to be able to furnish them that information, and who to write to.

Preachers can help in this matter by calling attention to it, or sending in the information themselves.

R. F. DUCKWORTH.

Mistaken, I Trust

A brother who spends most of his time in mission meetings, or rebuilding dead congregations, writes me a long letter, in which he states

"You surely have a tough time of it. They all must be a poverty-stricken set of brethren who are letting on to support The Way and the things for which it stands, or you would have funds a plenty, for all purposes. I know a few of your kind and about all they do is to kick at the ones who are trying to do things. They say: 'Bring up your children in the nurture and admonition of the Lord,' but do not do it themselves, yet kick like mules if others make arrangements to teach them. You need not be surprised if your brethren let you starve to death physically, just as they let others starve to death spiritually.

Your kind say, and do not. They are worthless and will let you die from starvation, and will let your paper die, too. If they are honest and have any means, they will support you and the paper. But you will see that very few of them will, by their support, financially, prove their honesty and sincerity in the matter. I venture they spend enough for tobacco, joy riding and other useless things to more than support The Way and you. Pretending to be so loyal and spiritual and then let their paper and publisher starve out! Pshaw! Your brethren will not support you. They are a dead set. That is what most of our opponents think and say about us. A little truth about it, too."

The good things I have heard of this brother and his ability, as well as my correspondence with him, makes me appreciate deeply the sacrifice he makes for Christ. In this letter he says: "That is what most of our opponents think and say about us. A little truth about it, too."

We have some brethren who are standing by us nobly, and I trust that enough of them will continue to do so to enable us to push the work forward with more and more vim.

R. F. DUCKWORTH.

A "Quarrelsome" Paper

Hopkins, Mo., Aug. 17, 1926.
The Apostolic Way,
Dallas, Texas.
Dear Sirs:

A copy of "The Apostolic Way" fell into my hands and I read it with much interest. I believe it is the "quarrelsome" paper that I ever saw, not excepting the "Gospel Advocate" nor "The Apostolic Review." If I had not read my Bible first I would surely have thought that the great commission said: "Take your stand in Texas and fuss at the 'Sunday school hobby riders' and call them cowards and other ugly names, and, lo, you don't need me, for you are abundantly able to maintain your side of the fuss unto the end of the world."

Now really wasn't there a gospel before there was any hobby riders? And aren't there still people who don't know anything about hobbies? If so, I would suggest that you devote at least the front page and the back page of your paper to that gospel for those people. Then they could get your paper, read the outside and not have to open it, while us hobby riders could enjoy the fun of opening it and seeing how the big quarrel came out, and incidentally we would see what loyal braves you fellows are.

What do you say? Isn't this a good idea? Then the fun of the fuss could go on and a little good be done, too.

Yours in the hope of some gospel for the man who has not as yet got on a hobby and the fun of riding for the rest.

EARL C. SMITH.

Comment

"Yes, we could preach the gospel and let everybody alone," but such a gospel would not reach anybody, help anybody or save anybody.

The devil never did like fussers and fighters, especially when such fussers and fighters were after his bunch. The Lord Jesus Christ began his ministry with a fight, and gave His life, a ransom for the world because He was a fighter, and because He fought His own brethren. He told the apostles they would be hated by the hobby riding lovers of this world, but, Brother Smith, we are going to fight the ungodly, unholly, human institution, the "Sunday school," "Bible school," "Bible study," regardless of what you call it.

We are too much in love with the truth of Jesus Christ to allow a lot of brethren to slobber all over it with their soft words and fair speeches, without trying to rub off the slobbers, and in unmistakable terms condemn the slobbers.

We expect to be abused, misrepresented, falsely accused, sneered at, but we are not expecting to be put to death as was the Lord Jesus Christ and the majority of His apostles. So why should we let up in our condemnation of the ungodly and their ungodly practice?

R. F. DUCKWORTH.

A Personal Letter

Dear Brother Duckworth:

Enclosed find an article written on a line of thought that I believe we ought to think about. Look it over, and if you can use it to an advantage, do so, if not throw it in the waste basket. I will not feel one bit offended if I never see it in The Way, for I know there are many, many better writers than myself, and I am interested in our good paper, and have the utmost confidence in you, and believe you will put just such matter in the paper as you think best. That is just what I want you to do. So if there are better articles than mine, let us have them. Let us have the very best in The Apostolic Way. We have had so far, let us continue.

May God bless you, Brother and Sister Duckworth, in the great work you are doing.

I will continue to get all the subscribers to The Way I can.

Your humble brother in Christ,
SAM L. SHULTZ,
Lexington, Okla.

Brother Shultz had no thought of my publishing the foregoing letter, but some of our writers are not so considerate of the welfare and good work of the paper. They want their articles printed because they have already decided that it is the best article sent to this office, and when we do not print it the writer decides that "the paper has gone Digressive", "surrendering to the opposition", "following the same tactics of the Firm Foundation", and he further advises us that he can no longer take subscriptions for the paper. Why? Because it does not follow exactly his line, and publish exactly what he thinks should be published.

When Brother Teurman was publishing The Apostolic Way he often published articles that I thought would have been better left out; he sometimes left out my articles, and I remember on one occasion he left out an article that above all others I wanted published. What did I do about it? I did like Brother Shultz, I went right on working for the paper, and never felt one bit hurt at Brother Teurman. He knew that I knew that he had an opportunity to see many things I did not have the opportunity to see, and to observe many points of the work in different sections of the country, which was not possible for me to see, not being in the office.

I am glad that a majority of the writers to The Apostolic Way have the same spirit and feeling as manifest by Brother Shultz. We now have much material that I have approved for publication that may never appear for lack of space. We have some splendid articles that have been in the office for months. I have enough copy of my own, and articles upon which I have commented to fill two or three papers, some of it will never be published, not because I have decided it was not good, but for lack of

space. I wish we could publish a sixteen page paper twice a month, and we could, if every preacher and leader, believing in the paper would pull off his coat and go after subscriptions and donations for the paper.

I have not, I would not, give preference to articles just because of financial assistance, but it seems to me that every one could see that the more financial assistance I have the more space can I provide for publishing their articles.

As a whole, we have a splendid body of men backing The Apostolic Way, and we want to augment our ranks by getting others to get behind the paper with more vim, for surely it is a thorn in the sides of those who persist in following and defending error.

R. F. DUCKWORTH.

Sounding Out the Word

Dear Brother Duckworth:

Will you consent to let me in a moment, that I may make a suggestion to the noble band of Apostolic Way readers? To the brethren in Christ, who love and appreciate the dear old Apostolic Way, and indorse the fight it is making for primitive Christianity, and to those only, shall my plea be.

Brother Duckworth is worthy of our highest esteem, because of the noble work he is doing (1 Thess. 5:13). Then Paul says to us, of such: "Esteem them very highly in love for the work's sake." Now the love referred to by Paul is: "love in deed", not in word or tongue (1 John 3:18). This is self-evident, for all know that if we say: "Be ye warned and filled; not withstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16).

Brother Duckworth is not begging I have not seen anything from his pen that indicates such. I am writing this of my own accord, because of our negligence along this line in the past. I have yet to see the first report where the brethren in Christ have taken upon themselves this liberty of sending in of their means as a supply for his needs and for the support of his family. Dear brother, would such a step be Scriptural? If no, then we are safe this far, for we certainly have not practiced such. If yes, then we are found wanting. We read: "Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea". (Acts 11:29.) Paul indorsed such an act, for the bounty was carried to the elders by Barnabas and Saul. Paul highly commended the Philippians for sending again and again to his necessity, even in Thessalonica; not because Paul desired a gift, but he desired "fruit that may abound to your account (Phil. 4:15, 17). With them it seemed to be voluntary; they had the cause at heart. Paul made mention of the same at Corinth, and seemed to rejoice in the deed (2 Cor. 11:8, 9). Please read Romans 12:13.

"distributing," says Paul, "to the necessity of saints". Brother Duckworth is in need of our help in the great work he is doing, in publishing The Apostolic Way, that is giving light to many who are walking in darkness. Read 1 Cor. 9:7-14.

Brother Duckworth was free to act as he wished in the matter (1 Cor. 9:19), and with no selfish view, I am certain, took upon himself the great responsibility of sounding out the truth, through the columns of The Apostolic Way, "rather than enjoy the pleasures of sin for a season". Brethren, shall we awake and go to his rescue? Or shall we sleep on? Here is the suggestion I wish to make to one and all, let each of us determine, yes, determine, within ourselves that we will send, at least, one dollar, and more if we wish, as a support for Brother Duckworth and family, and to be used as he sees fit, not because I, or some other man, suggested it, but simply because such an act meets the approval of God, and we dare not deny it. Let us not doubt each other in this, but with a strong confidence in each other forward our gift in time to reach him by November

15. Paul says: "For our sakes" (which includes Duckworth, as well, no doubt) 1 Cor. 9:9, 10. Read the above Scriptures and view the situation as it is. A man of Brother Duckworth's ability, who volunteered to give his time to the cause we love, with no compulsory obligation from him save that he trust our willingness to share in this our duty, and be a party in the great work of fighting sin in every form. I say, can we neglect this duty, or find an excuse sufficiently strong to clear our guilt and soothe our conscience? He needs our co-operation in the work, it is not right that he bear the burden alone (Gal. 6:2). This small effort on our part would mean much to him, and the cause of Christ, and nobody would be hurt. When you finish reading this copy of The Apostolic Way, will you read this again? Think seriously, act promptly, and without delay send to him as you purpose in your heart. I confidently believe you will, but must wait the answer. May it be yes.

Lovingly,

R. LEE CASE,
Rt. 2, Carpenter, Miss.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price \$1.50.

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By Doctors George Campbell, James Macknight and Philip Doddridge, with prefaces, various emendations and an appendix. By Alexander Campbell. Sixteenth edition. Price \$2.00.

The Apostolic Way

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

CHURCH OF CHRIST

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Year Dallas, Texas, November 15, 1926

Vol. XIII No. 8

OUR TEACHING SERVICE

Having disposed of the negative aspect of the subject under consideration, showing the entire lack of scriptural authority for modern methods that have crept into the church's teaching service and the unreasonable and illogical character of the arguments by which some have endeavored to defend them, I now deem it not only proper, but incumbent upon me to set forth the teaching of God's word along this line.

In the twelfth chapter of the first Corinthian letter, Paul discourses on spiritual gifts (miraculous powers) and begins by saying "Now concerning spiritual gifts, brethren, I would not have you ignorant." This entire chapter is devoted to that subject and was, of course necessary because at that time there were many who had acquired these gifts through the laying on of the apostles' hands. These were necessary for the confirmation of the message delivered and as proof of the divine origin of the gospel. Some, however, were inclined to rate these miraculous powers too highly as the one great thing to be desired and just about all that was needed for acceptable service in the gospel work.

The last verse of that chapter reads thus: "But covet earnestly the best gifts: and yet show I unto you a more excellent way." He then breaks off the continuity of his instructions to give, in the thirteenth chapter, in parenthesis as it were, that beautiful monologue on love. Now, love is not a "way" in any sense of the word; it is a principle; a motivating power; a sustaining influence in travelling a way, but it cannot, by any conceivable meth-

od of reasoning be called a way. Love is the power that drives home the precious truths of the gospel; it inspires us to unselfishness and sacrifice in our endeavors to save souls; it sustains us under the stress of trials and persecutions; it "never faileth." Paul, one of the most logical writers of all time, starts out by eulogizing love as the essential principle that must animate those who would walk in the "more excellent way." Therefore, the apostle pauses to dilate

may prophesy." This shows plainly, even to the illiterate, that Paul is starting again where he left off for his dissertation on love and is starting to unveil the more excellent way. Many false teachers and illogical writers and speakers have asserted that this fourteenth chapter is intended only for the instruction of those having spiritual gifts and therefore does not apply to us of today. The very opposite is the truth of the matter.

"Desire spiritual gifts, but

miraculous powers Paul's language forbids any such interpretation and lest there might remain any doubt concerning this, the apostle himself defines the word in the sense he intended it to be understood, saying in the third verse, "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." This settles the matter beyond all controversy. Any one speaking to the church for edification, exhortation or comfort, is a prophet in the sense Paul used the word, and knowing that this can be done and is continually done by those who have no miraculous gifts, we are left without any excuse for misunderstanding why the word prophesy is used as the antithesis of "spiritual gifts." A great many who desire to evade the teaching of the scriptures in order to defend some unscriptural institution have sought as earnestly to eliminate the fourteenth chapter of first Corinthians as Esau sought place for repentance and their efforts have been equally unavailing.

In the very opening of his letter, the apostle anticipates any doubt as to the universality of application of this letter to every church of Christ, not only during the apostolic age, but for all time and in every place on the habitable globe. Note well the emphatic and detailed character of his language. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Christ Jesus our Lord, both theirs and ours." The significance of this language cannot

(Continued on page 2)

PUBLISH TROTT'S REVIEW OF SEWELL TRACT

"I will give \$5.00 to have Dr. Trott's review of Sewell's tract put in tract form—the quicker the better."

OSCAR R. RASCO.

Thornton, Texas.

Good, that is the very thing we are wanting to do. Brethren should see to it that, at least, 10,000 of these tracts are distributed among members of the Church of Christ. What do you say, brethren? Shall we publish 10,000 of them? We are expecting Brother Trott to write a few more articles, setting forth the position we are contending for, as the Lord's plan of teaching. These articles will be included in the tract, or book.—Publisher.

upon the wonderful qualities of love, the actuating principle of the "more excellent way" before revealing the way itself.

The careful reader will have noticed that the fourteenth chapter begins with almost an exact repetition of the last verse in the twelfth chapter. The latter reads "But covet earnestly the best gifts: and yet I shew unto you a more excellent way," and the fourteenth chapter begins, "Follow after charity and desire spiritual gifts, but rather that ye

rather that ye may prophesy." Why "rather", beyond all doubt because they should prefer to walk in a more excellent way than in one less excellent, to wit, the exercise of miraculous powers. But does not "prophesy" indicate the use of just such power? It might, if the context did not specifically forbid, because, the revealing of future events is undoubtedly one of the meanings of that word, but by placing the word prophesy in direct contrast with the employment of

Foolish Questions

Dear Trott:

I see you have called my questions "foolish questions." You should know that foolish questions might come from a foolish person. I am rather surprised that an intelligent person would deal with foolish questions coming from a foolish person. "Foolish and unlearned questions avoid, knowing that they gender strife." Paul. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." "In meekness instructing those that oppose themselves, instructor of the foolish, a teacher of babes." "The foolish shall not stand in thy sight."

I flatly deny your answer in general. Paul has never condemned the method of teaching, but he has condemned the thing being taught. Now get busy and act the part of a Christian and show The Way readers where Paul condemned the method of teaching, as long as one teaches the correct things, found in the Bible.

In your second answer I shall say "amen." "If any one obeys the gospel, will he be saved, even if an infidel teaches it, and his teacher would be lost, not because he taught the Bible truth, but because he himself did not regard that truth." This is true of any person, even yourself, or any other person. You have admitted that if the lady teacher teaches the Bible truth that she would not be lost for doing so, but because she did not obey the Bible which she had taught, she would be lost just like the infidel, NOT BECAUSE SHE TAUGHT THE BIBLE TRUTH. Amen.

In your third I shall say "amen." She might be lost not because of teaching the truth, but because she refused to obey the restrictions laid down or upon her by the Bible or Word of God. "Amen" again. You are doing just fine, doctor. She stands under the same restriction as any other person who does not obey the restriction found in the Book, NOT FOR TEACHING THE TRUTH. That is just what I wanted to know, so you have rendered a fine decision under this question, doctor. I believe it as you have given it.

In your fourth, I shall say "amen." "Women are commanded to do all things except those which she is debarred from by special commands given them." Brother Trott, you are trotting along nicely. You have placed her under the restrictions the same that you have upon yourself. You have already said that she would not be condemned for teaching the Bible, or the Word, but because she failed to obey the restrictions placed upon her, or you either, or any other person.

Your fifth answer is rather curious. "No, the New Testament teaches no such things, nor have you attempted to show that it does." Well, doctor, what a funny fellow you are. I was not trying to prove it by asking you a question about it. I wanted you to show that it does not. Neither have you proved your statement that they have not the same equal rights. Get busy and prove it to the readers of

CHRISTIAN ACTIVITY

Should we attend the other fellow's meetings? If so, for what purpose? I had heard many answers, none appealed to me as conclusive, so I decided to see if I could learn anything about the matter from God's Word.

At the age of twelve, Christ was discussing, in the temple, with doctors of the law, and when asked why he stayed behind, He replied: "I must be about my Father's business" (Luke 2:49). We find him teaching in the synagogue of the Jews, to an unfriendly audience (Matt. 12:9-12). Time and again He went to meetings, not called by or for Him, conducted by people who taught contrary to the truth. In His own country "He taught them in their synagogue", and the people were offended in Him (Matt. 13:54-56). Thus it seems our Lord talked or discoursed publicly, talked or argued in the meeting places of others, going to such places for that purpose.

He went to a feast, preached, some of the people desired to kill Him, because He condemned their religion (John, 7th chapter). We find Christ preaching to crowds that gathered in temples and other places to hear Him. We are leaving off all but the last example, teaching only those who come to us. Should we not go to the meetings of others and teach them the truth, even if they desire to kill us, as they did our Master?

The apostles followed Christ's example, going to the meetings of others, seeking or making opportunities to teach, for this they were beaten, put in prison, put to death, but their persecution did not deter them. When they were arrested they submitted in meekness, but as soon as released they went right back to preaching the Word in the synagogues and other places, where the people were assembled.

Have we men who have the courage to be arrested, beaten, put in prison, or even to die for Christ? I believe we have. Then why are they not following the apostolic example? There can be but one answer, we have become traditized by the religious customs of the day. We are satisfied when we have preached to the few who come to our place of meeting, even these we handle with exceptional care, lest they, too, cease to come.

I am persuaded that the simplicity of the gospel of Jesus Christ has as much drawing power as ever, when in its presentation and advocacy, we leave the lanes and worn out paths of religious stupidity and walk out upon the highway of earnest zeal, refusing to be obstructed by the social regulations and prescribed bounds of religious activity made by custom.

R. F. DUCKWORTH.

The Way, that they have not an equal right with the men, that when Christ, the head of the church, which is composed of both men and women, that when that Head speaks to the church, it speaks to all alike. Now prove that He does not. If the church, which is composed of both men and women, constitute the Lamb's wife, and when Christ, the head of that wife, the church, speaks to His wife, the church, state whether He speaks to His wife (which is composed of men and women) alike, also tells us what part of that wife, church, the women make and what part of that wife, the church, the men make.

Thanking you for your answers to my FOOLISH QUESTIONS. Please finish the rest of my foolish questions for the readers of The Way.

Your brother in the one hope,
J. W. LITTLEJOHN.
Jasonville, Ind.

Reply

Desiring to be absolutely fair to all, my opponents included, I give the above sarcastic letter to our readers in full for what it may be worth and append this very brief reply. In his admonition concerning foolish questions Paul is referring to the asking and not to the answering of them and Brother Littlejohn is the one who needed to observe it. Jesus and His apostles answered many foolish questions. Foolish questions, such as Brother Littlejohn asked need to be answered in order to prevent them from engendering strife, but those who ask them have violated the command of the apostle, and none of them ever taught us not to answer them when asked. Brother Littlejohn says, "I flatly deny your answer," but unfortunately for him a flat denial, without proof is worthless and he fails to give any proof. That wrong methods are as emphatically condemned as

wrong teaching is easily provable by both Old and New Testament. The case of Nadab and Abihu (Lev. 10); the failure of the apostles to observe the proper method in casting out devils (Matt. 17:21); Paul's admonition, already quoted, (Phil. 4:9) in which he commands that we do what we have "seen" in him, (and we cannot "see" teaching but can only see methods) all confirm my contention beyond the shadow of a doubt and in 1 Cor. 11:27 the adverb unworthily can denote nothing but the manner in which the Lord's Supper is to be taken. The child who could not recognize the fact that, the church being composed of old men and young, masters and servants, men and women, and different instructions being given to each different class in the letters to the churches as a whole, shows that there are some restrictions placed upon one class that do not apply to the others, would be accounted mentally deficient.

G. A. TROTT.

Our Teaching Service

(Continued from page 1)
escape the careful reader; it differs from the salutation of every other letter from the apostle's pen and emphasizes beyond all cavil that every part of this letter is addressed to the entire family of God, in every place and in every age. He gives added emphasis to this fourteenth chapter in the thirty-seventh verse, seemingly with the thought in view that a time might come when some might seek to show that this chapter was addressed only to the church at Corinth and conveyed instructions for it and for that

era alone. Note how he puts the seal of Christ's authority upon the things here recorded. "If any man think himself to be a prophet, let him acknowledge that the things I write unto you are the commandments of the Lord." The commandments of the Lord to whom? "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." Taking all these things into consideration, we can come to no other conclusion than that whatever commands we find given to the church in the letter we are discussing has the binding force of a direct command from our Lord to every church in existence to-day and in our future articles on the teaching service of the church of Christ we shall bear this constantly and reverently in mind.

G. A. TROTT.

Appreciates The Apostolic Way

Dear Brother Duckworth:

To-day I received the second copy of The Apostolic Way, and will say if I never get another copy. I am well paid for the \$1.50 sent you for one year's subscription. The article written by Brother G. A. Trott, on the first page, is well worth the price of the paper alone, besides the other good articles written by God fearing men.

It sure does my soul good to know that there are men away out in Texas still fighting for the true gospel of Christ. Here in West Virginia we are fought on every side, even the so called true Church of Christ has gone digressive. Brother Moore is running an open shop on the Sunday school question, and women teachers, and I was compelled to move my membership to Mallory Chapel, which is very inconvenient for me to attend, but it is better to suffer a little than to go with the crowd.

I have been taking the Christian Leader for some time, but was compelled to tell them that they had gone digressive. May God help us to go forward and fight as did the Apostle Paul (the good fight). May the time soon come when there will be a united people on the Sunday school and women teacher question.

My prayer is for you and the success of the paper. If I can be of any assistance to you, do not neglect writing.

Your brother in the faith,
C. H. WILLIAMS,
Box 330, Charleston, W. Va.

The Work in India

The following came in reply to an inquiry made in August. I sent one of my leaflets on "Sunday School, Why, Why Not?" Also a clipping from Gunter College Catalogue:

Pilcher's Compound,
Secunderabad (Deccan).

16th September, 1926.

Dear Brother in Christ:

Your kind letter and leaflets to hand. Thank you for the same. I read them with much interest as they express the same views we hold. Whatever is not according to the New Testament faith we discard.

We have had no Sunday schools in our work and we do not believe in them. We do not believe in instrumental music in the worship and we have none. Songs of praises to the Lord should come from the heart of hearts and must be sung with spirit. The New Testament is our authority. We do not allow women to take part in public teaching of the church and we never use human literature as a basis of study.

1 Cor. 14:34; 2 Cor. 2:17; 2 Peter 3:16; Rev. 22:18.

We know that more evil than good is done by the so-called missionary societies, Sunday schools, etc., of the other sectarian churches in the big town in India by dividing the Christ and His church with their literature advocating Ecclesiastical titles, orders, garbs and leading people astray from the faith of the New Testament.

The Lord is guarding His own church. Brother, be assured that the Church of Christ is free from all these things in India.

The work here is quite different because our Land is not a Christian Land. We are preaching the gospel in its purity to the heathens. We have other difficulties to meet, such as the opposition of the wealthy Hindus, the evils of caste system and drink, and the hatred of the Mohammedans—these are the bulwarks of Satan, against which we are fighting for the cause of the Lord.

As our Lord and Master said in Matthew 11:12 "the violent take it by force," when we gain a new convert for the Lord he has to face much displeasure, sometimes even persecution from heathen relatives. As some of the new converts had little trouble, I had to come to Secunderabad to be with them whenever I could. Last month I informed Brother R. W. Jones of Gunter, Texas, about the same.

By preaching the pure gospel of the Lord many souls are saved and many a tear of repentance is shed. The joy and spiritual blessings that attend us can not be expressed. Brother! rejoice with us.

Our brethren in the faith are just new converts, we are not troubled with Sunday schools, etc., they do not know what they are.

There are four preachers who are true to the Bible. They are the early converts who are trained for the gospel work. They always work along with me and walk from village to village carrying the life-saving gospel of the Lord. They are fully acquaint-

TELEGRAM ABOUT DEBATE

1926 Nov. 9, P. M. 7:38.

Sullivan, Ind.

R. F. Duckworth,
708 Second Avenue, Dallas, Texas.

Say to readers: debate starts to-night, six days, two sessions per day, contract signed for publication, funds needed for this debate, of national interest. Brethren act now, competent stenographer on the ground. Ready let's go.

J. N. COWAN.

The foregoing telegram received as we go to press. We desire to call attention to the need of funds for this work.

We have been seeking such an opportunity for years, and now that we have it, brethren, whose hearts are in the work, should strain a point to send as liberal donations as they can, and send at once.

The debate will be coming to a close by the time this reaches our readers. The expense, in excess of receipts on hand, will be temporarily cared for, depending upon brethren interested to send the needed funds at once. Send all donations to me, and I will make report to you of receipts and disbursements.

R. F. DUCKWORTH,
708, Second Ave., Dallas, Texas.

ed with the New Testament, strong in faith, full of zeal and love for the Lord.

Three are working in the villages around Khammameth and recently one is working with me in the town and villages around it. It costs on an average of \$10.00 a month to support a preacher. It costs \$62.00 a month, including my support and the preachers.

We have a rented hall where we meet every Lord's day to worship Him. Generally myself or any brother read a portion from the New Testament and take the message what the Lord gives for us.

We have the Lord's Communion—we use grape juice and the common cup until after giving thanks and it is a cup not a tankard. Other week days we go to the villages seeking out souls to bring them to the feet of the Master.

Brother, kindly pray for the work. We thank the college authorities and the brethren in the faith for the interest you have towards the cause of the Master. May the Lord bless the College for the extension of His kingdom. Next week I shall let you know more about the work in the villages.

With Christian greetings to brethren in the faith,

Your brother in His service,
M. VANDANAM.

How thankful, brethren, we should be for our practical freedom from bodily persecution; but Oh! how sad! for the internal strife among the Lord's people in America. Shame on every one who will urge his opinion to the offence of his brother. How blessed the condition in "We are not troubled with Sunday schools, etc., they do not know what they are." I would that we might be content with the "pure gospel" that Brother Vandanam gives to his people, that we also might escape that trouble.

Brother E. S. Jelly, who spent sixteen years in India and who knows Brother Vandanam, says there are seven or eight more preachers in India, and that they would preach the

gospel if only they had a support of \$10 each per month. Brethren, what can we do for them?

I shall write more later.

JNO. R. FREEMAN,
Gunter, Texas

Things to Think About

Are we right in our contention that it is the duty of the parents to bring up their children in the nurture and admonition of the Lord? Most assuredly so. Eph. 6:4 commands us to do so.

Are we right in opposing the Sunday school in connection with the church as a place to bring up our children in the nurture and admonition of the Lord? Surely we are, as the Lord said nothing about such a thing. Again, we have no need for such an organization, as all the teaching the child needs can be given in the home, and at church, the God ordained places to do teaching, but because we are not in favor of having a Sunday school, to bring up our children in the nurture and admonition of the Lord, are we just going to turn them loose, and let them go? Never take them to church, and never try to teach them the Word of God at home? No, a thousand times no. We can not afford to let them go and just do as they please.

But many places where I go in my preaching father and mother will get ready and go to church and leave the children at home. When asked about it, they will say: "Oh, they don't want to go and I don't think it will do them any good to make them go against their will." But next morning little Johnny says he does not want to go to school, "But you must go", and papa and mamma sees to it that he goes. But why make him go? It will not do him any good to make him go against his will, according to the argument used the day before about going to church, but we do not look at everything like we do religion.

It is said that the strongest argument that can be made against instrumental music in the church, is to have good singing in the church, and I believe it is true. So with regard to the Sunday school in the church, the strongest argument I think that can be made against it is for every father and mother to take their children to church (or see that they go) with them, take them in the house and see that they behave themselves and listen to what is said, then teach them the Bible at home; teach them well the plan of salvation and right doing; lecture them well on the general teachings of the Bible.

If every father and mother, who are opposed to the Sunday school, will do that it will not be long until we can convince many of those who are in favor of the Sunday school the error of their way. For in so doing we can show them that children can be brought up right without the Sunday school, which will be a strong argument against it.

Many wait until their children are nearly grown before beginning to do much toward encouraging them to attend church, and teaching them the Bible. By that time they are considerably inclined to follow the ways of the world, and it is rather a job to get them turned right, but if we would begin in time, I do not believe it would be so hard, any way we could do our duty along that line.

Some one has asked the question, "When is the best time to begin to rear a child right?" Our answer is one hundred years before it is born, another is in the cradle. When Pharaoh asked Moses who of them were going the three days' journey to hold the feast unto the Lord Moses said: "We will go with our young, and with our old, with our sons and with our daughters, with our flocks and with our herds, will we go; for we must hold a feast unto the Lord." Ex. 10:8-9.

How many of us to-day are trying to take our young and our old, our sons and our daughters to heaven with us? Let us think seriously of these things. May God bless all the faithful.
SAM L. SHULTZ,
Lexington, Okla.

An Error Corrected

Some time ago there appeared in The Apostolic Way a statement from Brother Millholland and which contained a misleading reference to my having outgrown the Gunter hobby. If the writer meant merely that I am not an extremist or a hobby rider, he is entirely right; but if he meant that I have renounced the distinctive doctrines which were taught me at Gunter, and which are in the main still held at Gunter, he is wide of the truth.

With the passing of the years I have become more and more convinced that the Church is all-sufficient as a religious organization, and that every other organization—Sunday school, Society, or Aid—is positively detrimental.

Let no one class me with those who accept any organization except the Church through which to do religious work.
P. C. KEY.
Box 155, Faculty Exchange,
College Station, Texas.

The Apostolic Way

CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

PUBLISHERS

W. J. Rice.....1913-1916
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The Powers That Be

Proposition No. 2—"Resolved: That the 'higher powers' of Romans 13:1-7, refer to church officials."

Aff.—R. M. Mickle.
Neg.—D. D. Hartsell.

First Affirmative

This is a New Testament text. It is a proposition that specifically refers to and belongs to the SUBJECTS of Christ's kingdom, here on earth. Therefore, it necessarily and essentially belongs to and comes under the law of the government of Jesus Christ, referred to as "THE LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS". Rom. 8:1-2.

I am in this investigation, as stated in the beginning, for the purpose of ferreting out the truth on this subject. Therefore, I am not willing to confuse this issue by adopting the sectarian method of reverting back to the law of Moses to try and justify a proposition for the SUBJECTS of Christ's kingdom. I want the best evidence obtainable on this subject. I believe that the readers of this discussion will agree with me that the TESTIMONY of the Son of God should be final, and that this proposition should stand or fall under a decision of His law.

Inasmuch as my brother opponent has labored hard, and that in vain, to prove, in three affirmative articles, that the higher officials of our text referred to civil authorities. And notwithstanding the fact that he has searched the scriptures from one end of the Bible to the other and was not able to assimilate as much as one proof text, to substantiate his proposition, it has made it doubly easy for me to prove the truthfulness of my proposition. So, I am much obliged to Brother Hartsell for his efforts and also his failure.

(1) Christ has a kingdom here on earth, Col. 1:13. (2) He has constituted officials over His SUBJECTS, Acts 20:17-31, 1 Pet. 5:1-3. (3) Their qualifications are stated in 1 Tim. 3:1-10 and Titus 1:1-13. (4) They are ORDAINED of God, Rom. 13:1, Titus 1:5, Acts 20:28. (5) These officials are referred to as ELDERS, Acts 20:17, 1 Pet. 5:1, Titus 1:5. (6) As BISHOPS, Titus 1:7, 1 Tim. 3:1-2. (7) As MINISTERS of God, Rom. 13:4-6. (8) Their decrees are the ORDINANCES of God, Rom. 13:2, 1 Pet. 4:11. (9) From their decisions there is no appeal, Matt. 18:15-17, 1 Cor. 6:1. (10) Therefore, they are the "HIGHER POWERS" over the subjects of Christ's kingdom, Rom. 13:1, Acts 20:28, 1 Pet. 5:1-2, Heb. 13:17.

Brother Hartsell has said that the functions described in our text could only apply to state officials, but when I called on him to name a function of our text that could not truthfully apply to CHURCH OFFICIALS, HE CLOSED UP LIKE A CLAM.

He said that we must let the scriptures "locate" the officials of our text. And notwithstanding the fact that he had all access to the above quotations, which abundantly and conclusively identify those officials. And notwithstanding the fact that he had signed an agreement to let the Holy Scriptures be our standard of proof, yet he would not dare cite one of the above texts as a "locating" witness. Why? Because he well knew that these witnesses would destroy his premise and establish my affirmative, as they have done. Therefore, I maintain that he has violated his signed agreement to let the Holy Scriptures be our standard of proof.

R. M. MICKLE,
R. R. No. 2, Waco, Texas.

First Negative

Brother Mickle affirms that the higher powers in Romans 13:1-7 refer to church officials.

Argument

The above scriptures so abundantly and conclusively corroborated my affirmative that it seems like an imposition on the intelligence of the reader to make further argument on this proposition. The great contrast between the above substantive proof texts which I have cited in favor of my premise, when compared to the argument and irrelevant scriptures offered by my opponent in behalf of his affirmative, are so overwhelmingly in favor of my position that I am certain that even the most casual observer must detect the same. When I observe the fact that, comparatively speaking, the church has almost universally accepted the erroneous, sectarian, traditional teaching, as is set forth in Brother Hartsell's affirmative, that the "higher powers" of our text refer to the civil authorities and then view the astounding fact, as demonstrated by his three eight hundred word affirmatives, that there cannot be as much as one proof text cited to substantiate the same, I am more than ever impressed with the great danger and seriousness, as is expressed in the Apostle Paul's sad warning in Col. 2:8: "BEWARE! LEST ANY MAN SPOIL YOU THROUGH PHILOSOPHY AND VAIN DECEIT, AFTER THE TRADITIONS OF MEN, AFTER THE RUDIMENTS OF THE WORLD AND NOT AFTER CHRIST."

The very idea, that is expressed in my opponent's premise, that the officials of a foreign government are the "higher powers" over the SUBJECTS of another man's kingdom, is too weak, void of logic and inconsistent to be accepted by any honest, intelligent person who is not blinded by human traditional teaching. That is not all. To argue that the officials of a foreign government are the "higher powers" over the SUBJECTS of Christ's kingdom, is virtually a repudiation of His power, His government, and therefore dethrones Him as king.

Brother Hartsell has said that the functions described in our text could only apply to state officials, but when I called on him to name a function of our text that could not truthfully apply to CHURCH OFFICIALS, HE CLOSED UP LIKE A CLAM.

He said that we must let the scriptures "locate" the officials of our text. And notwithstanding the fact that he had all access to the above quotations, which abundantly and conclusively identify those officials. And notwithstanding the fact that he had signed an agreement to let the Holy Scriptures be our standard of proof, yet he would not dare cite one of the above texts as a "locating" witness. Why? Because he well knew that these witnesses would destroy his premise and establish my affirmative, as they have done. Therefore, I maintain that he has violated his signed agreement to let the Holy Scriptures be our standard of proof.

R. M. MICKLE,
R. R. No. 2, Waco, Texas.

First Negative

Brother Mickle affirms that the higher powers in Romans 13:1-7 refer to church officials.

Brother Mickle is so nearsighted that he fails to see that the entire text is Romans 13:1-7. He challenges me to show one function of these powers that Christians may not do. Officials of the Church of Christ have no authority, in God's Word, to collect tribute; to collect custom; to bear the sword; to be a revenger of the wrath of God; to execute evil doers. Ministers are common to both church and state. All ministers are not ministers of the gospel. Can't you see?

He propounds many questions. Among them we see: What are God's ordinances? What are man's ordinances? What will he (Hartsell) do when these ordinances conflict? Answer: God's laws are His ordinances. The laws of the Government are the ordinances of man. When these laws conflict, I will hearken unto God, but I have not found any place where these laws conflict.

Brother Mickle is the greatest dodger and word twister of the age. He says that I declare: that man's decrees are God's decrees (he does this in his affirmative); that I put man's laws over the kingdom of Christ. I have made no such statement.

God, through Paul, says: "Let every soul be subject unto the higher powers: (it is correct to render higher powers, earthly powers). By the mouth of Peter, God says: "Submit yourselves to every ordinance of man". Brother Mickle confesses and denies not, that the powers named in 1 Peter 2:13, 14, are civil authorities, but says these are named, but the powers of our text are not named. He is so nearsighted that he does not see that many words used by Peter are identical words used by Paul in our text. Many words used by Peter are similar to Paul's, and mean the same thing. Both are instructions to the saints in their duty to the civil government. Their language in both are identical in meaning—both speaking of the same secular powers.

Brother Mickle attributes many things to Caesar that he did not do. Herod beheaded John the Baptist; the Jews rejected Jesus, and had Him crucified; the Jews persecuted the early Christians; the Jews sought to kill the Apostle Paul, Caesar's soldiers prevented them. Paul appealed to Caesar, the supreme secular power of the world; Caesar set Paul at liberty; Caesar and his soldiers were God's ministers to Paul, for good as our text declares.

Brother Mickle depreciates people quoting Old Testament Scriptures for proof of a New Testament text. Oh! vain man, wilt thou not learn that the Old and the New Testament Scriptures are the two living witnesses of God? That the Word of God abideth forever. Christ quoted many; the apostles often referred to them; they declare the Old Scriptures to be examples for us. Have you the temerity to criticize Christ and his apostles?

Brother Mickle, in his first affirmative, gives ample Scriptures that show that Christ has a kingdom (church) on earth; that this kingdom has officials, whose qualifications, duties, and powers, are clearly set forth by these Scriptures, but none of the qualifica-

tions, duties and powers set forth in the Scriptures cited by him correspond to the duties and powers of the powers and officials of our text.

The Church of Christ has never had (from Christ till the present time) an official in it to collect tribute; an official in it to collect custom; an official in it to bear the sword; an official in it who is the minister of God, a revenger to execute wrath upon him that doeth evil. The state has all of these officials. Hence, Brother Mickle's premise can not be true. Brother Mickle, in his distress, makes the following irretrievable blunder. He declares that the decrees of these constituted church officials are the ordinances of God. There is no appeal; it is final. The man who is able to swallow this should never object to the elders and other church officials bringing in Sunday school, instrumental music, etc., for their decrees are the ordinances of God. Absurdity carried to the Nth degree.

D. D. HARTSELL,
Rodessa, La.

Varnell-Timmons Debate

On October 18-19, the writer met in public debate Mr. A. F. Varnell, of the Pentecostal Assembly faith, on the following proposition: "Resolved, That the New Testament teaches that people may receive the baptism of the Holy Spirit in the present days as in the days of the apostles." Of course, the writer was in the negative.

This debate was held in the meeting house, owned by the Pentecostal Assembly people, situated just across the street east of the courthouse, and same building that was once the Illinois state house in Vandalia, Illinois. It was estimated that there were seven hundred people present the first night, and on account of heavy rainfall the 19th, our audience was reduced to about three hundred and seventy-five. It was thought that had weather conditions remained favorable the number would have reached the one thousand mark the last night.

Mr. Varnell is supposed to be one of their ablest men, and I think, bears that recommendation among his own people, at least. I will say, however, that I found him to be a very nice man to argue with. Our chairman was a Jew, and he, too, was a nice man, and seemed determined to give justice to all concerned. Several there, and some of them Mr. Varnell's own people, told certain ones that they could see his defeat, even the first night. However, I will leave the decision to the honest hearers to decide for themselves.

I will recite no arguments in this report on account of limited space. I think there were about fifteen preachers present the first night. Brother Walter Black of Cowden, Illinois, assisted the writer as moderator in the fight, and seemed to be proficient in the work. He is a sound preacher, and brethren would do well to call him out these days when such men seem to be few.

In hope of the gospel of Christ,
O. A. TIMMONS.
Ramsey, Illinois.

Where Are We?

In every age zeal for a cause has produced fanaticism, and fanaticism in turn has made people either cruel persecutors, or martyrs. It was zeal for what he believed that led Paul to assist in the killing of Stephen; and the same kind of zeal for the cause he had opposed, finally led Paul to a martyr's death. At one time he was the persecutor of Christ, at the other the martyr for Christ. This exemplifies human nature in such a case. It shows that mere zeal for either side of any issue proves nothing as to the correctness of anybody's view. Had men always been willing for other people to think for themselves, there would never have been any martyrs. It follows that zeal tempered with moderation is the thing most to be desired.

The principle just stated extends to many little things among us. One man gets an idea concerning some passage of Scripture or some practice of the church. He meditates, turns over the matter many times in his mind, looks for other proofs of his idea, and finally becomes overwhelmed with the notion that his pet idea is the most important thing possible. He becomes so 'obsessed with the notion that he can scarcely talk of anything else. If he is a preacher he makes a hobby of his new theory and insists upon pressing it upon the brethren wherever he goes. Like a dog with hydrophobia, he feels that he must bite and inoculate every person he meets. This, you say, is the spirit of Christianity. Yes, and it is also the spirit of every fanatic in the cause of error the world ever saw. We must not confuse zeal with truth. Too often people are ready to accept a false theory simply because its advocate is apparently sincere and pushes his theory with great zeal.

What to do with these overzealous folks is a difficult problem. Conscience in their case is involved, and we are taught to regard a brother's conscience. But if you turn over the direction of church affairs to such a man, he is almost sure to lead the body into one pet practice or another till he destroys it. Most people will not stand for such leadership long. They may follow for awhile, but gradually they will desert the leader and either quit the church altogether or go elsewhere. It is a pitiful sight to see good, intelligent, zealous people in a Church of Christ unwillingly and half-heartedly following the directions in matters that involve only human opinion of a man who is so carried away with his own notions that he mistakes them for the Word of God. I know of no rule that will cover all such cases. Each must be studied by itself. If the practice in question involves nothing that will drive away members or that hinders the work of the church to any marked degree, it is better to put up with it than to divide over it. But we should remember that one soul is as precious to the Lord as another. So if it appears that following a fanatical leader is driving the church to ruin, it is better to

It seems advisable at this time to miss publishing December 1 issue.—Publisher.

rise and depose such leader or quietly withdraw from him and those who stand with him. This is the last resort, the final remedy to save the body. Such a step should never be taken as long as there is hope of compromise.

Some preachers among us are too prone to advise divisions. For anything that happens to appeal to these preachers as an error in the church, they advise brethren who will listen to them to withdraw and set up another congregation. I have even known brethren to quit meeting with a church because some person considered unworthy held membership there. Of course, a church should exercise proper discipline in the case of unworthy members; but its failure to do so can never justify me in quitting the church. I should stay in the body and do all in my power to bring the offending party to repentance or get rid of him. The principle involved in withdrawing myself from the disorderly can easily be overdone. It may lead one to shun people of the world for fear of contamination with evil, and, assuming a pharisaical attitude, live to himself. This is not Christianity.

Another thing I fear: A preacher may become too anxious to start new churches. Newspaper reports sometimes suggest (between the lines) that the preacher thinks he has done a great work if he can separate a few people from other churches and start a new congregation. It is certainly cause for rejoicing when a gospel preacher can go into a mission field, baptize a number of people, and start a new congregation. But simply to divide an existing church and claim any credit for making two out of one body of Christ can at best be but a cause of sorrow. Of course, such divisions sometimes (but rarely) are necessary, but never till every other possible remedy has been tried.

I have finished what I wish to say on this subject for the present. I have written three articles under the same heading to get my readers to think. To know what the Lord would have us do under all circumstances, to leave self and selfish interests entirely out of consideration, and thus to be just the people God will own, should be our supreme desire and effort.

N. L. CLARK.

Sounding Out the Word

Being conscious of the fact that the gospel of Christ is not being "sounded out" as it should be, has prompted me to call attention of the congregations of the Church of Christ throughout the United States to the above subject; and if by my feeble efforts, I should succeed in arousing a greater interest in the preaching of the gospel in destitute fields, I shall have accomplished my purpose.

Paul commends the church at Thes-

salonica for their zeal in sounding out the word of the Lord. Hear him:

"For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God's word is spread abroad; so that we need not to speak any thing". (1 Thes. 1:8.)

How about it, brethren, could it be said of you that you have sounded out the word of the Lord in regions beyond you, or have you followed the custom of having one meeting each year at your home, while thousands in adjoining communities are perishing for the bread of life? Brethren, can't we better this awful condition? Certainly we can. Let me offer a suggestion that will be an improvement.

Let every congregation in the brotherhood arrange to have at least two meetings next year, one or both of these meetings to be in destitute places where there is no congregation. In many instances a great deal more good could be accomplished by having both meetings in communities where the gospel has not been preached. Many congregations are more than able to support a man all the time in building up the cause in destitute fields, but there are only a few congregations that are doing it. Most of them are content to have one meeting a year, and that always at the place of worship. Ah, my brethren, some one will have to give an account at the judgment seat of Christ for this persistent neglect! Will it be you?

I want to give an example of what can be done to spread the gospel of Christ in destitute places. The church at Deming called me approximately nineteen months ago to engage in that kind of work, and except for about two months that I was away, holding meetings in Texas, they have supported me and my family. But some one is ready to say that the Deming church is a larger congregation, or that the members are more able financially. I doubt this very much. There are only about forty-five members, and all that are able physically are wage earners. The difference is, you see, they are willing to make a sacrifice. I will venture the assertion that two-thirds of the congregations are more able to support a work of this kind than the Deming church.

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give the light". (Eph. 5:14.) Surely we have been asleep along this line. But again, "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him". (Heb. 2:3.) Is it not a fact that we have been neglecting our duty in the promulgation of this great salvation? How then, shall we escape, if we persist in this negligence?

Brethren, it is fine to oppose all innovations, but don't get the idea that opposition will take us home to glory. We must not only oppose every thing that is not in harmony with the law of God, but we must do some constructive work as well. Many of the condemned in the great day will have been condemned because they failed

to do any thing worth while. May God help us to realize the responsibility that is resting upon us in carrying the gospel to the lost.

Yours for the Old Paths,
HOMER L. KING,
Deming, New Mex.

"Signs of the Times"

I will drop a few lines on the "Signs of the Times," religiously speaking.

I would love to see you and take a retrospective and prospective view of things. To tell the truth about the matter they have me "bumfuzzled" to some extent. It makes me sad to say it, but our sound (?) brethren are now about as unsound as the unsound. They are all digressing; they are drifting and drifting fast. We are today needing some good leader to start a restitution of the old primitive gospel like the apostles, or like we used to hear a few years ago. We do not need to reform, but to restore the old-time gospel. But ah, now it is, be sure to be on hand next Sunday morning at 10 a. m. We will all gather together around the golden calf; we will first call our "queerteat" (quartet) then we will have OUR "ditty" and sing it in the tune of "Shake It, Shake It My Dear Honey," at the same time our calfan-ist (organist) will be twisting the golden calf's tail to make it bawl to add to our music.

Next: Our Sunday School, be sure to get OUR unscriptural literature for OUR church and our choir. Both saint (if there be any saints there) and sinner gathered together in one conglomerated mess, cut the "shindig" just as quick as you can. Gobble down the bread and wine by using our individual cups. Then OUR pastor, with his university degree, will deliver his twenty-minute sermonette. His subject is "out at sea, without chart or compass."

Sermon over: Rush to your dinner—dinner over. Now to the baseball game—just a short spell—then to the picture show we will go. Hurry, next at 8:00 p. m. off to the swimming pool, off with your clothes, brothers and sisters, "Nakid" I should smile, all except a little almost invisible strip around the center of circumference.

But—Mamma loves Papa; Papa loves "wimmin"; But Mamma caught Papa in swimmin' With a bunch of "wimmin." See?

Dark? I should smile. Darker than the dark ages. So dark you can hear the horn owl hoot at mid-day. Have I overdrawn it? I hear you say, No! No! Never no never before was the first day of the week more openly and brazenly violated by our Saviour's supposed followers, yet it was set apart by our Lord as a day for remembering Him, and it has also been converted into a day for conducting political "pow-wows" of all sorts.

Yet our kind Heavenly Father is the same yesterday, today and forever. But the main question is, where, oh where, do we aim to spend eternity? "TEXAS JACK."

Whitten-Black Discussion

"Will I ever get to meet them again?" This question asked by Brother Bynum Black, and published in October 15, issue of The Way, was answered at Wesley, Arkansas, October 18-20, when Brother D. J. Whitten ably refuted him. The writer moderated. This was the first debate on the Sunday school question ever conducted in north Arkansas. Brethren from seven different congregations of the Church of Christ were present. Many were convinced that the Sunday school practice is unscriptural.

Brother Black asserted that he stood where he had for forty years. He sought to make the brethren believe that he held no new position, but his own writings betrayed him. Brother Whitten quoted from Brother Black's book: "Fifty reasons why I am not a Baptist". Reason No. 19 as follows: "Some of the women shout at times like they had gone beside themselves. The apostle says: 'Let your women keep silence in the churches', 1 Cor. 14:34. Finding Baptist teaching and practice, on such a vital point, to be so far from the truth and so anti-scriptural how could I be a Baptist and an honest man?" Since Brother Black repudiates 1 Cor. 14:34 now and says Paul was correcting an error into which the Corinthians had fallen in that they would not permit their women to teach, it is evident that he has changed and no wonder that they call him "New Digressive." His old position is contradictory to his "new" one.

On the second chapter of Acts, Brother Black was beaten again, had he been willing to have acknowledged it. It was shown that if the second chapter of Acts be cited as authority for the Sunday school practice then the brethren were forced to follow the procedure in teaching employed by those who spoke in tongues. If this, then they must speak one by one, for Paul said: "If any man speak in a tongue let it be by two, or at the most three, and that in turn and let one interpret." (1 Cor. 14:27.) If not this, then the second chapter of Acts is no authority for the practice.

Brother Black had searched Matthew, Mark, Luke and John for examples of teaching. He said that in seventy-one instances Jesus taught a part of the multitude to itself, and in twenty-one instances he taught the entire assembly or multitude. Brother Whitten claimed all the passages and asked him time and again to show one instance where Jesus taught a part of the multitude and the remainder was divided into classes, and was taught by different teachers, all teaching at the same time. It is needless to say that Brother Black failed.

It was evident throughout the discussion that the chief reliance on the Sunday school is in perverting the Scriptures.

We were both thankful for the opportunity to expose the weakness of the Sunday school defense. The weak-

ness is more evident when we meet the so-called strongest men among them.

LELAND H. KNIGHT,
Fort Smith, Ark.

"By Their Fruits You Shall Know Them"

(An Open Epistle)

Dear Brother J. N. Armstrong:

I have just been reading your letter in the Firm Foundation, in which you point out some of the dangers of "the bigger universities" to the students of those schools. That you are right about that, there is no question in my mind, and moreover you complain that Christian parents do not patronize Christian Colleges instead of the universities. Now, judging by the class of preachers the Bible Colleges educate and send out, and the kind of work those preachers are doing, I am not at all surprised that brethren hesitate and often refuse to send their sons and daughters to Bible Colleges.

I am fully convinced that the boys who imbibe infidel ideas in the universities are not doing as much ruinous work among the churches of Christ, as is done by the Bible College preachers. While I am uncompromisingly opposed to evolution in all its forms, I am also unalterably opposed to innovations, and other sectarian practices, of every kind, in the church. The least compromising work in the house of God is abominable and inexcusable, and would not be tolerated were they not introduced into churches of Christ wherever those preachers are at work. Who introduced and encouraged the corruption of the Lord's Supper? There is but one answer—The Bible school preachers. Who invites sectarian preachers and leaders to participate in the service of the Lord's house? Answer—The Bible College preachers. What class of preachers show themselves to be utterly void of humbleness and exercise no deference whatever towards older preachers who may be present in their meetings? I have seen that arrogant and self-conceited spirit manifest, even to the point of contempt, towards old gray-headed preachers of the gospel, who knew more Bible than a half dozen college bred preachers. Where do they imbibe that arrogant spirit, if not in the so-called Christian Colleges? They play the part of "big I and little you". Brother Armstrong, there are, I admit, a few exceptions, but the shoe will fit a great majority of them. Such things are ruinous to young preachers, and bring about discord and often divisions among the brethren all over the country. These things are causing more destructive work among congregations of Christ, than all the infidel ideas taught by the "bigger universities."

There is no one thing that is disturbing the peace in Zion to-day as much as the introduction of the individual cups. The college bred preachers—usually the young ones—are guilty of introducing them. They were invented by sectarians and borrowed by the brethren who use them. Just as well borrow any other innova-

tion, for instance sprinkling or pouring for baptism. One is as far from the truth as the other. The man, or the woman, who is afraid of being cursed by getting some deadly germs, after the blessing of God has been invoked, is utterly void of faith in the Word of God, in this respect.

The faithful and peace-loving element in the Church of Christ realizes that the seeds of heresy, imbibed by young preachers in Bible Colleges, have caused strife, division, and destruction in the Church of Christ everywhere, far more than the evil teaching of the "bigger universities", hence they are choosing the lesser evil of the two and patronizing the universities. Now change your modus operandi of teaching in your Bible schools (take example from Christian Colleges of fifty years ago), teaching young men to be loyal, faithful, zealous, humble Christians, and the brethren will rally to your support once more.

Your brother for the things that make for peace and loyalty to God's Word.

DR. W. W. STONE,
Palacios, Texas.

Freshening Your Eyes

By Dr. Glenn Frank, President of University of Wisconsin and former Editor of Century Magazine.

Some of the most illuminating hours of my life have been hours spent with singularly unlettered men. I think I know what Unamuno, the Spanish philosopher, means when, in one of his soliloquies, he says:

"Whenever I can I escape into the country and there I talk with some old shepherd who has brooded long hours beneath the sky upon eternal themes. And this man who reads no newspapers, who does not know where Serbia is and has never heard of Dreyfus or Anatole France or the Kaiser, who knows nothing about the latest sociological theory or the latest fashion in morning coats, this man speaks to me the ancient words of the wisdom of Ecclesiastes. And as he has never read Ecclesiastes, but has derived his wisdom from the same fount, the ancient words come to me new, eternally new."

In my memory I put alongside the hours spent with the lettered wisdom of universities these hours spent with the unlettered wisdom of men who have never seen the inside of university halls.

I could not choose between them for value.

I find, too, now and then, a richness and piquancy and suggestiveness of phrase in the speech of these unlettered friends that is a delight.

The other day I was being driven over a three-hundred-mile journey by a chauffeur who could barely write his name. But his speech was rich with phrases that betrayed a singularly subtle insight, and, now and then, phrases with a richness that suggested the poet.

He was explaining the great utility of an adjustable searchlight that had just been attached to the car.

"And, then," he said, "when you're

drivin' on a wet night and the cement road is a shiny black and you look at it so long that you just can't see nothin' you can turn this light on to the side of the road and, after you've looked at a few flyin' trees and fence posts and telephone poles, it freshens up your eyes."

This phrase—it freshens up your eyes—has been sticking in my mind for days.

The effective man knows how to freshen his eyes, how to freshen his mind, and how to freshen his spirit by just this sort of momentary asides.

Our American intensity makes for inefficiency. We need to learn the art of relaxing our concentrations, of diversifying our interests, of resting our eyes and minds and spirits from the main job. Otherwise, even the matter of fact business man, by virtue of his concentration on his one task, takes on something of the unloveliness of the fanatic.—(Cpr., 1926).—Atlanta Journal, Atlanta, Ga., November 3, 1926.

Just Like a Baptist

"A Baptist affirmed to me that the church would not save any one. I would like to have your comment."—Orin McIntyre, Chesapeake, Ohio.

It is just like a Baptist to affirm a negative. In fact, the whole construction of Baptist theology is negative, except when they find something they want to do that God never authorized, then they will affirm that if they are wrong you are, too.

If a man can be saved without being a Baptist, without belonging to the Baptist Church, then the Baptist Church is a non-essential, a useless piece of machinery. Machinery that is of no value should be ditched, then why not ditch the Baptist Church.

There is but one church recognized or accepted in heaven—that is the church the Lord built, His church, not the Baptist Church. No man has the promise of salvation prior to having complied with the things that put him into the Church of Christ. No man can be saved out of Christ. The act that puts a man into Christ puts him into the church. ("I am the door" (Jno. 10:9). We are baptized into Christ—the door (Gal. 3:27). "All the promises of God in him are yea, and in him Amen" (2 Cor. 1:20). Salvation from sin is a blessing, therefore, we can not get salvation from sin till we get into Christ. The things that put us into Christ, put us into the church, hence, no man can be saved outside of the Church of Christ. Men can be saved out of the Baptist Church, the Baptist says so, therefore, the Baptist Church is not the Church of Christ.

R. F. DUCKWORTH.

Announcements

Elbert E. Jenkins, Route 2, Rusk, Texas.—I wish to announce that I am ready to do my best in trying to preach Christ to a lost world. Would be glad to go anywhere I can do good. I am thirty-one years old; only a boy in the gospel. I give as reference my home church, Church of Christ, Galatin, Texas; Jno. R. Freeman, Gunter, Texas; R. F. Duckworth, Dallas, Texas and N. L. Clark, 2540 Rogers St., Fort Worth, Texas.

J. S. Wells, Grapeland, Texas.—This part of the state is destitute of loyal preachers. If we could get the right kind of a preacher here, I think he could do good, and if he could get the confidence of the church I think he would be supported. A preacher with a small family, one who is satisfied with the Bible, without adding to or taking from it, one who can be inducted as being loyal to the cause of our Lord and Master, is the kind wanted. I have a house with six rooms I could let him have, without renting him land or I could let him have land. I would like to get in touch with a preacher who can come up to these requirements.

Reports

D. J. Whitten, Gunter, Texas.—I am now (Nov. 2) in a meeting at Mangham, La. Thinks look blue, it is raining and people are in a hard condition. I suppose we will get by some way. Pray for our success. Crowds are small on account of bad weather. I have time open for meetings the last of December, January and February. I would like to keep busy.

S. A. Bryant, Route 5, Box 329, Phoenix, Arizona.—We have one congregation in Phoenix worshipping as the Lord directs. I preached Sunday, Oct. 17; one lady obeyed the gospel, and two took membership with us. Our place of meeting is East 18th and Adams Street, in the Longfellow school building, one block south of the main highway. All loyal brethren passing this way are invited to stop and worship with us.

From the Cow-Camp To the Pulpit

This book will be ready for the public by October 25, 1926. It is a history of the life of Sidney W. Smith, as a minister for twenty-five years, contains some of his best discourses, and the biographies of others who live in the ranch country of West Texas, who became Christians under his preaching.

Many have offered to subscribe for this book in advance, all orders can be filled on or before October 25. All who wish to help in getting this book out by subscribing in advance may send \$1.50, and the book will be delivered just as soon as it comes off the press.

Address all orders to Sidney W. Smith, Abilene, Texas.

Parentage and Child Health

Dr. H. O. Sappington, state health officer, is trying to impress upon Texas parents the importance of having their children frequently examined for physical defects.

The doctor reiterates the truthful statement that a child with weak eyes, adenoids, diseased tonsils, or other troubles, is seriously handicapped in school.

In short Dr. Sappington is urging parents to do their duty by their children. He thinks the youngsters should be made fit for study before they are sent to school. He is correct. A parent who is not able to detect physical weakness in a child, and yet who fails to have it examined for health is defaulting in his duty.

The state or the municipality might step in and establish health departments in the public schools to assume a portion of the parental responsibility, but when parents begin to shift such responsibility the tendency is bad for the public welfare. It is a tendency toward decadence.

Parents who think that a school health department will step in and do their duty toward their children for them are mistaken. Many of the diseases that permanently injure children have done their work before the child enters school. Thousands of children have adenoids before they are old enough to go to school. If parents wait for the school teachers or their school doctors to discover the trouble they wait too long.

The country needs intelligent parentage now much more than it needs institutions to take the place of parents. Students of sociology are learning more definitely every day that a large percentage of our social ills result from ignorant and careless parentage.

The foregoing, from The Dallas Times Herald, September 15, 1926, is worth passing on to our readers.

The leading thinkers, editorial writers of our daily papers, and magazine writers, are realizing that human institutions can not successfully take the place of the divine institution, the home—the family.

The parents are expected, in this divine institution, to care for their children's educational, physical and spiritual development. If they need assistance in either, this assistance should be applied under their supervision, and by their instigation, and not at the instigation, or under the supervision of some human institution.

Parents are not supposed to be assisted by any institution in the direction, training, or caring for their children. Agencies for assisting parents often become hindrances instead of helpers.

Religiously, God gave a church as an institution in which, and through

which, parents can find all the assistance needed for the spiritual guidance of their children, but when a church attempts to take the children, and thus misplace the relation of parent and child, the church goes beyond its divinely purposed functioning, and becomes a hindrance to the spiritual welfare of the child. Schools have been established to assist the parents in educating the children, but the power and influence of these schools have too often supplanted the parents' responsibility, and destroyed the high purpose of real education, supplying a system of cramming, grade passing, and graduation, that fills the child's mind with many things that should not be there, and leaves it, too often, void of the fundamental principles that make real men and women.

Health—We fear that the ambition of unbalanced enthusiasts, to put forward schemes for physical health, through good health departments, will eventually undermine the physical well being of the race. The local doctors, the family physician, the trained nurse, the available hospital, can be appealed to by honest, earnest parents, who give the physical welfare

of their child that part of their brain to which said child is entitled.

The animal that attempts to live upon artificially masticated, and artificially digested food, will not be able to assimilate a sufficient amount of strength from such artificially masticated and digested food to properly develop, or maintain a normal strength, and the assimilation of food, mental, spiritual, or physical, can not be dispensed with, or substituted, without a serious lack of development, or degeneration of any child or adult.

R. F. DUCKWORTH.

Passed On

Mary Griffith was born August 28, 1845 in Louisiana, was married to James K. Polk Brazzeal in 1868. To this union were born four children, three of these survive her. She obeyed the gospel in October 1916, and departed this life October 26, 1926. The writer spoke words of comfort to the relatives and friends.

GEO. W. McFADDEN,
Arkoma, Okla.

ALEXANDER CAMPBELL, BOOKS

We have just completed arrangements for handling the following publications. We have had a number of calls for different volumes, and persons not having secured any book here listed should write us again:

THE EVIDENCES OF CHRISTIANITY

A debate between Robert Owen, of New Lanark, Scotland, and Alexander Campbell, president of Bethany College, Va., containing an examination of the "Social System" and all the systems of skepticism of Ancient and Modern Times, held in the City of Cincinnati, Ohio, in April, 1829. Complete in one volume. Price \$1.50.

LIFE OF ALEXANDER CAMPBELL

Leader of "The Great Reformation of the Nineteenth Century." By Thomas W. Grafton, with an introduction by Herbert L. Willett. Price \$1.25.

ALEXANDER CAMPBELL'S THEOLOGY

"Its Sources and Historical Setting," by Winfred Ernest Garrison, Ph. D. Price \$1.50.

ALEXANDER CAMPBELL AS A PREACHER

"A Study," by Archibald McLean. Price \$0.50.

A DEBATE ON THE ROMAN CATHOLIC RELIGION

Between Alexander Campbell, Bethany, Va., and John B. Purcell, Bishop of Cincinnati. Held in the Sycamore Street Meeting house, Cincinnati, from the 13th to the 21st of January, 1837. Price \$1.75.

THE CAMPBELL-RICE DEBATE

A debate between A. Campbell and N. L. Rice, on the "Action, Subject, Design and Administration of Christian Baptism," also, on the "Character of Spiritual Influence in Conversion and Sanctification," and on the "Expediency and Tendency of Ecclesiastic Creeds as Terms of Union and Communion," held in Lexington, Ky., from the 15th of November to the 2nd of December, 1843, a period of eighteen days. Price \$3.00.

CHRISTIAN BAPTISM

With its Antecedents and Consequents. By Alexander Campbell. Price \$1.50.

THE CHRISTIAN SYSTEM

In Reference to the Union of Christians, and a Restoration of Primitive Christianity, as Plead in the Current Reformation. Sixth edition. By Alexander Campbell. Price \$1.75.

THE CHRISTIAN BAPTIST

Edited by Alexander Campbell; revised by D. S. Burnet from the second edition, with Mr. Campbell's last corrections. Seven volumes in one. Fifteenth edition. Price \$3.00.

POPULAR LECTURES AND ADDRESSES

By Alexander Campbell. Price \$3.00.

THE LIVING ORACLES

By Doctors George Campbell, James Macknight and Philip Doddridge, with prefaces, various emendations and an appendix. By Alexander Campbell. Sixteenth edition. Price \$2.00.

DUTIES OF CHRISTIAN WOMEN

Dear Brother Duckworth:

I will make you this proposition, I will pay for six new subscribers, if you will assure me that they will have twenty-four good, well written, articles on the "duties of Christian women." My reason for this is I believe those who are opposing the Sunday School are consuming all the space with negative matter, and not presenting their duties from a positive point of view, as they should, hence, some of our women are being falsely impressed. What say you? These articles are to appear after I send in my subscriptions. Success to you.

ENOCH CASE, Norfield, Miss.

Comment

Fine, Brother Case, and all that keeps us from making the promise is that we have so much to say, so many things to write about, that we would rather have others furnish these articles, at least, the major portion of them.

So now, brethren, come on with your articles on this subject. Notice Brother Case says "well written." He is not talking about penmanship, neither is he concerned so much about the grammatical expressions, but we are persuaded that he would balk at articles hastily dashed off, prepared without serious meditation. So get busy, study your subject carefully, write cautiously, and send the articles to this office. We certainly want the six new subscriptions from Brother Case, and possibly one hundred other brethren will agree to the same proposition. Yes sir, we want the articles; we believe in Christian women working. There is plenty for them to do, without organizing any societies, or otherwise violating the Word of the Lord. Drop me

a card, and let me know how many of these articles you are going to send.

NOW IS THE TIME to get new subscribers. When people are down hearted they are more ready to hear Jehovah.

EVERY MEMBER OF THE CHURCH OF CHRIST should be urged to a closer walk with God. The Apostolic Way is devoted to such agitation, hence, every family should be getting the paper, and we want one, or more, in each community to work for one of the premiums here offered.

PREMIUM NUMBER ONE: NEW TESTAMENT, neat, well bound, good clear print, pocket size; just the book you have wanted all your life. Every boy and girl would appreciate one of these books—Six new yearly subscriptions brings you one, with your name stamped in gold on side.

PREMIUM NUMBER TWO: NEW TESTAMENT, large clear type, durably bound, preachers are delighted, old folks made to rejoice, when getting one. Not heavy, just the size you want; can be carried in side pocket of a man's coat; a book agents sell for \$5.00—Eleven new yearly subscriptions brings you one with your name stamped in gold on side.

PREMIUM NUMBER THREE: CONCORDANCE, Cruden's handy reference; a book that should be in every home—Five yearly subscriptions, new or renewal, brings you a copy.

PREMIUM NUMBER FOUR: THE BIBLE VERSUS THEORIES OF EVOLUTION, a book you should have in your home, compiled and edited by E. A. Elam—Seven subscriptions, new or renewal, brings you a copy of this splendid book.

In sending in the subscriptions be sure to tell by number the premium you are working for.

THE APOSTOLIC WAY

708 Second Avenue

Dallas, Texas

The Apostolic Way

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

CHURCH OF CHRIST

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

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Vol. XIII No. 9

OUR TEACHING SERVICE

Pardon me, dear readers, for calling your attention again, briefly, to the previous article and the proof therein that the more excellent way Paul promised in the twelfth chapter is contained in the fourteenth chapter. I wish, once more, to call to your attention the fact that Paul settles this fact by beginning the fourteenth chapter with a repetition of the language used in the last verse of the twelfth. His language immediately following makes the proof still more conclusive, as he contracts the use of spiritual gifts with the prophesying, showing that the prophesying he spoke of was not any miraculous manifestation and was to be desired "rather" than they. Spiritual gifts were excellent, but the prophesying he spoke of was "more excellent." Furthermore, that there might be no possibility of any misunderstanding, he defines clearly just what he meant by "prophesy" saying that it is speaking for the edification, comfort and exhortation of the church. But you may say that Paul goes on to speak of the gift of tongues and is not that a spiritual gift? Sometimes it is and sometimes it isn't, but here at least, we must admit that Paul is referring to a spiritual gift, for he contrasts it with prophesying, in the very same way he did in speaking of spiritual gifts in general, showing that prophesying (speaking for the edification exhortation and comfort of the church) is more excellent. The apostle goes on to show why this is so in the 14th and 15th verses, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding (the understanding of my hearers) is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding (the understanding of my hearers) also."

But I may be asked by what right I say that the understanding spoken of is the understanding of the hearers? I do so because Paul's language will admit of no other construction. He makes it perfectly plain that this is his meaning when he goes on to say "Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest?"

Furthermore, Paul goes on to say "I thank God, I speak with tongues more than ye all: yet in the church I had rather speak five words with my understanding (the understanding of my hearers) that by my voice I might teach others also, than ten thousand words in an unknown tongue." Then surely we know that the apostle considered speaking in a manner to be understood is "more excellent" than a display of miraculous power by speaking in an unknown tongue. Miraculous gifts were valuable in convincing unbelievers, but are of no benefit when addressing the church and that is what Paul is speaking of. He says "in the church," for in this chapter he is giving instructions for what is to be done in the church—the assembly. He gives the reason why he so teaches, for Paul leaves nothing to our imagination, so in the 22nd verse he tells us why it is more excellent to speak in the church, for its edification and comfort, in words that can be understood. "Wherefore tongues are for a sign, not to them that believe, but to them that believe not: But prophesying serveth not for them that believe not, but for them which believe."

Paul then sets all doubt aside as to where these rules apply when he says "If therefore the whole church be come together." It is for what is to be done in the assembly of the church that the apostle is giving directions, and these rules cannot be applied elsewhere without incurring the guilt of rejecting his counsel. When the apostle spoke of the whole church being come together he adds no qualifying clause and whosoever modifies this expression in the slightest degree convicts himself of adding to or taking from the word of God and brings upon himself the awful penalties of such a course. According to Paul's express declara-

tion, the rule he gives applies to the church assembly whenever, wherever and for what ever cause the church may assemble. He never said a word about coming together for worship or for any other purpose, but simply tells what is to be done, and how done, when the church comes together. Let us then take it just as it reads, without any addition or subtraction supplied by imagination.

The church is a God-created unit and must be taught as such, and we may no more divide it into units of our own devising than we might dismember the literal body of Christ, if such a thing were possible, for we are told that the church is His body. It follows, then, beyond any possible doubt, that whatever teaching is done when the church comes together must be done in the "one body" and not in divided sections of that body.

It is true that unbelievers may and nearly always do come into the assembly and may be benefitted by what they hear taught there and Paul gives that as an additional reason why it is more excellent to speak in a language that all can understand, but he does not intimate that we may incorporate such unbelievers as a part of the assembly or from separate units for their benefit; whatever they learn from the teachers in the assembly, they must learn by listening to the admonitions addressed to the church. The earnest talks, exhortations, singing and prayers of the saints undoubtedly impress the unbelieving hearers, as Paul clearly teaches; and not the least impressive thing to them is the manifest determination on the part of all to be governed in all things by the instructions of the Holy Spirit and not in a way to suit their own ideas of what may be most in accordance with the dictates of uninspired reason or experience. If we believe that "we dare not make ourselves of the number, or compare ourselves with some that commend themselves; but they measuring themselves by themselves, and comparing themselves among themselves are not wise" (2 Cor. 10:12) we know that we cannot forsake divine instructions to follow human devices in teaching without incurring God's wrath and the only safe course to pursue is to follow the apostolic directions as closely as possible, every speaker seeking to edify, exhort and comfort the church, all come together in one place, in one undivided audience. Although Paul does not positively forbid any one speaking in a tongue with which the audience is not conversant, he does put a limit upon it to the extent of requiring that they keep silent unless there is some one present who can interpret it to the hearers, otherwise, his object in teaching would be frustrated and no one benefitted.

I cannot agree with those who would insert the word "sentences" in this passage, notwithstanding some translators have done so and have found many adherents. The lexicographers define the greek "ana meros" as meaning "thorough each share or turn, i. e. by course, by turns, alternately," and give this passage as an example. I am sure the learned lexicographers know more about Greek and its idioms than you or I and am convinced that the correct rendering of this text is just what it appears to be at the first glance, viz., one after another. This seems to imply that those who speak in a language that needs to be interpreted to the audience should follow one another making it a separate part of the teaching service and not intermingling it with the other teaching. For instance, I understand that one was not to teach in an unknown tongue, having his speech interpreted, then one in language that all understand then another interpreted speech, etc. This would be to have a more or less confused service, but the two or three who might speak in unknown tongues were to do their speaking one after another all being included in the same part of the teaching service.

It seems apparent to me that this commends itself as being a more orderly mode of procedure.

G. A. TROTT.

S. H. Hall and H. E. Garrett

Last June the Oak Grove congregation, twenty-five miles out of Savannah, Georgia, made arrangements with me to hold a tent meeting in Savannah, Georgia. On October 10, I began preaching about twelve blocks from the Sunday school church; many of them attending my meeting. I was asked if I would meet S. H. Hall in debate. I stated that I would. He was wired or written to about what I had offered to do. Brother Hall wired H. E. Garrett at Columbus, Georgia, to go to Savannah at once. Garrett did not want to go, so he called Brother Hall over long distance, and tried to get him to send some one else, but Garrett had to go. After his talk with Brother Hall, Garrett fell and broke three ribs (but three broken ribs amount to nothing when Brother S. H. says go), any way he came to Savannah, and began preaching for the Sunday school brethren, and preached every night but one. Garrett's physical condition kept him from meeting me in debate, so he sent for Brother Hall. Brother Hall arrived and made about as big a blow as Garrett had made, but his unscriptural condition caused him to back out—to twist—to misrepresent—and to go back on his word, as well as to disappoint two congregations that had taken him at his word the night before (The report from Oak Grove Church of Christ shows the outcome).

Every one who has heard Brother S. H. preach, know his ability as a debater and preacher, and I know that he is a lion (but in the language of Brother Hall, "The Word of God makes babes out of lions.") Not only did Brother Hall agree to meet me in Savannah, but said he would repeat it in Atlanta. I am ready to carry out my agreement any time, with Hall or Garrett. Brother Garrett also said that me and him had been wanting to get in debate for thirteen years (it is too bad that you can not do as you want to).

On Saturday night before we were to begin on Sunday, Brother Grover Dasher, a Sunday school preacher from Valdosta, arrived in Savannah, I was at his father's house and we slept together, and had a nice talk about the situation. He told me that he "came to stop the debate." I told him about Brother Hall's agreement and he said: "I am sorry that he has agreed to meet you." Sunday afternoon, just before we were to begin, he was asked to lead the prayer, and in his prayer he said: "I pray that something will happen to stop this debate." So Brother Hall caused the prayer to be answered by refusing to sign the proposition—which he agreed to sign.

For thirteen years Brother Hall has been misrepresenting me, and others, but I am glad to say that truth is coming to light and he and his handy man (Friday) are being manifest as unfair, untruthful and hypocritical, and some of the Sunday school brethren in Atlanta, Nashville, Savannah, and other places, have said so.

J. A. DENNIS,
Union City, Georgia.

On October 10, 1926, J. A. Dennis of Union City, Georgia, began a tent meeting in Savannah, Georgia, and began preaching each night. During the first week Dennis was asked the following question, by a member of the First Church of Christ of Savannah: "Dear brother, I am a member of the Church of Christ, I believe in

Sunday school. Do you? If not, why not?" Dennis devoted a whole sermon to his answer to this question, and offered to deny the following proposition: I—do affirm that the "Bible school" (Sunday school), with uninspired literature, classes, women teachers and a superintendent is Scriptural, and should be practiced by the Church of Christ.

The Savannah church stated that this was their practice, and sent for S. H. Hall to defend it. Hall sent Hugh E. Garrett to take charge of the situation and he arrived in Savannah in bad physical condition, due to his having sustained a fracture of some ribs just before starting for Savannah. Immediately upon Garrett's arrival in Savannah, he began a meeting for the Savannah church, seemingly, to hinder Dennis' meeting. It had this effect any way, as the attendance at the tent fell off very much.

The Church of Christ at Oak Grove, twenty-five miles out of Savannah, which was supporting Dennis in this meeting, and oppose innovations in the church, immediately after Garrett's arrival in Savannah, arranged a conference with the Savannah church.

At this conference it was agreed that the city auditorium would be rented for the debate, and the two churches each bear one half of the expense. No date was set to begin the debate, as it was agreed to advertise the debate, and also to await the outcome of Garrett's injury.

The above arrangement was set forth by the Savannah congregation, and agreed to by the Oak Grove congregation. The proposition was still not signed, as Garrett stated he wished to change the wording a little. He said he might, however, affirm it just like it was. The conference between the churches was held on Sunday night, October 17, 1926, and Garrett stated he would consult a physician on Monday the 18th and give us his answer that evening. He did not answer according to promise, and never did answer definitely.

On the following Thursday he stated to Hugh Dasher over the telephone, that he wanted the congregations to meet again on the next Saturday night, and make final arrangements for the debate, and that the debate would begin on Sunday, p. m., October 24, and that he would do the debating. We agreed to this, provided he would sign the proposition at once. He refused, stating that all this would be attended to on Saturday night.

The congregations met on Saturday night at the Savannah church. S. H. Hall was present and stated he was there to defend the practice of the Savannah church. Dennis stated he was ready to deny it, as soon as arrangements could be made, as previously outlined, for holding the debate. Hall says the debate will begin to-morrow, p. m. right here in this church, or not at all. Hall had examined Dennis' proposition, and said he would not affirm it exactly as written, but would make his own proposition. Dennis replied and said: "This is your practice, now defend it." Dennis says if you will affirm the proposition exactly as written, I will meet you at your place, and your time. Hall says all right where is it, and the proposition could not be found. Dennis says will you sign it Sunday, p. m. when we come back here? Hall answers "yes", and said now remember according to Hedges rules, I must define my affirmative. Dennis answers

"yes, of course, that will be your duty when we get in debate."

At this meeting Hall and Garrett attacked Dennis' standing in the church, stating he was a trouble maker, and introduced correspondence between an Atlantic church, and the Union City church to sustain the argument. It could be plainly seen that their purpose was to put Dennis in a bad light with the audience, as they only produced the letters favorable to their side, and did not give the entire correspondence in the matter. When called on for the entire correspondence, Hall stated he did not have it with him, but could get it as it was at the house where he was stopping in the city. Why didn't he play fair and produce it on the spot?

The Oak Grove church produced a letter from the church at Union City, which gave the truth of the matter, and plainly showed that Dennis had been persecuted by Hall, and the Atlanta church, because he had earnestly contended for the truth.

The two churches assembled on the next afternoon at 3:00 o'clock at the First Church of Christ in Savannah, ready for the debate. The proposition was presented to Hall, and he would not sign—absolutely refused to sign as agreed.

Hall offered a substitute proposition of the same wording with each term defined, and said he would affirm that. Of course, we the Oak Grove congregation, could not deny a substitute, but were willing and anxious to deny the proposition exactly as written. We yielded every point all along, except a change in the proposition, and Hall backed out.

We stand ready any time, with J. A. Dennis, to deny the original proposition which is: I—do affirm that the "Bible school," (Sunday school) with uninspired literature, classes, women teachers and a superintendent is Scriptural and should be practiced by the Church of Christ, and challenge S. H. Hall or Hugh E. Garrett to affirm. We are willing to stick to our agreement with the Savannah church, and bear one half of the expense of the debate.

We, the undersigned, members of the Oak Grove church, verify the truth of the foregoing statement, and agree to the terms and conditions as above outlined.

Signed,

H. J. HINELY,
W. B. DASHER,
J. N. McLEOD,
W. A. RAHN,
I. W. RAHN,
F. P. RAHN,
H. L. KESSLER,
S. A. RAHN,
H. D. DASHER.

Comment

We publish the foregoing gladly, and we rejoice that something has broke loose in Georgia. The Sunday school folks in Georgia, under the guiding hand of S. H. Hall, have earnestly, persistently, determinedly, opposed investigations of the Sunday school question; like some Methodist and other religionists, they do not believe in debates, unless they see a chance to "run it over somebody," or unless they believe they have the truth on the question to be discussed. Brother Hall will debate with the sectarians, and the organite brethren, but no sir, when it comes to the Sunday school question he can find as many holes as any one to crawl through,

crawl into or dodge around a real fair, open investigation.

Brother Dennis has only been preaching the gospel a few years. S. H. Hall is a seasoned, experienced, educated preacher and debater, one of the ablest speakers I ever heard in the pulpit. He knows that Brother Dennis does not even pretend to be in his class as a public speaker, yet Brother Hall quails before Dennis. Why? because Brother Dennis has the truth, and S. H. Hall has, at least, a subconsciousness of that fact. Yes, Brother Dennis is able and, I believe, willing to meet S. H. Hall, or any other living man who champions the cause of the Sunday school advocates.

If Hall is afraid to meet Dennis, he has a man in his own state, in the great state of Tennessee, anxiously wishing for an opportunity to join hands with S. H. Hall in a written discussion, and if Hall and the Gospel Advocate are fair they will agree to publish such a discussion in the Gospel Advocate, but if the Advocate will not do that, we will furnish the space for six articles each, of one thousand words to the articles, and I believe the brethren of Tennessee and Georgia will furnish the money to pay for an advertisement to appear in the Gospel Advocate, announcing the discussion in The Apostolic Way, and furnish the money to pay for a copy of each issue of the paper to go to every member of the Church of Christ in Georgia and Tennessee, who will send a postal card to this office requesting that they be furnished with the copies carrying such a discussion. Now listen for the answer. What will it be?

R. F. DUCKWORTH.

A Private Letter—Resignations

Ramsey, Ill., November 5, 1926
Esteemed brother in Christ:

I wrote you while in Indiana, and I think it was that very day I found a copy of The Apostolic Way, then I thought of writing you again in regard to that issue of the paper. I felt so sad when I read its entire contents, finding nothing save the discussion between Brothers Clark and Harper, and that on the line they were discussing. I ask that you allow me as a preacher in Christ, in Illinois, Indiana and Missouri, and in as many as six other states, to tell you that I hear our readers talk lots, and have talked considerable with them where I have been preaching, here and there, and they nearly all seem to dislike that kind of discussion (relative to the number of cups to be used in the Lord's Supper on Lord's day).

I often think what a pity our good brethren ever devoted any of our valuable space to the discussion of such matters, just at this critical time.

I am always willing, however, to hear honest investigation on any subject, but for me I consider that question not advisable, just at the present time especially, and that there are many other matters that to-day merit our closest study, and that are far more vital, when we stop to consider the fact that we are now suffering a great division among our own people, over things that are really innovations. I only mention this, Brother Duckworth, as my humble decision on the question.

I will add that I know the greater majority of the congregations in the North and East now opposing the class heresy,

etc., etc., use two cups in the distribution of the wine among the disciples.

It might be, that later on we would be able to reach the place where the readers would look upon the investigation of said question with more forbearance, but I am sure that we have not attained that place yet.

It seems as if certain brethren, while meaning well, often allow themselves to become over-zealous along certain lines, that they have made considerable study of. I only mention the cup question since it struck me with such force, and as I find in my observations among brethren, that it struck several of them in about the same way. I would not think of handing out samples, to procure new readers, of that issue. I am better pleased with the issue of October 1.

I am sure you have plenty to worry you without me and others writing you what we think of this, issue or that one. I am inclined to think, however, that we might do as well, or better, should we have several good strong articles on the line of our teaching and practice, in forms other than debates. I find a goodly number of disciples who find fault with any paper for being too full of debates, and more especially the ones filled up with ridicule, and personality.

I have just received your samples and will try to put them to work at once. I have a few friends among the Sommer ranks who visit me occasionally, while they do not call me to preach for them any more, and I have placed the paper in the hands of several of them, and a few of them have signified that they would like to take it, at least, six months. I believe you allow new subscriptions on the six months basis.

I can send you the \$5.00 I promised you towards the support of the Sommer-Cowan debate as good now as any time, and you can place it in position to do the most possible good, and perhaps I can sell several of the books containing the debate. I want to attend it without fail, as I preach for the church in Sullivan when I am not in protracted work, and as I am acquainted with Sommer.

Brother Duckworth, I ask that you receive these suggestions in the spirit in which I have tried to offer them, and if they are not worthy of enactment please dispose of them in a private manner, and no harm will be done. I will try to assist occasionally in the work of The Apostolic Way.

I used to send to the Apostolic Review now in the Sommer's family, and it kept digressing until I ordered my paper discontinued in 1920, and he has never manifested any brotherly love from that date to the present time. He used to recommend me in different states where he chanced to travel, but now Timmons is no longer loyal.

I did say that I had about lost my taste for religious literature, since I have been so badly misrepresented by certain of my so-called brethren, and that in papers that claim to be with, and for, the Church of Christ. But I now see the great need for the paper that seems to stand about alone in its position against the present day innovations, since it is about the best and quickest route to spread the pure gospel in these days of religious confusion all over the known world, so far as I am able to learn.

Maybe I had better tell you that I will give The Apostolic Way the same chance I

have given such papers as the Apostolic Review, Firm Foundation, C. P., Christian Leader, G. A., and a number of other papers that I have read in the days that are past and gone, and I no longer pay money to any of them. I say I am willing to give The Apostolic Way a similar trial.

I urged on the members in Knightville, Indiana, where I just closed a meeting, last Lord's day night, to become readers of The Apostolic Way, and here would be the general answer: "I have quit all religious journals, since I have been so badly disappointed in reading some of them." I then would plead with them that they seemed willing to give Sommer, Rowe, Showalter, McQuiddy, et al., an advantage over our paper, viz, The Apostolic Way, since they would try them all out and then refuse to give you and contributors of The Way a trial subscription. I tell you, Brother Duckworth, I was really glad that I had not sent any of their subscriptions in, when I read the issue containing the one cup debate, since they are in the position they are at that place. The brother, whose paper I borrowed to read, told me he did not admire the discussion of the question, and did not think the spirit was altogether right, as shown by the disputants, and be it known, that he is in favor of the one cup. I hope that you will appreciate the fact that in most places in Indiana and Illinois, especially, that the Churches of Christ have never had that question come up for consideration among them, and especially in a public way. I am of the belief that the paper would greatly injure its present work, by allowing such matters to be extensively discussed in its columns. I mention this only because I am in a position, in this field, to know whereof I speak.

I would be glad if I could get in a financial condition to give the paper greater support, but I wrote you in a previous let-

A Get Together Meeting of Representative Men

Who is that? Represent what?

The church is one body; Christ is the head over all things to the church (Eph. 1:20-23). This looks to me like the church has all the representative it needs.

Next, a get together. The church is one body—many members, but one body in Christ (Romans 12:3-5). Paul said our hearts are knit together in love (Col. 2:2). Paul said: "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: From whom the whole body fitly joined together and compacted by that which every joint supplieth, according the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." (Eph. 4:15, 16). I can not see how representative men could beat this for getting together; men can not get together unless they speak the truth—men can not be separated, or divided if they speak the truth. This is what I understand is the Scriptural way to get together.

BOB MUSGRAVE,
Elk City, Okla.

ter that I had suffered the loss of the very best part of my present crop, which is in the river bottom. Our best corn was on the low land as we had a dry season until the latter part of August, and, of course, the low land is where the overflow waters choose to go.

I could have almost gotten out of debt this year had we saved our crop, but now I will be kept from that, but the Lord is just all the same, and His judgments are righteous altogether, and I love Him as dearly as I ever did, and, in fact, more. "I will never leave thee nor forsake thee" (Heb. 13:5). And again, "I have been young, but now I am old, yet I have never seen the righteous forsaken, nor his seed begging bread" (Psa. 37:25). "The Lord is my shepherd, I shall not want" (Psa. 23:1). There are now four preachers in the state of Illinois, so far as I am able to learn opposing the Sunday school in all its forms, and two of them are on the retired list. I believe I recall another as I stir my sluggish muse, and he too old to be active. I am forty-five years old, have preached twenty-three years, and the wife and I have seven children, with three at home with us, for me to support yet.

I am set for a full defense of the gospel of Christ, as long as I am able to be active. I am astonished at several congregations, in that they claim to be opposed to the Sunday school, and still they support men whom they know advocate it all the time, and let me find support the best way I can, I fail to understand them as yet. Please write me at your convenience, for I need the encouragement you can give me. In the fight of faith, and in hope, I remain,
O. A. TIMMONS.

Comment

The foregoing letter was not written for publication, and Brother Timmons may be embarrassed just a little by my giving it publication, but his criticism is so kind, so unpretentious, so full of love, so free from bitterness, venom, and personal feeling, we are persuaded to give it.

We are trying to publish a paper which will benefit the brethren in their fight against innovations in all parts of the country. We can not publish more than half the articles that come to our office, for lack of space. A preacher can not discuss every question in one sermon; if he could, he would simply confuse his audience. A paper, like ours, can not deal with every question in every issue, to attempt to do so would only bring confusion. Some questions must wait.

"Let This Suffice"

"We have, in the last two years, published several articles in favor of one cup (container) and one favoring more than one cup.

"Brother Trott, Conner and I have agreed to publish this discussion, agreeing that this must end the matter at present so far as the paper is concerned."

"This question is new to most of our readers and preachers, and should be carefully, prayerfully and extensively studied privately before being discussed further, publicly." The Apostolic Way, September 15, 1926.

Up to the time of dictating this statement, every letter, except two, we have received, in which the Harper-Clark discussion was mentioned, and that has been many, the persons writing gave us to un-

derstand they were of the same conviction as before, and expressed a regret that we should have given space to such a discussion, and some so expressing themselves, were willing to use two or more cups (containers) and some favored the use of only one, but insist that the question should be studied privately, and not be made a public issue, at least, until the brotherhood was better informed, as a result of private study.

I regret that Brother Harper became offended at me when I declined to publish some matter he wanted published. I honestly thought I was right; thought I was doing the best for the cause of Christ, when declining to publish, at that time, a discussion of the one or two cup, container proposition. I later thought it advisable to publish it. I conferred with the staff, and a whole issue was given to such a discussion. When it seems advisable, we will publish other material dealing with the cup question.

I hold no animosity in my heart toward any living man. I shall gladly render Brother Harper any personal service, and no restrictions are placed about Brother Harper's writings to the paper that would not be equally used against mine or that of any other writer's. I am open to suggestions and advice from any who may think they can give a profitable suggestion, but so long as I remain publisher of the paper, after carefully considering all suggestions, I shall, in humility, endeavor to do what I think best for the cause of Christ. When men are commended or condemned, by me, it will be because I believe that such commendation, or condemnation, is good for the cause of Christ. I shall, at all times, endeavor to keep my personal feelings out of every criticism, favorable or unfavorable.

The Staff Resigned

In view of the fact that the paper has no commercial assets, and that it is a continual liability, and in as much as every member of the staff was personally responsible for its debts, there being no organization or corporation, membership on such a staff was certainly not one to be desired. However, this point was not raised, and so far as I know, not thought of by members of the staff, in deciding to resign. Two points were the only ones discussed, and the ones responsible for the resignation:

1. The staff was so scattered, geographically, that conference were difficult to arrange. This had brought misunderstandings, as to policy, from its beginning in 1913, because of misunderstandings and disagreements, Brother Harper resigned. The balance of the staff agreed in the policy of the paper; a majority of us were agreed on all points of doctrine, so far as I know. While Brother Harper's resignation was under consideration, the second cause arose. A number of the writers to, and workers for, the paper, became convinced that it was not best, and a number of them thought it unscriptural, to have a staff, or plurality of editors. I think I am right when I say that the members of the staff were united in their conviction that such a staff was in no way in violation of the Scriptures, but since some others thought it was, and it being the conviction of Brothers Trott, Clark, Conner and King (Brother Harper having already resigned) that the paper, or the cause of Christ would not be injured by their resignation, they

resigned, not knowing what else to do, I reluctantly submitted.

When I learned it was the mind of the staff to put the paper in one man's hands, not wanting to be that one man, I made an effort to have the paper turned over to some one else, but I met with flat opposition at every attempt I made in this regard. I had much rather be in the field preaching than in the office, but the paper must go, and my preference shall not stand in its way. The confidence the four members of the staff expressed in their signed resignation, I appreciate. I will not be as free to speak on every question, nor as ready to take sides, as I would have been, had I been relieved of the position of publisher. I shall always try to be fair with those, with whom I agree, and with whom I do not agree, as they write for our columns. I ask the readers not to consider that I have commended or condemned any article that appears in these columns, unless I have elected to say so. I shall always have a reason for the course I pursue, though I may not see fit to express that reason. Serving the cause of Christ and not any man's person, shall always be my guiding star.

R. F. DUCKWORTH.

SELFISHNESS

Selfishness is a great sin, and one which is almost universal. It has been in all ages bringing heart aches, ruin and domination in its path and to-day is present as never before, under the cloak of Christian civilization. It has invaded the home, and brought the blood purchased church of the Lord Jesus Christ down equal with the world. The spirit of the age is, "Get yours like I got mine." Christ did not leave His home in heaven, and come to this world of sin to seek His own interest, but that of lost men. His last words on the cross were: "O, Father, forgive them." He gave His life for the salvation of mankind; He lived humble and in poverty, that we through Him might be rich (2 Cor. 8:9).

He told us to not seek things of this world, but seek the things above, "provide yourself bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth (Luke 23:33). Peter said, "We have forsaken all and followed thee." Then we should deny ourselves and follow Him. This was too much for the rich man, he went away sorrowful (Matt. 19:16,27).

When the church was established at Jerusalem, they had so much love for one another, there was no selfishness manifest only with two. They were all of one heart except Ananias and Caphia, the interest of one was the interest of all.

The spirit of selfishness is: preach long and loud on the thing we like, spend your talent, your life, go hungry, ragged and cold, I have nothing for you. "But whosoever hath this world's goods and seeth his brother hath need and shueeth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 Jno. 3:17). If you do not have the spirit of love, you are not of God. Do not be selfish, have the spirit of Christ, seek that home not made with hands.

JNO. J. SMITH.

The Powers That Be

Proposition No. 2—"The higher powers of Romans 13:1-7 refer to church officials."

Second Affirmative

This discussion is becoming very interesting to me. It seems that I have, at last, succeeded in "smoking" Brother Hartsell out. In his first negative he makes some very valuable concessions to my position. In fact, he has virtually surrendered his premise, though, apparently, he is unconscious of this fact. He is like the Irishman's turtle with his head cut off—"dead and don't know it." He, at last, answers a few of my "silly" questions. He says: "God's laws are His ORDINANCES." "The laws of our government are the ORDINANCES OF MAN." "When these laws conflict I will hearken unto God."

This is just what I have been trying to get Brother Hartsell to admit all the while. Now, let us see what we have. (1) The civil authorities are the MINISTERS and EXECUTIVES of the ORDINANCES OF MAN. (2) The decrees of the officials of our text are the ORDINANCES OF GOD. Now, who are the MINISTERS and EXECUTIVES of the ORDINANCES OF GOD, Brother Hartsell? Answer just this one more "silly" question, correctly, and this discussion should close. He has admitted that the laws of God are higher than the laws of, what he is pleased to call, OUR Government. Then he is bound to admit that the MINISTERS and EXECUTIVES of God's laws are the "higher powers" referred to in our text. Tell us who they are, Brother Hartsell. The ORDINANCES OF MAN belong to civil authorities. Then the ORDINANCES OF GOD belong to other officials. Who are they, Brother Hartsell? Your admission that the ORDINANCES OF MAN belong to civil authorities forever destroyed your premise; now if you admit that church officials are the MINISTERS AND EXECUTIVES of the ORDINANCES OF GOD my premise has been accepted and the discussion should close. If you deny it, then I insist that you must tell us who they are.

Our text teaches that those "higher powers" are (1) MINISTERS OF GOD. (2) That they are ORDAINED (appointed) of God. (3) That their DECREES (laws) are ORDINANCES OF GOD. In my first affirmative I produced corroborative proof texts that show that elders are (a) ORDAINED of God; (b) their decrees are the ORDINANCES OF GOD; (c) their qualifications are specified; (d) they are to have the "oversight" (higher power) and "rule" over the subjects of Christ's kingdom. Therefore, they are the "HIGHER POWERS" over the same, as our text teaches.

I asked Brother Hartsell to name a function of our text that could not be applied to church officials. After much delay, he has named all but one. He says: "Church officials have no AUTHORITY IN GOD'S WORD (1) to collect tribute." To this I refer him to 1 Cor. 16:1-2. This is called a collection. If the elders have not the authority to do this collecting, let Brother Hartsell tell us who has. (2) "To bear the sword." I am very glad to hear him make this statement, because he evidently refers to the CARNAL WEAPON. In Eph. 6 this same Apostle Paul instructs all Christians to put on the "whole armor of God," INCLUDING "THE SWORD OF

THE SPIRIT." (This is evidently the sword that he refers to in our text.) If they have an authority to "BEAR" this sword, why are they commanded to put it on? (3) "To punish EVIL DOERS." "Rebuke them sharply that they might be strong in the faith." (Titus 1:13, 2:15; 1 Thess. 3:6.) He asks: "Can't you see that all MINISTERS are not ministers of the GOSPEL? Yes, I can see that all who are not MINISTERS of THE GOSPEL are not MINISTERS of GOD, but of the devil. Can't you see? He says: "Brother Mickle is the greatest dodger and word twister of the age." In this I think that Brother Hartsell has paid himself an undeserved compliment. He insinuates that he has produced some arguments that required an expert "dodger" to get by, when, in fact, he has done nothing but "beat the air."

I now call attention to his closing statements, in which he points out what he calls Brother Mickle's "irretrievable blunder." This shows that he makes no distinction as between the God-appointed (qualified) elders, that I pointed out, who have the rule over the church, and the modern "dummies" who only pose as elders and bring in Sunday school, and the music box. I call his attention to the fact that, not only would such elders not bring in those things, but they would also see that no one else did. I offered ample evidence to show that the church, through its constituted officials; was the highest tribunal to the Christian, and from its decision there could be no appeal. Brother Hartsell knows this, but he also knows that his proposition is lost and he cannot conceal his confusion.

R. M. MICKLE.

Second Negative

Answer to R. M. Mickle's second affirmative, in which he affirms that the higher powers referred to in Romans 13:1-7 are church officials. D. D. Hartsell denies.

In second affirmative Brother Mickle says: "I have succeeded in smoking Brother Hartsell out," that "in his first negative he makes some very valuable concessions," that "he virtually surrenders his premise," etc.

I conceded that the Scriptures cited by Brother Mickle clearly and definitely define all the qualifications, duties and powers of all church officials, but I emphatically deny that these qualifications, duties and powers can be successfully applied to meet the duties and powers set forth in our text (Romans 13:1-7).

In my first negative I pointed the duties and powers of the officials of our text; that no officials of the church are authorized, by the Word of God, to perform.

Brother Mickle dodges again, and for authority for a church official tributer collector he cites 1 Cor. 16:1, 2, which reads as follows: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by Him in store, as God hath prospered him, that there be no gatherings when I come." This is an individual matter. There is as much authority in 1 Cor. 16:1, 2 for a Sunday school as there is for a church official tributer collector.

For authority for a church official sword bearer, Brother Mickle cites Eph. 6. This is figurative language. Paul compares our

spiritual weapon, for our spiritual warfare, with the carnal weapon, for carnal warfare, of the Roman soldier of that time. This cannot successfully be applied as the sword of the sword bearer of our text, for it is evident from the language that our text's sword bearer is carnal, and that he acts in this present life.

Brother Mickle, in this discussion, displays the lack of knowledge of the fact that man is dual in his make-up. He consists of the carnal man and of the spiritual man. The spiritual man is in subjection to the laws of God. He violates no state laws. He has no fear of the higher powers of our text; for they are ministers of God to him for good. They not only protect his life, but keep others from obstructing him in spreading the good tidings of salvation.

All saints are equal; church officials' powers are very limited. They are not authorized to pass decrees, neither are their decrees the ordinances of God, as Brother Mickle asserts. They cannot lord it over God's heritage. Their duties are more like the duties of a servant than that of a lord. They are not God's executors here to enforce God's laws; Jehovah is the giver and executor of His laws. He leaves it optional to all. We, in this life, may obey or disobey Him. But we will have to appear before Him at His judgment bar for sentence. If we obey Him in this life we will be rewarded with eternal life with Him. If we disobey Him, He will drive us from His presence.

Oh, my dear Brother Mickle, how I

A TELEGRAM

Covington, Ind., Dec. 8, 1926.

R. F. DUCKWORTH,
708 Second Avenue.

Stenographer has transcript for debate about complete; will let contract for publication soon; this debate will go like hot cakes; watch for the price in next issue. The first edition will soon be exhausted; early orders will get a copy.

J. N. COWAN.

I wish to state to The Apostolic Way and others that the statement is false which was made by Sommer, at the Cowan-Sommer debate, held at Sullivan, Indiana, concerning the Lamar, Colorado people he mentioned. No such statement was ever made as he said my wife made, and I am still a member of the Church of Christ at Berryville, Illinois, stronger in the faith than ever.

So I have not withdrawn from the true "Church of Christ," but have quit attending the man-made "Church of Christ" in Lamar of my own free will.

I quit attending the Church of Christ here in Lamar, because I saw that it was wrong, according to the Scriptures, and that it was wrong to help support a church of that kind.

I want it clearly understood that I did this of my own free will and that I expect to always stand firm for the "New Testament."

A. E. RIDGLEY.

shudder for you! You have drifted far out into ecclesiastical waters. Do come back to the bishopric of your soul.

I am ready at all times to give a reason (either publicly or privately), with fear and meekness, to all inquirers, for the hope that in me abounds.

Brother Mickle compares me to a turtle with his head cut off, etc. Whether my head is off or not, I am pleased to inform my good brother that he (unwillingly) frankly admitted my position in this discussion when he stated, in his rebuttal, in his answer to my affirmative in The Way, October 15, 1926, page seven, column four, that all Christians must obey the officials of the state.

I will here put in juxtaposition what Paul, Peter and Mickle say, in order that all may see whose head is off.

"Let every soul be subject to the higher powers (Paul). 'Submit yourselves to every ordinance,' etc. (Peter). 'All Christians must obey the officials of the state (Mickle)."

The words "subject," "submit" and "obey" convey the same thing—that Christians are subject to the higher powers of the state, as our text instructs. In this admission Brother Mickle admits my premise—the very thing that brought on the discussion.

I will not indulge in carnal anecdotes in a sacred religious discussion. Witticisms prove nothing; they only display a lack of reverence to God and for His holy Word.

D. D. HARTSELL.

"My Dad"

We give the following, clipped from the Apostolic Review, November 16, 1926, with Brother Cowan's comment. We are anxious for our readers to see both sides of this question. You may watch for more.—Publisher.

"The old story of 'Daniel in the lion's den' has come to pass again. The old original Daniel was thrown to the lions and was saved by the hand of the Lord. A modern Daniel we know packed his grips one day and bought a ticket to a certain 'Bible college' den, and bearded the lion right where he did business. This same Daniel is debating the 'champion' of the hobbyists at Sullivan, Indiana, this very night as I write. May the God of the ancient Daniel be with him tonight as he was last night, the first night of the debate.

"It was suggested, even urged, that Daniel was too old to engage in debate with his younger opponent; but, folks, since that first night, I'd never think of exchanging Daniel's seventy-seven years for Cowan's youth when it comes to debate. Daniel has had but few debates, and, if I remember rightly, his last one was twenty years ago, while Cowan acknowledges to having held eighteen. One reason for his having held so many is, I'm sure, that he's not met many Daniels.

"Do you know what Cowan does in debating the war question: whether Christians can serve their country in time of war? He says the man that acts as executioner commits murder! Now he'll say he didn't say that; but every time he quoted: 'Thou shalt not kill,' he made it apply to the soldier and executioner as well as the murder. It was absolutely the worst

handling of scriptures I ever heard either by sects or 'champions' of hobbyists.

"Of course I was only there the first night. I took Daniel down in a Ford. We had a detour of seven miles over what he pronounced the roughest road he ever rode over, and he even suggested that we might cut across the fields and do better. I told him that after a few days with Cowan he might consider this seven-mile stretch as smooth compared with the road Cowan led him over. But he didn't seem to be worrying a bit about that road. But we stuck to the road. I said I was only there the first night, and if the debate continues as it went that night with Daniel in the affirmative, I really don't see any reason to fear for Daniel and his seventy-seven years. Some officers were complaining to Lincoln against Grant. 'He get's drunk' they said. Lincoln stepped up close and asked in a whisper, 'What kind of whiskey does he drink? I'd like to recommend it to some of the other generals.' The cry went up: 'Daniel's too old!' Well, if he's too old, Lord, I pray thee give me age when I have a debate. But I only heard the first session."

"C. W. SOMMER."

After hearing the first night of the debate at Sullivan, Indiana, C. W. Sommer (Chester) goes back to the Review office, and reports what he saw and heard (Apostolic Review, November 16, 1926, under "Office Notes"). Chester, like all other boys, thinks his dad can do wonders, although he calls him "Daniel," which does not look so well in a boy talking about his father. He represents him as being in a den of lions at Sullivan. I was sure we looked bad to Chester, but did not think we appeared so ferocious as lions. But he wanted people to know that his dad could kill a lion. He represents "young Cowan" as having had eightene debates, when if he had said one hundred, he would have come nearer the truth. I have held eighteen with the class advocates, and this was the nineteenth. It is well that Chester has his say now, for when the book is published, and people see that first night's work in print, his remarks will not be well taken. I did not take his "Office Notes" very seriously, for I knew he aimed the most of it at his own crowd. He wanted W. G. Roberts, J. C. Roady, and others who had said his dad was too old to debate, and who worked against his doing so to know that :my Dad" had more courage than they did. We wondered why some of the younger set did not take Daniel's place. The truth is Roberts got his dose when he met W. H. Purlee at Unionville, Indiana, and they realized that "Daniel" would get his at Sullivan. Will the Christian Leader, or Gospel Advocate put up a man to represent them? If they will, we are ready to take their respective champions to the same dressing that we gave Sommer. The fight is on in the North, and we expect to make it hot for the Sunday school advocates, or make them seek shelter behind "It is wrong to debate."

I, with Chester, admire the courage of "Daniel," but I doubt his judgment, and so do the class advocates. At any time they think best to put up a more active

and younger man, whom they think can patch up the work that "Daniel" did in the Sullivan debate, we will accommodate them.

J. N. COWAN.

Questions and Conclusions

Following are a few questions I would like for the readers of The Apostolic Way to answer:

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

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

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

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

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

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

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

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

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

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

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

So let us seek out the law and take the affirmative, and build Scriptural congregations, if we have to start from the ground. Teach what the Book says: no more, no less. All who will not endure sound doctrine let them go, 2 Tim. 4:3, with their views and "thinkso."

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

Your brother in the faith as once delivered,
JAS. T. WHITE,
Lometa, Texas.

The Apostolic Way

CHURCH OF CHRIST

708 Second Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....	1913-1916
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CHRISTIAN ACTIVITY

Thursday, November 25, just as Sister Conner was announcing dinner, in walked Brother Van Bonneau—nothing strange about that—Brother Van can be expected to arrive in time, if he's coming at all.

But listen, "Brother Duckworth, we have a truck load of farm produce for you." The next thing I remember was Brother Conner saying: "Let's go out and bring the others in to dinner." I was lost in deep meditation.

The grandeur, the lovely simplicity of the whole thing overwhelmed me. I was in Grayson County the Sunday before, changed cars in Sherman, where Brother Van is going to school, but never heard a breath of such plans; and Van told us about it just as if he had been down in my corn field and hauled up a load of pumpkins and wanted to know where I would have him unload them. In fact, he began making apologies, saying, "I wanted more, but failed to get any fresh cured hams," etc., talked as if he was anxious to keep me in a good humor with him, he being ashamed that he had not done more. I finally aroused myself and said: "After dinner we will go over to my house and unload." Then I thought of a brother at Denison, Texas, who has known me since I was a boy preacher, in fact, before I began preaching, who sent us, several months ago, a coop of chickens, fryers; then I thought of a sister here in Dallas sending us a half dozen pure Rhode Island Red pullets, and I said to myself: "How blessed it is to live and work for such people." Having the confidence of men and women who have known me for years, most all of my life is sweeter to me than commercial gain.

What did we find in the truck? First, that thirty-nine families in Grayson and Collin Counties, some of them havink known me for thirty years, had taken us into their homes, sent us of the best they had. Yes, we appreciate the good things to eat, yet more, much more, the purpose behind it all.

Something over \$200.00 worth of provisions, and mostly such as we could not buy in the markets here, hence, the intrinsic value greatly surpasses the sum mentioned above, but the big thing, the outstanding value, the thing that caused Mrs. Duckworth and I to look at each other, with a smile on our face, and tears in our eyes, was the fellowship; the realization that we had been taken into the hearts and homes of thirty-nine families, that every jar, package, sack and can represented a heart throb of love.

One hundred and thirty-nine jars, and forty-nine cans of fruit,

Sound Doctrine

By the use of sound doctrine, the gain-sayer's mouth should be shut. "All Scripture is profitable for doctrine, reproof, correction and instruction in righteousness." Here are four things I consider very important in the use of sound doctrine. The people to be taught, the conditions and circumstances under which the teaching is to be done, and the purpose to be effected, the Scriptures to be employed, and the manner of presentation, and application, and our qualification to meet and comply with all the above successfully.

Among the things that have come up for discussion, by the brethren, the Sunday school is one of the greatest, and seemingly hardest to deal with. I wish that every preacher for or opposed to Sunday school, in the Church of Christ, would consider the

situation, leaving self in the background, trying to determine why all do not come to a knowledge of the truth.

I offer the following which is either logically right or wrong, and I will be glad to hear from any not agreeing. I am not seeking debates, but am anxious to reason with those who advocate Sunday school in the Church of Christ:

Paul said, "Be not conformed to this world." Romans 12:2. Sunday school is a worldly institution, wholly of man, and not of God, therefore, to employ it as a means of teaching God's Word will be conforming to the world and going contrary to sound doctrine.

"Follow peace with all men, without which no man shall see the Lord." Heb. 12:14. The introduction of the Sunday school into the Church of Christ destroys peace, causing disturbance, offense, and

preserves, jelly and vegetables; ten bushels of sweet and Irish potatoes; three hundred pounds of flour, three buckets of lard; two of honey, three of syrup, and miscellaneous items: Onions, peanuts, popcorn, dried peas, dried peaches, sugar, rolled oats, Mexican potato, kershaw, pumpkins, dried apples, dried beans, turnips, pecans, butter, sausage, chickens, and \$27.50 in cash.

Before I knew what was in that truck, I began thinking of several preachers who spend their time preaching, while their families have scarceiy enough to eat or to wear, and I thought: ah, if there were only a Van Bonneau in each community where poor gospel preachers are known, many a sad heart; would have been made happy that day. I wonder now how many will adopt the Bonneau plan for helping faithful gospel preachers preach the gospel, many I trust. Many a preacher's wife does not have the opportunity to provide a full pantry, sometimes because she spends her time helping him, sometimes because she hasn't the money to buy the fruit, or to buy the jars, or to buy the sugar, and a little from each of a few families, who have some to spare, would be appreciated by many.

We certainly thank each of the donors to the truck load that was donated to us Thanksgiving Day; which I could tell them so in person, but having no other way to show our appreciation, Mrs. Duckworth and I said: "We will have to work a little harder, try to do a little more for the cause of Christ."

R. F. DUCKWORTH.

I have known men, living on the farm, who spent half their time fishing, hunting or sitting around talking to other folks, while other men on the same size farm could find more work than they could get to. And such is the case in the church, some can not find work to keep them busy, while others can find more than they can do.

Once a sister said to me: "Brother Duckworth, the sisters want to work. We want to be doing something for the Lord, and we do not know what to do." This sister needed to read her Bible; she needed to know more about God's Word. She there could have found out what to do.

We received a letter concerning the work at Blue Grove, Texas, urging us to visit them, which we will do the first time we can. In that letter we are told:

"The house that we met in at Henrietta was sold last spring, so we worshipped in the courthouse until the last Lord's day in August, and as part of our members moved away, and most of the others said they could come to Blue Grove, we decided it might be best to re-establish the true church at Blue Grove. We secured Brother Chas. F. Reese to hold a meeting, which embraced the first two Lord's days in September. The opposition was very strong, but we had a fairly good meeting, anyway. There were nine members who had been meeting with the Sunday school folks who quit them and have been meeting with us every since. Our congregation is growing and creating interest in the community. We are meeting in the Odd Fellows' Hall."

We are glad to learn the work is doing well at Blue Grove. These brethren have been shamefully mistreated, but the Lord will reward those who are faithful to Him.

division. Therefore, to advocate and contend for Sunday school is not following peace with all men, and not being devoted to sound doctrine.

"Let us not, therefore, judge one another any more, but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way." Romans 14:13. Sunday school is a stumbling block over which many have fallen, and are hissing at those trying to remove the obstacle with sound doctrine. Therefore, the church should judge, or see to it, that no man impose the Sunday school upon it, and let the Lord judge the imposer.

Dear reader, I appreciate the fact that you have read this, and any credit you have given it.

GEO. M. McFADDEN,
Arkoma, Okla.

"That Cowan-Sommer Debate"

"It was at Sullivan, Indiana, starting on November 9 and closing on the 14th. Those who failed to attend missed a rare treat. The right of Christians to engage in war, the rebaptism question, right to divide into classes for teaching before the hour of worship and right of women to teach under Elders' authority were discussed. Crowds were well-behaved and attentive. Several preachers were present. Cowan was shown as a reckless perverter of the Bible as well as several human documents he introduced. He said war never settled anything right and was the trade of barbarians, but could not be forced to mention our own Revolutionary War to try to prove his point. We have a faint imagination of what would have occurred in Sullivan had he dared belittle the Revolutionary War or cited Geo. Washington and Thomas Jefferson as barbarians! (But this is an idea of his reckless assertions). He offered \$10 for each point of difference Sommer could find between the organized Sunday school and the Bible classes in vogue among churches of Christ. Sommer named four distinct points (superintendent, treasurer, secretary and lesson-leaves) and claimed \$40—but Cowan dodged and squirmed, and I don't know that the \$40 has been yet handed over. But if ever a man dodged an honest debt Cowan did there! (But to be fair to him, I think he was terribly rattled here. Down South he has run against the lesson-leaf Bible classes of our Southern brethren and thought the Northern churches had also lost confidence in the Bible as a text-book. So when he fought here he was greatly handicapped by this lack of knowledge. But he now is surely a wiser, sadder man—and at least \$40 to the good, though he broke his word). From then on Sommer branded him as unreliable in money matters, unreliable in handling Scripture and other documents, so totally unfit as a leader in the Church. These with many other 'bright spots' kept the debate from being a tame affair. And to see Cowan's twistings only further enmesh him in many inextricable positions was at once pitiable and amusing. His stock 'argument' was a grin. And this passed for 'argument' with him any times when words failed. But it will not show in the printed report, and those who read the book should be grateful, for Cowan is far from being pretty. And another of his 'arguments' was an old stock phrase such as 'From such a conclusion my opponent cannot escape,' and other such that are only honored because of their age and not because of their value in reasonable controversy. When the book shows what Sommer really did to such 'arguments' their foolishness will be plainly evident. It was like one drawing a picture of a horse and writing underneath—'This is a horse.' Cowan seemed to think his audience couldn't catch his 'argument' unless he named it; and in truth it was necessary at times. His misrepresentations and miserable failures to establish the scripturalness of his divisive notions will face him in cold black and white in that book, and the schoolboy from now on can take it and show a crooked Cowan. I must read that report! Having heard all but the first session it will be very real to me. I will be able to see the debaters again as they make their points, the expectancy of the crowds, the watchful moderators. I'll see it all but

Cowan's grin. (By the way, that became a ghastly affair toward the close, when Sommer's arraignments fell on Cowan's defenseless head. Gone was the arrogance, gone was the springtiness, gone was the grin!) And if you don't get that published report you'll miss the conclusion of the whole matter, the conclusion of Cowan's hobbies, unless the man doesn't know when he's beaten. Some one said he was a finished debater. I think that was irony. With this coming report staring him in the face his course as a debater is surely finished. I would like to be present when Cowan tries to explain to his brother hobby-riders how he allowed himself to be caught in so many crooked predicaments. And I wonder if he's learned the meaning of the word 'balderdash.' O yes, I must surely read that printed report!—One of the Crowd."—Apostolic Review, November 23, 1926.

Comment

We give the foregoing in full from the Apostolic Review, because we want our readers to see what a bunch of empty utterances can occupy a prominent place in the Apostolic Review.

No, we were not there, neither have we seen any one from there, neither will we quote from somebody ashamed or afraid to sign their name to the statement made. Brother Sommer has been before the public long enough to know how unfair such a course, but listen to the following statement from an able gospel preacher who was not afraid to sign his name, in a letter written to me for my personal information while the Cowan-Sommer debate was in progress. It is too good not to give here. No "imported preacher" jealousy here; a big heart full of love for the truth, expressing appreciation for the great work Brother Cowan is doing. I know Brother O'Neal, and I am sure that no one rejoiced more at Brother Cowan's success than did Brother O'Neal, and now he wants everybody to read the debate:

"Dear Brother Duckworth:

"The debate is on. 1. War Question; 2. Rebaptism; 3. Class and women teacher question.

"The debate is proving a great victory over falsehood. The chief of many errors and many erring brethren is going down in great defeat. It is a losing fight for the class system, and all false systems introduced by Daniel Sommer. He has met his Waterloo; the finish of the great Goliath and Sommerism will be read with interest by many truth loving, truth seeking people, many years hence.

"J. A. O'Neal."

It would seem that the Apostolic Review is doing its best to prepare the minds of its readers for what is coming, and we hope they will keep up the agitation sufficiently to cause every reader of their paper to read the printed debate. We have been trying, for years, to get both sides of this question before the readers of the Apostolic Review. We also hope that every reader of The Apostolic Way will read both sides of this question. The brethren who have heard Cowan in numbers of debates are not anticipating any disappointment on their part, when the discussion with Sommer is in print. We hope, by next issue, to be able to announce the price, and when the price is announced we would like to sell a thousand volumes between that and the publishing of the next issue.

Such a response would show the brethren's confidence in Cowan's ability, as well as to show their willingness to read both sides of the question.

"One of the Crowd" was greatly disturbed about Cowan's smile. Of course, Cowan had something to smile about, and all who know him, and have seen him in debates, realize that when this "one of the Crowd" thought Cowan's smile was gone, he just had his own eyes so filled with tears from grief for his own cause that he could not see the grin on Cowan's face, or perhaps he was so down cast he just could not look Cowan in the face. A fellow who is so blue, so disappointed, so put out, that he couldn't, wouldn't, or didn't sign his name to such a "befuddlement" as the foregoing, doubtless would be unable to see a smile on a face several times the size of that of Cowan's, but the publisher of the The Apostolic Way is thoroughly convinced that the smile was there nevertheless. For more than three years editors of The Apostolic Way and others have been trying to get a debate out of Daniel Sommer, oral or written. Some of the preachers in Indiana, or nearby states, would have met Daniel years ago, if they could have crowded him into a scrap, but he could not get away from Cowan's Abraham Lincoln persistency.

When the editors of the Apostolic Review want to write something they are ashamed to sign, they can just sign it "One of the Crowd." Such a course just magnifies the blush behind the rosebud.

R. F. DUCKWORTH.

The above debate was held in Sullivan, Indiana, beginning the evening of November 9, and continued until the afternoon of the 14th. The war question, rebaptism question, and the class question were discussed. This debate was the result of two years' effort in trying to get Daniel Sommer to debate the question with Brother Cowan. Many predicted that Sommer would never meet Cowan, and his own people did everything in their power to prevent the debate, but Sommer had more nerve than any of the other class advocates in the North, and debated these questions over the protest of his own people. We give him credit for his effort to defend what he practices, although his colleagues would not do so. Some of them said he was too old to engage in such work, and that a representative man should not take the advantage, and debate with a man of his age. We wonder why they did not put up a younger man, such as G. W. Roberts, or A. E. Harper? We believe Sommer as strong as any one of them, and as he is considered the father of the class system in the North, we were glad of the opportunity to hit the system in the head and deal it a death blow, which we believe was done in this debate.

Sommer manifested an ugly spirit from the first of the debate, and said many unbecoming things about Cowan, saying he was not worthy to be trusted in anything, that according to the position Cowan occupied, that he would be afraid to meet him alone, that he was a vile perverter, and many such expressions, all of which failed to jar Cowan from his steady course in exposing his opponent at every turn. Cowan would apologize to the audience for Sommer's conduct, telling them that he was confused and was not to be censured for such conduct, and asked the Lord not

to lay this sin to his charge. All of Sommer's ranting and charging upon Cowan did not prevent Cowan from always coming back with a smile, and continuing his exposure of his opponent's position, and setting for the teaching of the Scriptures on the question in hand. Cowan came up to our greatest expectation as a debater, and was never at a loss to know how to handle every emergency that arose. The debate was well attended, and we are sure great good has been accomplished, and we rejoice in the fact that we could furnish the place and contribute to the interest of the cause of Christ in this part of the country, and also, to the brethren at large, on account of the fact that debate is to be published in book form, and read by thousands of brethren and sisters.

We wish to say to the brethren everywhere, that we believe the reporter who took this debate as good as could be had, and that a complete report has been made. Also, we believe, when the debate is read, you will decide with us that the class advocates have received the worst defeat they ever had. We will not give the arguments here, as you will get a complete report in the published debate. We pray that the debate will be ordered and read extensively, and that much good will be done by it. We are sure of the fact, that the debate has done great good in this state, in the way of teaching the brethren the truth, and stirring us all up to greater activity, and arousing a greater cooperation among us in the fight against all innovations. We unhesitatingly recommend Brother Cowan for his ability to meet and defeat error, and for his Christian character, and ability as a gospel preacher.

Signed:

T. E. WARD,
W. T. WHITMAN,
J. B. HAWKINS, Elders.

The Individual Cup Question

One of the questions The Apostolic Way desires light on its the use of individual cups in the communion service, and to that end this article is being written. While I am aware there may be some who want to use them on account of price in that they simply do not want to drink from a cup used by others, yet I am sure the greatest number, who favor the individual cup, is on account of sanitation. In the first place pride of this kind is sinful, and that should end it. Regarding sanitation or fear of contracting diseases from the common cup, I find most Christians are honest in their belief, but lack faith and information concerning the germ theory. Christians should have faith enough to know that Christ would not give us anything to do to remember His suffering on the cruel cross that would, in any way, bring us harm. This is why I say that He used the unfermented juice of the grape and why no one has ever contracted any disease from the use of the common cup in the communion.

Some years ago some scientist discovered what is known as the germ theory. They, doctors, took up the theory and soon concluded they had learned all there was to know about it, and have had laws passed concerning the same, but now we know that they did not know what they thought they knew, and that there is much yet to learn concerning germs. It is being proved

every day that many germ theories are false. An engineer of one of our great trans-continental railway systems, had, about the same time each year, what is termed "hay-fever." The doctors say it is caused by pollen or germs from certain weeds or flowers in the field along the road sides. But when he learned how and what to eat and care for the body, as nature intended, he had no more "hay-fever." But the flowers and weeds are still casting their germs about (?) There are thousands of similar cases, but I only say enough at this time to show that much of the germ theories fallacious, especially in many diseases. There are, of course, germs, but by right living people can become immune to them. The theory now being advanced is that there are two kinds of bacteria, or germs in ones system, that are antagonistic to each other, good and bad, and that it depends on how and what one eats and otherwise cares for the body, which one has the ascendancy, whether we have health or are diseased. This is especially true of civilizational diseases, such as rheumatism, tuberculous, cancer and many others.

I can not say as to all liquids, but it is now determined by all dieticians and chemists that harmful germs can not live in fruit juices, so that if you still think that Christ did not know what he was doing in giving us the communion, as he did, we still have the evidence, of those who are supposed to know, that diseases can not be contracted through drinking the wine from the same cup as others.

Then, too, those who contend for the individual cup are not consistent in that if there could be any disease germs in either they are just as apt to be on the bread handled as it is by many fingers. Why not have individual pieces of the bread?

Then, again the individual cup is not convenient, taking up much time in preparing, especially so when many members are present.

I also find fault of the individual cup in that it is not original with the Church of Christ—not that I think it should have been—but that the system is being copied from the denominational churches, being an innovation, and a departure from the peculiarities that should still be contended for.

J. E. REAGAN,
2615 Jackson, Ave., Kansas City, Mo.

Musgrave-Mansfield Debate

This debate was held at Alex, Oklahoma, between Brother Bob Musgrave and Lee P. Mansfield. It began Monday night, November 29 and continued four nights. I was requested by a number of the brethren to write an account of the debate for the A. W. Propositions:

1. Those Churches of Christ that maintain a regular meeting on Lord's day for the purpose of teaching all who attend, in which meetings those to be taught are divided into classes with men and women for teachers, all teaching at the same time and place, is an Apostolic practice of the church and is in harmony with the scriptures.

Mansfield affirms,
Musgrave denies.
2. The method of teaching the word of God to an assembly as practiced by the

Church of Christ, the whole assembly being taught by one man teaching at a time is the Apostolic practice of teaching the assembly.

Musgrave affirms,
Mansfield denies.

The usual arguments were made on this subject. It is useless for me to say to those who know Brother Musgrave that he is a strong man in the scriptures and he did his part well. Mansfield did make the statement that the only way to labor in the Lord was to preach the gospel. Brother Musgrave brought up New Testament examples of labor and showed plainly that there were other ways of laboring in the Lord than to preach the gospel.

Brother Mansfield was in the affirmative the first two nights and Brother Musgrave in the affirmative the last two nights. On the third night of the debate just after Brother Musgrave finished his second affirmative Brother Mansfield's moderator, Brother Vaughn, took the floor and refused to let the discussion continue unless the elders of the church ordered him to do so. He contended that Brother Musgrave was not staying with the proposition as it was stated. The elders decided unanimously that Brother Musgrave was staying with the issue. The matter was dropped and they agreed to let it go on. On the fourth and last night of the debate while Brother Musgrave was on his last speech, Brother Mansfield rose to a point of order and contended that Brother Musgrave was misrepresenting him. Brother Vaughn sustained the point but Brother Musgrave's moderator would not agree. Their point of contention was that the proposition did not include but did exclude preaching. This was the same question that was settled the night before. Robert Alexander, the pastor of a Sunday school church at Chickasha, suggested to Brother Vaughn a man who lived at Chickasha and worshipped with them, to act as a chairman moderator. This man was a graduate of Abilene Christian College, and also a preacher. He decided in favor of Brother Mansfield and Brother Musgrave refused to go any further with the discussion since they would not allow him the privilege of defining his own proposition. Brother Musgrave had used nineteen minutes of his time, and Brother Mansfield demanded the same time and was granted it.

After the discussion was over I asked permission to say a few words, and was granted the permission. I challenged the chairman moderator and all the other preachers there to meet me on the point of contention. I offered to affirm that according to the laws of grammar the proposition which Brother Musgrave affirmed did include and did not exclude preaching. They accepted my challenge by being absolutely silent on it. Not one of them would even offer to discuss it with me.

Even though Brother Musgrave was given an unfair deal, it was a great victory for the Truth. His scriptural quotations remained unanswered throughout the discussion.

W. S. SMITH,
Purcell, Oklahoma.

An Open Letter and Challenge to The Apostolic Way

Brethren:

In your issue of April 15, last, replying to certain questions asked you by Brother R. C. Maddox, you asserted, in substance, as follows:

- (1) It is wrong to break bread with the "Sunday school" brethren.
- (2) They can not set the Lord's table.
- (3) They are not the true churches of Christ.
- (4) Christians should withdraw from them.
- (5) Having done so, they should worship elsewhere.

This very well harmonizes with your replies to "A Brother in Christ" in your issue of December 1, 1924, in which the additional claim was made that Christians should not worship with a church which makes use of the "individual communion set."

In response to such teaching on your part, we find brethren in various communities going out from the churches with which they formerly worshipped, and forming themselves into separate congregations. You, of course, believe that Christians should do this, else you would not so teach them. In other words you teach what you believe, and those who accept your teaching are putting it into practice. We have, therefore, in many communities, two congregations where once there was and should be one.

On the other hand, The Way of Truth does not believe your teaching on these matters is true, and it is willing to fairly and candidly examine such proof of it as you may be able to present in its support. We have then, an issue fairly made out, which may be stated in the following order:

(1) When a Church of Christ forms groups or classes for the purpose of studying and teaching the Bible, the Scriptures teach that Christians should refuse to worship with it for so doing, and worship elsewhere.

(2) When a Church of Christ makes use of what is commonly designated "literature" in studying and teaching the Bible, the Scriptures teach that Christians should refuse to worship with it for so doing and worship elsewhere.

(3) When a Church of Christ permits a woman to teach a group, or a class of children, the Scriptures teach that Christians should refuse to worship with it for so doing and worship elsewhere.

Here are three logical propositions each of which concisely states your proposition on the item mentioned therein. You believe each of them and persistently teach them. The Way of Truth believes neither of them, and as above said, is willing to fairly and candidly examine all the proof that you may be able to bring in their maintenance.

In order that the readers of the two papers may have the very best efforts we are able to put forth in arriving at the truth concerning these matters, The Way of Truth respectfully challenges the Apostolic Way to affirm, in debate, the three propositions named above, the debate to be published by both papers in their columns, and conducted by such persons as each may choose.

It is hoped that The Apostolic Way will

feel inclined to publish this challenge in its next issue, together with its acceptance.—The Way of Truth.

Reply

November 30, 1926.

Dear Brother Huff:

I very much appreciate your kindly challenge. It is always a privilege to the child of God to be shown his error, if he is in error, and I understand such to be the object in discussing such issues as may arise, though a large majority of debates seem to be staged to show how smart the opponents are and how deftly they can handle the Word of God to sustain their positions, regardless of what the scriptures teach.

Although not phrased exactly as I would like them, I accept your propositions just as you yourself have written them, for I believe you intended them to be fair, with this proviso; that you affirm on your part:

1. The scriptures teach that the church, when assembled may divide into a number of classes, including with the members' children and unbaptized persons, for the teaching service.

2. The scriptures teach that what is commonly designated "literature" may be used as a basis for teaching.

3. The scriptures teach that a woman may teach a class when the church is assembled.

I am sure you make a mistake in regard to the withdrawing that has been done heretofore. In a majority of the cases that I know of the Sunday school brethren did the withdrawing because the others refused to sanction their unscriptural practices. It was an ultimatum of "agree to the Sunday school or get out."

Yours in the one faith,

G. A. TROTT.

I would be glad to have Brother Trott and Brother Huff discuss the "individual cup" question, so I am hoping that they will include that proposition in their arrangements for a written discussion in the columns of The Apostolic Way and The Way of Truth.—Publisher.

Correction

In the November 1, issue of The Apostolic Way Brother McGary is quoted as saying that the Gospel Guide has opened its columns to a full discussion of the Sunday school question. If Brother McGary has information to that effect, and if such information is true, the Guide has recently adopted that course.

A few weeks ago I wrote a pro-article adopting a different line of argument from that usually adopted by writers on the subject and was anxious to know how it would be met, so I sent it to the Guide and asked Warlick if he would publish it, and a reply from Brother Hayhurst was objectionable. He wrote me that he would not agree to publish anything from Hayhurst or any of that crowd, but would publish it and answer some parts he did not agree with. I wrote Warlick I thought it exceedingly unfair and unjust to attack a position publicly, and not allow its friends a hearing through the same medium, and that I would not be a party to such a course, and to return the article, which he did.

That Warlick published the McGary-Martin debate is true, but does not indicate a willingness to open the columns of

the Guide for a full discussion of the Sunday school question. I am fully convinced that the reason he published that debate was because he felt sure that I was out-matched to such extent that Brother McGary would have no trouble in registering a great victory. I also think that Brother McGary believed that, although he has never hinted it to me. But I do not think either of them believe that now. But knowing that he could not read from the Scriptures, matter not contained therein, I was not afraid of him.

Why the Firm Foundation closes its columns against a fair and upright investigation of the Sunday school matter is, I confess, a mystery to me. It would be a reflection on Brother Showalter's intelligence to say he does not know that the church is divided over the Sunday school. I cannot understand how an honest man can refuse to tell the world why he will not defend a practice he believes in, when it is being condemned by some of the best Bible students in the country. I am not willing to accuse him of dishonesty, but am strongly inclined to the opinion that he lacks the moral courage to defend his position; and for some reason will not allow the members of his congregation and the Firm Foundation subscribers to see both sides of the question discussed in his paper. Whatever else may be said on either side of the question, I do not suppose that any one will deny that the division is over the Sunday school, and few, if any, will claim that it is a requirement of the Bible, and that if it was eliminated there would be peace, harmony and union. Does it, or does it not, logically follow that those who adhere to a matter based on opinion, without one word of authority in God's Book, prefer a divided church with a Sunday school to a united one without it. It really has that appearance. It may be possible that these brethren do not fully understand the seriousness and enormity of the crime they are committing. It may be that the lure of popularity and desire for worldly praise and endorsement has seared their consciences to such extent that they feel no remorse in doing violence to the body of Christ.

To the elders of the churches who require good men and women to violate their consciences in meeting with congregations that are practicing something not required by the Lord, or in lieu of that go elsewhere to worship,—to such elders I say, brethren, I am afraid for you. Jesus said: "In as much as you did it not to one of the least of these, ye did it not to me (Matt. 25:41-46). Brethren, you are not looking after the spiritual welfare of your members, when you cause them to leave you. I believe it would cause some to think very seriously if you could realize that your eternal welfare depends on how you use your influence.

To those who blindly follow those who are not willing to yield their opinions for the sake of unity of God's people, let me say in all seriousness and brotherly love, that as certain as God rules the universe, just that certain you will have to stand before the judgment seat of Christ and give account for the part you took in bringing disgrace to the name of the One who died for you. Are you ready with your answer? Did you ever ask yourself this question: "Why am I supporting an institution unknown to the Bible when I know it is wounding the consciences of thousands and driving them from the

Church?" Can you think of an answer that you would be willing to offer for such wilful disobedience to the command to "endeavor to keep the unity of the spirit in the bonds of peace?" Old Brother Ben Franklin used to say that the only infallibly safe course to pursue is to believe in Jesus as God's Son, and obey His commands. You think you see good results from the Sunday school. You know you see a divided church over it. Can it be both good and bad in the eyes of the Lord? Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap. Gal. 6:7.

J. T. MARTIN.

What Must I Do to Be Saved?

This is a question that every person living should be interested in. The sinner should know in order to become a Christian. A Christian should know, in order to stay in a saved condition, and that he may be able to tell sinners what to do.

All persons who have not become Christians are alien sinners. When Christians sin they are sinners, but not alien sinners. Hence, the term "alien sinner" is used to show which is meant. Since we have learned that it is needful for us to know the answer to this question, how we are to know, or where we are to find out? Can we go to the depths of our own heart and learn? Most assuredly NO! Because "It is not in man to direct his ways." Jer. 10:23. May we depend on some person telling us? "Let every man be a liar and my word truth." Rom. 3:4. So it will not do to depend on any or all men telling us. During the first century after Christ there were men who were inspired. These could tell men what to do to be saved; but, since they have all died, we cannot ask them directly. Will God speak to us directly from heaven as he did in ancient times? Will Christ tell us? He didn't tell Saul. Then how will we find out? God has revealed the good news from heaven, by sending Christ, His Son, into the world. Christ brought the answer to this question, the good news, or the word of God and made it known unto the apostles, and commanded them to make it known to the world. He also gave them the Holy Spirit to bring all things to their remembrance and confirm by miracles the things or words they taught.

We have or may have a copy of their teaching which is the New Testament. From it we may learn the answer to our question, "What must I do to be saved?" This is the reliable and only reliable source from which we may glean the answer. The word has been confirmed by God, Christ, the Holy Spirit, the apostles, prophets, evangelists, pastors and teachers, and is the same as if we could meet them all assembled here on earth together and we should ask them the question and they should answer, as they have answered once in the Holy Writ for all.

Now since we have learned where we may find the answer we will look for it. We will hear Christ give the apostles the great commission, and find the peoples' part, what they were to do: Mark 16:16. "He that believeth and is baptized shall be saved." Here we just have belief or faith and baptism expressed. Now let's see how Peter understood this: Acts 2:38 "repent and be baptized everyone of you in the name of Jesus Christ for the remission of

sins." Now we will hear Ananias tell Paul what to do: Acts 22:16. "Arise and be baptized and wash away thy sins." Now let's hear Paul telling the jailor what to do: Acts 16:31. "Believe on the Lord Jesus Christ, and thou shalt be saved and thy house."

Now, we have found four answers to the same question, it seems. It seems to be confusing; but it need not be so; if we will understand that each of these answers were given to people in different conditions. In the first scripture cited the gospel was to be preached to every creature, and those that heard who believed and were baptized would be saved. From this Scripture we learn that faith was to come by hearing the Gospel preached. Hence Paul said: Rom. 10:17. "Faith cometh by hearing and by the word of God."

Now let's see if there is anything for us to do after we believe, before we are baptized. Acts 3:19. "Repent and be converted that your sins may be blotted out." Matt. 3:15. "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." Acts 2:38. "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." From these Scriptures we learn that we must repent before being baptized, because repentance looks forward to the remission of sins, and baptism comes between, for it is a fulfilment of all righteousness. Then repentance is a part of the process and comes before baptism. Let's see if Peter understood it that way: Acts 2:38 "Repent and be baptized, etc." Here, then we have repentance and baptism, nothing said about faith.

Now, let's hear Ananias answer the question. Paul asked Christ: Acts 22:16 "Arise and be baptized and wash away thy sins." Here we only have baptism, nothing said about faith or repentance. Now we will hear Paul tell the jailor what he must do: Acts 16:31 "Believe on the Lord Jesus Christ and thou shalt be saved and thy house."

Peter was talking to the murderers of Christ, but when they heard him preach the Gospel, they believed, therefore it was not necessary for him to tell them to believe, but he began with the advice they needed: "Repent and be baptized." Ananias did not tell Paul to believe, repent, or confess Christ, because he had done these already; but gave the advice he needed: "Arise and be baptized," etc. Now Paul in talking to the jailor needed to tell him to believe because he had never heard the Gospel preached until Paul preached it to him, therefore, he told him to believe. The account tells us he was also baptized.

In Acts 8:37 we find an example of how confession is made: the eunuch said: "I believe that Jesus Christ is the Son of God." And another example is Peter's answer to Christ's question: "Thou art the Christ the Son of God;" also Martha's answer Jno. 11:27. "I believe that thou art the Christ the Son of God." These tell what it is necessary to believe.

Now, taking all the above Scriptures in consideration and making a full and complete answer to an "alien sinner" who asks the question, what must I do to be saved? we would say, first, hear the gospel; second, believe it; third, repent of your sins; fourth confess Christ as your Saviour and fifth be baptized into Christ. This makes a Christian of a sinner.

John tells us if a Christian sins, he has an advocate with the Father. Peter told

Simon the sorcerer, who had been a Christian but got wrong to: "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

So we see that there is a law of pardon for the "alien sinner" and a different law of pardon for the erring Christian.

Oh! that we who lack wisdom may ask in the faith, Rom. 10:8 which was once and only once delivered to the saints, Jude 3, which is the word of God given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness and is able to thoroughly furnish the man of God unto all good works. 2 Tim. 3:16-17.

GROVER WHITE,
Route 4, Long Bottom, Ohio.

How About the Past?

After quoting my words accepting his own proposed proposition, Brother Srygley says:

"That is a rather fair promise for the future, but how about the past?" Thus Brother Srygley would make the impression on the minds of his readers that I had acted unfair in "the past" in this correspondence.

To show that my part in this matter has been as "fair" in "the past" as that "promise" appears to be "for the future" I will here give a quotation from my reply to Brother Srygley's first letter to me and then one from my reply to his last letter.

"If you can show by sound, logical and Scriptural argument that my arguments (in my article of November 4, 1925) are untrue, and my speech unsound, I kindly ask that you do so in the spirit of a Christian brother, and let all your readers see the fallacy and unsoundness of my reasoning (if such it be), and I will be content 'without further controversy,' not asking a reply, except space enough to acknowledge my wrong with reference to the question, and ask forgiveness, and to humbly thank you for your 'brotherly kindness' and faithfulness in correcting me and helping me out of error. This is a fair proposition. Shall the article be published? or do you still decline?" My letter of December 23, 1925).

Several letters passed, but no assurance of its publication. Under date of March 5, 1926, the brother states, and repeats with emphasis, "I will not print literature for you to oppose literature." Then says: "This is my decision and I am counting on living up to it."

In my reply to his last letter, I said: "Why do you refuse to try to convert us from the error of our way, indeed, if we are wrong and you are right? . . ."

"It is most significant that you stoutly refuse to let your practice be openly tested by the Bible in open fair discussion. Though I stand with but "few" compared with the many on your side of this question, yet, like Elijah, when he stood alone as the only prophet of the Lord against the four hundred and fifty prophets of Baal, and feared not to put a test to the claims of each part, I am ready to make the test by the Bible; and, while we are "but few" and you are "many," I am sure that, if you would be as willing to put a test to this question as Baal's prophets were to test their claim, and let the Bible be the standard, all agreeing to abide by that, I feel,

as sure that God would stand by me and bring me through safely as Elijah was confident that the test he offered Baal's prophets would prove that he was right and they were wrong. Why not then settle this question by the Bible, test it and see who is on the Lord's side? Let all agree to abide by what the Bible says. If it teaches the class system, then we will unite with you; but if it does not teach it, then let all drop the system and all stand with the Bible on the Lord's side. I will be willing for you to bring all the great men on your side of this question, including the whole staff of the Gospel Advocate; yes, you may bring your four hundred and fifty of the wisest, and I will come with the Bible and test the matter in the presence of the whole people. And I repeat, if the Bible shows your practice to be of God, I will go with you, but if the Bible does not sustain your class system, then you should all agree to unite with us that we all may be one in Christ. What will you say now? Is not this as fair a proposition as the one Elijah made to the four hundred and fifty false prophets of Baal? And is it not as safe to abide by as was the one Elijah offered them? If not, why not? Or is there any other standard than the Bible by which to make the test?"

The above is a sample as to "how about" my part of "the past." But how about Brother Srygley's part, both for the past and future? That will come later.

If I be riding a "hobby," it is not my "hobby," for, as I told Brother Srygley before, I have no such animal of my own to ride. But if it be my "hobby," then why should the brother complain at my riding my own stock? But Brother Srygley is very much opposed to our riding his man-made "class hobby," and seems to be trying his best to get me "off of" his "class hobby" that he may go on in his unscriptural course unmolested, so it appears to me.

Brother Srygley complains of us as howling, comparing us to "coyotes" or "wolves over the country," which are animals of the dog family. Such language against Christians is unapostolic, and unbecoming in the writings of Christian men, and I shall not notice it here further than to say:

1. That if we be a "pack" of "coyotes" or "wolves" to which Brother Srygley compares us, then we are after that cunning fox, and we have him completely treed, driven back into his "hole," so that he can not escape without losing his fur.

2. That I am contending for the Word of God alone on the order of teaching in assemblies of public capacity. If this contention causes "fuss" to be raised among the brethren (and sometimes it does), that "fuss" comes from those who oppose the Word of God on the subject, claiming for their own unscriptural way, and I am not responsible for it.

With reference to the brother's "replies" to my article of November 4, 1925, will say that:

1. If Brother Srygley made "an innocent reply," or any other kind of reply to "one point" in that letter before I sent it to Brother Duckworth, he must have kept it back, or else it was lost on the way,

for such is not in any letter I had received from him.

2. If he replied to my "questions raised" in that letter, such "replies" had not come before me prior to its publication in The Apostolic Way (June 1, 1926). Neither have such replies come into my possession since, Brother Srygley's statement to the contrary.

In my article of November 4, 1925, I put seven formulated questions to Brother Srygley, but, though that letter was in his possession for about six months, yet he did not attempt to answer so much as one of them until after it appeared in The Apostolic Way. Then he quoted in the Advocate of July 1, only one of those questions, and did not answer it. That question was:

"1. Do you regard the Sunday school class system of arrangement, of separating an assembly into different classes with a plurality of teachers, often including women, all to teach at the same time, as being essential in the remedial system?"

He neither answered "direct," nor indirect, neither did he answer equivocally. For he turned away from the question entirely and poured out his words of reply upon an entirely different subject, and thus by artifice he wholly evaded answering my question. Here is his pretended answer:

"I regard the teaching of the Bible 'as being essential in the remedial system;' and I also regard it as my duty to keep Brother Watson from making laws for the government of God's people, where God has made none, as far as I am able to do so."

That does not answer my question. When Brother Case got after him for his failure to answer direct by "yes" or "no", he said he did not answer with a "yes" or "no" because he thought he "could do it better without it." Therefore, he considered it "better" to evade than to answer. Yet he said he was "trying to answer the question." But his very words show that he was trying to evade, or slip away from it. If my question can not be answered by "yes" or "no", let the brother show why. If it can be so answered, then let him show why it "should not be answered that way." He must either regard the class system as being essential or not essential.

1. If he regards it as essential, then a "yes" would have been the true and direct answer. But,
2. If he does not so regard it, then a straightforward "no" would have been the true and direct answer.
3. If he had answered "yes", doubtless he feared that I would press upon him the impossible task of proving its essentiality. But,
4. Had to answer "no", then he feared that I would press upon him the awful consequence of dividing brethren and churches asunder over his unscriptural nonessential practice. Therefore, to avoid having to meet these insurmountable difficulties, he, by artifice, escapes without answering at all, either by "yes" or "no", or any other way. But he dextrously turns off to things entirely different, it seems, to divert the minds of his readers from the question, that they may think he was answering when he was not even touching it at any point. And, though he did not

equivocate, yet, yet he did evade and in his evasion the brother skillfully practiced deception upon his readers, trying to make him think he answered the question when he did not, which is fully as bad as if he had equivocated.

J. P. WATSON,
Route 9, Cookeville, Tenn.

My Views on Acts Two

"And when the day of Pentecost was fully come, they were all with one accord in one place." Verse 1.

The first chapter deals with the twelve apostles, (mention, however, is made of one hundred and eight others) therefore, the all of 2:1 could not be less than the twelve.

Verse 3: "And there appeared unto them . . . and it sat upon each of them."

Verse 4: "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

Verse 5: "And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Verse 6: "Now when this was noised abroad, the multitude came together, (who? the devout Jews of verse 5, at least) and were confounded, because that every man heard them speak in his own language."

Verse 7: "And they were all amazed and marvelled, saying . . . are not all these which speak Galileans?" Verses 8, 9, 10 omitted. Verse 11: ". . . We do hear them speak in our own tongues the wonderful works of God."

If this Scripture says Peter did all the talking, well, you will have to show me.

But now comes another party on the scene, verse 13: "Others," not the multitudes referred to above, we know not whether many or few, nor from whence they came, but from all else we read of the Jews of Jerusalem, I would guess they were from that region (verse 14 nearly proves this).

Now, verse 14: "Peter standing up with eleven." Why is mention made of "the eleven?" It would be as sane a guess, to my mind, to say that he (Peter) had not been doing any of the talking before, as that he had done all of it, for he is now trying to show those "others" that the eleven were not drunk, as though he himself was not of the accused party. Down to the end of verse 21 Peter, it would seem, was defending the eleven.

Beginning with verse 22, we have another complete change of subject, and from here on we have the first gospel sermon, not as is taught by nearly every one, that the whole of chapter two is the sermon.

As in many instances in God's Word, the whole story is told in a very few words, then repeated, and explained, so here it may be the multitudes of the first of the chapter may have heard just what is rehearsed in the last, if not, why did they say to "Peter and the rest of the apostles, Men and brethren what shall we do?" Now, verses 28-40 say emphatically that Peter alone did the talking, using the "keys" that had been delivered to him.

E. C. CLEMENT,
Greenfield, California.

Sayings—Comments

We have inquiries for tracts and leaflets on first principles, for distribution among our religious neighbors, and others of the world.

We regret that we are not in a position to print such tracts and leaflets, for lack of funds to publish them in sufficient quantities to be able to furnish them at a price that would appeal to the brethren.

There are brethren who would gladly prepare the material for the tracts gratis, but it would require funds to pay printers, and it is taking all the funds that come to use to maintain the fight for primitive Christianity among the brethren. If brethren were sufficiently interested to authorize our doing so we could occasionally get out an issue on "first principles." To make that profitable, we would have to have a general demand for it. If the preachers, and others will talk this up among the brethren we will be glad to meet their demands by publishing several issues each year on "first principles."

In a private letter to me, under date of November 19, 1926, Brother J. A. Dennis, Union City, Georgia, after telling about a congregation offering to build him a house to live in and furnish him with vegetables and other eatables from their farms, says:

"I would move there at once, but the little congregation here, that has and is, standing by me to their best ability, wants me to remain here. However, they do not require me to preach for them—they are sending me out."

"I was \$500.00 in debt when I started out in the spring. I am now \$750.00 in debt, however, by paying \$35.00 interest, I can carry over the \$500.00. Brother J. W. Lampp and one other, has helped me each month from \$10.00 to \$33.00. I still owe \$10.00 on tent."

"I am expecting to leave again Lord's day, for Mt. Carmel, Taylor, Cross Roads and LaGrange, will be gone about two weeks."

Were you ever trying to cut through lumber, and find a hard place. Well, I believe there are more hard places in the publishing business than any other. Two good brethren writing me about the same matter, both conscientious and, no doubt, think they are right in the policy I should pursue. One says: "If you don't stop publishing so much about _____ we are going to quite the paper." The other writes about the same subject, mind you, and says: "We will quit the paper if you do not publish more on _____." Now if that is not a hard place, where would you find one, and the trouble about it is some leading brethren are guilty; they seem to think that they ought to be allowed to say what should be published on the question in which they are interested, and if I decline they think I am "bossy," think I am a "dictator." Well, what am I to do? They can not agree; one of them condemns me if I do, the other condemns me if I do not.

We are glad that only a few belong to this class. The great majority who write for publication say, publish if you think best, or throw in the waste basket.

We have, in the office now, copy enough, that has been approved, to fill several issues.

We wish the writers to this paper, and

preachers, who work with us, could all understand that the man in the office has to consider many things the man in the field may know nothing about. We are not interested about the personal ambitions of any man, but we are interested in the cause of Christ, often the fellow who growls makes the impression upon those who hear him that he has a personal interest to serve. It seems to me that the only thing I can do is to carefully consider the suggestions made by brethren everywhere, then publish what seems advisable.

We try to be careful about getting names and addresses on the list correctly. However, sometimes, we find a mistake.

Once in awhile some one sends in a remittance without giving the postoffice, initials or name. Occasionally some one sends in a check and the check is deposited before the letter has been checked up by the bookkeeper, who finds the letter was not signed.

Some postmasters hand out two papers to one person; sometimes in putting up the mail postmasters put a paper in the wrong box.

If you fail to get your paper regularly, there is a mistake somewhere, and you can help us check up by simply notifying us you are not getting your paper. When your name is put on the list and turned over to the mailer, we have no way of knowing that you fail to get your paper unless you write us. When some one writes they are not getting their paper regularly we first check up in the office, if we have the record correct and can not find the mistake with the mailer, we then take up the matter with the postal authorities, doing whatever is necessary. We want all who pay for The Apostolic Way to get every issue, and they shall have it, if only they will help us check up.

Preachers desiring to visit the church at 3601 South Fitzhugh Avenue, Dallas, Texas, should write or phone C. A. Stark, 4923 Phillips Street, Dallas, Texas—telephone 3-5626. He is seldom out of the city, and can answer promptly. Brother Conner and I are out a great deal, and can not always give such inquiries prompt attention.

A Tennessean saw fit to come to the assistance of Brother Srygley, in his controversy with Brother Watson, but who saw fit not to sign his name to his rantings, I am almost tempted to publish, but desist, not knowing who the ranter is, and then it is not worth the space it would occupy. His wild assertions and statements are not fair to the positions taken by many who advocate the Sunday school.

We mention this to show that the Tennesseans are feeling the pressure of Brother Watson's activity. Keep it up Brother Watson, maybe some of the Sunday school advocates will get up courage enough "after while" to enter into a written discussion with you, or if not a written discussion, perhaps an oral one. The fight is on and will be continued.

KANSAS CITY, Mo., Aug. 29.—(AP)—The Bible should be taken no more literally than Aesop's Fables, Rev. Earl A. Blackman, assistant pastor of the Linwood Boulevard Christian church and former national chaplain of the American Legion, declared Sunday in his sermon, "Is it God's Word?" "The talking snake in the Garden of Eden and Balaam's talking ass are no more true than Aesop's stories," he said, adding that from the standpoint of human progress, the Bible was written in the childhood of the race.

Comment

The foregoing was sent me by a reader, and we give it, as it shows to what end people will go when once they leave the Word of God.

The people designated as the "Christian Church," at one time, would not have tolerated such blasphemy, from one of their preachers, even though uttered in private, but now it is different. They begin by saying, things the Lord has not forbidden may be practiced, or as one of their leaders once said to me: "Where the Bible speaks we should be silent, where it is silent, we may speak." The generation that thus started away have been superseded, and then that set of leaders superseded again, and the third generation, or class of leaders, are now willing to deny the plain statement of holy writ whenever and wherever their fancies dictate. The narrative concerning the "talking snake in the Garden of Eden" and the talking of Balaam's ass, is no more difficult to reason out, from a human standpoint, than the resurrection of Jesus Christ from the dead, and if He is not raised from the dead, then we are all without hope. The man who gets the consent of his mind, that the Biblical narrative concerning the happenings in the garden of Eden, is only a fable, can easily deny the miraculous birth, resurrection and ascension of Jesus Christ.

"The Ladies of the T. B. C. met at the Church of Christ for their regular Bible study Tuesday afternoon with twenty-one ladies present, all responding to roll call with Bible quotations. This being our banner meeting in attendance.

"Mrs. A. B. Weakley had charge of the lesson hour and proved herself a most capable teacher, many interesting facts were brought relative to God's dealings with man and the Anti Deluvian Age.

"Mrs. M. B. Carley, our president, favored us with a beautiful Mother's Day reading, entitled, 'Keep Me Awake, Mother, Keep Me Awake.' Little Miss Dell Brown read 'Bob's Opinion of Her Sister's Beau.' She responded to an encore with a clever little monologue entitled, 'Satan Pushed Him.'

"The meeting adjourned to meet again next week with Mrs. Stull as leader.

"We are now well organized and we are looking forward for greater results. There are yet several ladies who should be regular attendants at these meetings and we especially invite you to come and take a part.—Reporter.—The Comanche Reflex, May 6, 1926.

Comment

No one will accuse this being the Church of Christ that is fighting the Sunday school. Such congregations are so far from indulging in the unscriptural, ungodly practice as a religious work that it is not necessary to deny this being one of them. But Brother Huff may find it necessary to explain that this is not a Sunday school church. For our part, we are not informed whether this is the congregation of the Church of Christ favoring the Sunday school or a congregation of the Christian Church. It is hard to keep from confusing individual identity where the practices of churches are so much alike that the average man can not see any difference.

R. F. DUCKWORTH.

The Pioneer—A monthly journal published by teachers and students of Gunter College makes its entry into the periodical family, with credit to the institution it is expected to inform its readers concerning.

The readers of The Apostolic Way, not receiving a copy, should write Jno. R. Freeman, Gunter, Texas, for a copy. Boys and girls expecting to leave home to attend school should investigate the claims of Gunter College; the reading of a few copies of their paper will give an insight to their work as it proceeds.

R. F. D.

Every Man a Builder

In closing the Sermon on the Mount, Jesus draws a picture of human effort for all this life. This picture portrays man in his life-work as a builder. Omitting such classes as infants, idiots, and possibly others not morally accountable, every person is building a house. This house is individual character. Let us consider some of the things that enter into this work.

1. The universality of the effort is shown in several ways. Each person possesses certain individual traits. These are in part natural, in part acquired. The effort put forth to direct or to train one's powers or inclinations is the act of building. Next, each of us builds but one character in life. We have all of our years to devote to this building, yet many of us build very sorry houses. In the next place, the house each builds here is to be his own abiding-place forever.

2. The materials that one uses in his building are the habits of thought and action formed. These we derive for the most part from the influences that surround us from infancy. Here enters the work of parents, teachers, and other associates. These place at our hands, to be used or refused by us, good or bad words, examples, influences. But this is all a parent or teacher or enemy can do. They cannot force upon us truth or error. They cannot compel us to accept or reject their counsel. It follows that a man's character contains those elements, or materials, that he had by nature plus those principles of conduct that he has chosen to adopt from the influences surrounding him.

In view of what has just been said, the environment of children and young people is a matter of the highest importance and the responsibility of parents and others is very great. On the other hand, the supreme responsibility for one's own character rests upon himself. Hence, the Bible teaches that before God every man must give account for himself. This account cannot hold the individual responsible for his surroundings, except in so far as they are of his own choosing; but it does charge him with the responsibility of making wise use of his opportunities.

At this point many people fall into serious error by assuming that others are exclusively responsible for the character of the individual. I am sometimes asked whether Solomon's rule is universal when he says: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). As a general rule, this is true; but it will not work every time. If it would, no room would be left for the child to choose, and we should conclude that either the doctrine of human responsibility is false or that human nature is infallible.

3. From the Savior's point of view, the most important consideration in this building operation is the foundation. Much effort has been bestowed upon buildings that would not stand the test of rain or storm because not built upon a solid foundation. Whole cities have been destroyed, even in recent times, because those who built them did not choose the proper location or foundation. Since spiritual things alone are destined to last for eternity, it is a matter of greatest importance that a man build upon the everlasting Rock of Ages, Jesus the Christ. The only way to do this is to hear and do what Jesus says. This is logical,

for Jesus reveals his character and ideals in His words. To hear and understand these words is to know what Jesus is and desires, then to do what He says puts into practice those things that become in us habits of thought and conduct, thus, enabling us to build character that will stand the test of God's judgment.

But alas! many people build their spiritual houses on human traditions or speculations. This is to reject Jesus and build for eternity on the sand. How much fine material has been wasted by carpenters because not put upon the proper foundation! Thousands of fine characters could easily be found, men and women of good morals, kind dispositions, upright ladies and gentlemen, who are paying no attention to Jesus in the building of their character. Bye and bye when the storms of sickness, sorrow, and death overtake them, they find no support for the houses they have built. And when the Judgment comes, the fury of the storm that will overtake them will shatter their frail structures with all their hopes for eternity.

Much, on the other hand, might be said about the practice of building poor material on a good foundation. This can also be done in our spiritual building. Paul (1 Cor. 3) talked about building on Christ "wood, hay, stubble"—materials that will not stand fire. In such case, the house may be destroyed, but the foundation will stand.

Finally, each of us should be so much interested in his own house that he will do his best to make the workmanship perfect. Good materials well built upon the only safe and sure foundation man has known will make a house that all the temptations of time and eternity can never shake.

N. L. CLARK.

Eternal Life

I am a constant reader of The Way, and have been for quite a number of years, and think The Way the soundest teacher that we have far or near. This being true, I am going to ask some questions.

Jesus promised eternal life to those who obey Him. Question: When do we come into possession of the promise? Is it when we have obeyed from the heart the form of doctrine that we have eternal life, or is it when we have fought the good fight and kept the faith to the end of the life we now live that we have eternal life? Note, we have a quotation from John that reads like this: "Verily I say unto you, he that believeth on me hath eternal life." In Romans 6:22 we have this quotation: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." And again read Luke 18:28-30, with other quotations that seem to hold out the idea that we come in possession of eternal life in the end.

If you like, answer through The Apostolic Way.

J. W. MOORE, SR.

Reply

Paul said to Timothy, "Fight the good fight of faith, lay hold on eternal life" (1 Tim. 6:12). And again in the 19th verse, in his charge to Timothy, he commands him to tell others how they may lay hold on eternal life. In John 5:26, 27, Jesus says: "For as the Father hath life in

Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also." God then has given to Jesus the right to say who may receive eternal life as a personal possession of which He can never be deprived. In this life we have eternal life in the sense of having it in our grasp, and if we hold on to it faithfully to the end we receive it in full possession. I have seen a picture which very aptly illustrates this. It is a woman in the midst of a raging sea clinging to a rock. She had laid hold on life and as long as she held the rock her life was secure; she had life in her grasp. Christ is our life and as long as we hold to Him we have hold of life, and in that sense have eternal life in that life; if we continue to hold to him He rewards us by bestowing upon that same eternal life which is His and we can never more lose it.

G. A. TROTT.

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Announcements and Reports

Announcements

L. G. Lindell, Waukomis, Oklahoma—A tract on the Sunday school, or Bible classes; four pages, nearly four thousand words—five cents a copy.

L. N. Graham, Levelland, Texas—Brother J. N. Cowan is to conduct a meeting for us the first part of May, 1927. We look forward to a grand meeting. The church meets here for worship each Lord's day at 11:00 a. m.

L. I. Gibbs, 1108 S. Clela Ave., Sta. L, Los Angeles, Cal.—We meet to worship at 3535 Siskiyou Street, and are contending earnestly for the faith. To reach the meeting-house take R car on Seventh Street, get off at Spence Street, walk one block South to Siskiyou, then half block east to church. Nearly every Lord's day we see new faces; interest seems to be on the increase.

W. L. DeVore, O'Donnell, Texas—In traveling through the South Plains, if you will stop at O'Donnell, hunt up Brother J. E. Hanes, you will find him at Cicero-Smith lumber yard, he will take care of you, and bring you out to Pride school house where you will find about nineteen members meeting at 11:00 a. m. as the Father commands.

Homer L. King, 309 S. Platinum Ave., Deming, New Mexico—In November 1, issue of The Way it was announced that I would begin a meeting at Baton Rouge, La., on the night of November 27, but the meeting has been indefinitely postponed.

J. B. Daniel, Hatch, New Mexico—Would be glad to hear from brethren wishing to change locations. We have a fine climate and good rich soil. We need help from the faithful to build the cause in these parts.

A. C. Abraham, Ottumwa, Iowa—I wish you would urge the brethren to print the name "Church of Christ" on the front of their chapel where they worship, throughout the country, so persons traveling through the country may know who worships there. My wife and I made a trip to Florence, Alabama, last summer, and passed many chapels, but saw not one that had the name "Church of Christ" upon any of the buildings.

Glen A. Shelton, Camp Normoyle, San Antonio, Texas—A few faithful brethren have united in establishing a loyal congregation of the Church of Christ at this city. We met October 24, 1926, for the first time at the home of Brother Pollard, 1014 North Palmetto Avenue. For the benefit of any who may be visiting or otherwise in this city, now and in the future, services will be conducted each Lord's day, 3:00 p. m. at the same address (1014 N. Palmetto Avenue). Take "Burnett" street car at Houston Street, get off at Palmetto, and you will be within a few blocks of 1014 Palmetto. "Come over into" San Antonio, "and help us." Brethren visiting in the city may get in touch with me by calling Telephone number "Kelley 500 or 535."

M. Sellers, Loco, Oklahoma—The brethren of the Church of Christ at Loco, Okla-

homa have secured the services of Brother Leland H. Knight of Fort Smith, Arkansas to conduct their meeting next year, beginning the first day of August at the community shed in Loco, Oklahoma.

Reports

H. E. Robertson, Route 1, Phillipsburg, Mo.—Brother J. N. Cowan closed very successful meeting, Sunday night, October 24, at Union church house, near Phillipsburg, Mo. Twenty-five were baptized into the one body and four restored. Much interest was aroused throughout the community. We are located out in the country, seven miles northwest of Phillipsburg, Mo. At present about seventy members strong. For any information write C. C. King, Route 1, Phillipsburg, Mo., H. E. Robertson, Route 1, Phillipsburg, Mo.

We are glad to learn that Brother J. C. Trapp, Livingston, Texas, is improving; not able to work, but up. They wish to thank the brethren for the fellowship received by them: "Brethren here gave \$11.35, one sister a bucket of lard. Brother McGinnis, Cleveland, Texas, Montague church, \$5.00; Mike Miller, Knightsville, Ind., \$1.00; Brother J. E. Allen's son, Austin, \$1.00. Total amount received \$18.35."

David F. Watson, Box 242, Midland, Texas—I have met with the brethren at Stanton, Texas, the last two Lord's days, and preached there Sunday morning, November 14, and again Sunday afternoon, I find them to be loyal and up and doing the Father's business as commanded.

Sam L. Shultz, Box 55, Lexington, Okla.—Closed meeting at Aspermont, Texas, November 1. Had very good meeting, everything considered. District court, big tent show and busy time all hindered. I am ready to go any where and preach the pure gospel. I would love to be kept busy all the time.

Bob Musgrave, Elk City, Okla.—Preached at Floydada, Texas, Saturday night, Sunday and Sunday night, November 13 and 14. I preached at 3:00 p. m. at Lockney, November 14, and was delighted to find them walking in the truth. The blessed Son of God called that the "narrow way," the way of truth, following the good shepherd. Jno. called that walking in the light; Paul called that walking by faith; James called that continuing in the perfect law; Peter called that committing their souls in well-doing, unto a faithful Creator, and my message was to press on.

Dear Brother Duckworth:

Please find enclosed two dollars, use it as you wish. Hope that many of the brethren will put forth some effort just now to push The Apostolic Way into new homes. While our gifts may be small, yet united as we should be as fellow helpers it would cause the world to wonder. Love to you and all the faithful.

Your brother in Christ,
R. LEE CASE,
Route 2, Carpenter, Miss.

Among the Churches

We will be, if not providentially hindered, making visits to some congregations before this issue reaches our readers;

visiting Chillicothe, Texas, December 12; Carey, Texas, December 13; Dodsonville, Texas, December 14; Martin, Oklahoma, December 15, and Elk City, Oklahoma, December 17-19, returning home about December 22.

We have visited a number of congregations lately, near Dallas, and we expect to visit brethren at different points in Texas, and other states, as we can arrange to do so. Places making special requests for us to visit them will have our first consideration. However, it will be necessary for us to arrange dates to visit the different places so as to save extra transportation expense. We do not have all the congregations listed. Recently I made a trip, some congregations on the way, complained because I did not stop with them, I could have, had I known just where they were located.

We did not publish a December 1, issue for several reasons, one of them being my desire to spend more time in the field. However, we are giving, this issue, sixteen pages. Occasionally we will miss an issue, and then give a sixteen page issue. This will help me to get in the field more and cost some less than getting out two eight page issues.

It is our custom to miss January 1, issue, so the next issue following this one will be January 15.—Publisher.

Tracts and Books vs. War

1. "Should Christians Fight?" Price ten cents. Mennonite Publishing House, Scottdale, Pa. Brethren, order this tract by the dozen. It makes me ashamed of our record against war when I read this tract, and another of their, "Mennonites In History," how for three hundred years they have fought war and were tossed about by different national governments.

2. "The New Testament Teaching On War." Price fifteen cents. Brother H. Leo Boles, David Lipscomb College, Nashville, Tennessee. The price of one gallon of gasoline (25c) would do infinitely more good invested in these two tracts to train men to hate war and work for peace.

3. "The Gateway to Good Will," is a small book that serves God. "Friends Publishing House, 304 Arch St., Philadelphia, Pa." Every congregation ought to have a dozen copies.

4. "For His Name's Sake," \$1.00 post-paid, Brother J. R. Luck, 22 Draper Street, Leicester, England. I would not be without a copy of it. These English brethren fight war.

5. "Christianity vs. War." Price \$1.50, "The Brethren (Dunkard) Publishing Co.", Ashland, Ohio, 348 pages. This is a fine book, I think.

6. "Civil Government," by David Lipscomb, about seventy-five cents. Address the Gospel Advocate, Nashville, Tennessee. I unhesitatingly recommend this to the world to show it is wrong to take part in politics. I certainly indorse it.

7. My book, "Christianity vs. War," is not yet ready for the press. I would like to have help to finance the publishing of it, as soon as I complete it. Brethren, the Church of Christ, in America, ought to wake up on war.

L. W. HAINLINE,
Fulton, Kentucky.

The Bible Plan

The Bible records the deeds of Christ and the apostles that we may have correct examples to follow. It seems to me that the only Scriptural plan is the Bible plan. We must do what the Book says.

We have only two examples of the Lord's Supper, only two actual instances of its observance, and in both cases certain conditions prevail. If we mean to be Scriptural we must follow the example.

In the first instance Jesus established the Supper and observed it with His disciples, there are two important items involved; (1) the Supper was observed at night; (2) it was conducted in an "upper room." These facts are significant. "Night" has always symbolized "death." The Lord's Supper means to show the "Lord's death" till He comes again. In case we change the Lord's plan and observe the Supper in day time, we destroy the symbol and render the institution meaningless. In baptism, immersion symbolizes the Lord's burial. If we substitute sprinkling for immersion, we destroy the symbol of the burial. Just so if we change "night" for day, we destroy the symbol for death. In the second and only instance of the Lord's Supper, Paul was present and conducted the Supper at "night." Jesus supervised one service, Saint Paul the other. Both had divine sanction and both were held at night. What right have we to exchange night for day? Why substitute one time for another? Why not follow apostolic example?

In both instances the Supper was not only observed at night, but was conducted in an "upper room." The lower room symbolizes the material world, and the "upper room" symbolizes the spiritual world. There is not a single example where the disciples ever observed the Lord's Supper in the lower story of any house. Here again we must follow apostolic example if we would be Scriptural. When we substitute the lower room for the "upper room" we substitute the material for the spiritual, and change the Lord's Supper from a spiritual to a common meal. We, in this case, destroy its spiritual significance. It is clear that if the Lord's Supper represents the Lord's death, it must be observed at night, and if it is to represent the spiritual world it must be conducted in an "upper room." In the only two apostolic examples recorded it was observed at night and in an upper room. We have no example for any other procedure. No other procedure. No other plan is Scriptural, since to be Scriptural a thing must have apostolic example.

If we assume that all that the apostles and Jesus did was meant for our example and that we are denied the right to do things in any way different, how can we escape the conclusions here reached? Can you give me a plain statement that shows that the Lord or His apostles ever observed the Lord's Supper in day time, or on the lower floor of any building?

E. C. MCKENZIE,
Box 621, Iowa Park, Texas.

That Report Again

Brother Duckworth:

I see that you published my correction of the clipping concerning the Sunday school convention at Apache, Oklahoma, and I am surprised that you are determin-

ed to slander the cause of Christ at Apache and elsewhere. It was not the practice of the Church of Christ, nor their likeness to the Digressives that caused that report to appear in the secular paper under the name "Church of Christ," but it was simply the fact that the whole thing was done under the assumed name of Church of Christ, when it should have been under the legal name **Christian Church**. You do the cause of Christ a great injustice in publishing such clippings from the paper and charging the Church of Christ with such things when you know it is done by the Digressives.

It may be that some of the Churches of Christ have regularly organized Sunday schools but I am sure they are very few and far between. When they do I condemn them as strong as you can, but to say that they have a Sunday school just because they meet together, on Sunday, in the morning, before the hour for breaking bread and study the scriptures without any organization is very unfair and false. Your trouble is you wear magnifying glasses. If you will take them off, I am sure you would not see such things as you said in replying to my correction.

Your brother in Christ,
A. C. HUFF.

Yes, Brother Huff, I admit that I wear magnifying glasses when I look at any religious practice, and these glasses were furnished me by Jehovah. "There is a way that seemeth right unto a man," but when he looks through the magnifying glasses, God's Word, he can see the mistakes and

errors. Your trouble, Brother Huff, is that you are looking through the weak, blurred, dimmed, glasses manufactured by men, and your way seems right unto you. The Sunday school which you and your brethren have is the kind of a Sunday school we are condemning, and your only escape is to produce the Scripture that authorizes your practice, or give up the thing.

Perhaps you remember poor old dog Tray, not a bad dog himself, but he was in bad company. The Church of Christ calls their institution a Sunday School, uses lesson texts selected by the International Sunday School Board, and make reports to the Sunday school association, and those who do not have life enough, or energy enough to so report will make such reports when some fellow comes along and pumps enough humanism in them to put them in full operation.

Yes, Brother Huff, the Sunday school folks with whom you "run" are so much like the "Christian Church" that if the organ and other musical instruments happen to be absent the other performances, maneuvers, and proceedings make both institutions look alike, and when I said so I was just telling the truth, Brother Huff, and your getting red in the face and accusing me of slandering does not change the truth of the proposition at all. I admonish you to turn from your error, come back to the old paths and walk in the ways of the Lord with humility, doing the will of the Lord.

R. F. DUCKWORTH.

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