

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months
\$3.00 the Year

Dallas, Texas, January 15, 1928

Vol. XIV No. 11

THINK IT OVER!

THE times and circumstances seem to be ripe for some serious consideration on the part of those who desire to receive from the Lord that priceless commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord." We all agree, verbally at least, that we never can arrive at that blessed consummation of our hopes unless we have "brought into captivity every thought to the obedience of Christ" and yet there seems to be a growing tendency upon the part of professed Christians to so manipulate the word of God as to sustain themselves in such doctrines and practices as

quit their own preferences and will gain popularity in the eyes of their fellow men. Religious debates are, presumably, for the purpose of honest investigation of Bible truth in order that we may all be of one mind and one judgment and governed in all things by the plain precepts and examples of the New Testament; but are they? When such men as Johnson, Clark, Cowan, Musgrave and many others are meeting such men as Arcenaux, Sommer, etc., in numerous discussions we are bound to admit that one or the other of these disputants is wrong. They are all men of ability, many of them well educated and lifelong students of the Bible; men perfectly able to understand and weigh the force or weakness of an argument and capable of deciding what the Scriptures authorize and yet they part as they met, contending for the same things after the debate as they maintained before. Some of them must undoubtedly see that they are in error, but has one ever been known to admit it? Is it possible that pride, love of money or popularity are reasons for this attitude? These cannot be the motives actuating the first mentioned parties because the money, popularity and numbers are all arrayed against them. They have nothing to sustain their courage, except the knowledge that they are contending only for what is written. **Think it over.**

Why is it that the leading papers among the brotherhood that uphold the Sunday school and other innovations that are leading the churches into captivity to the devil through the doctrines and traditions of men are so unwilling to discuss an issue

that is dividing churches all over the land? There is—there must be a reason. They will gladly publish discussions with sectarians or even other brethren who teach things contrary to the teaching of the Scriptures, but will not, or dare not, commit themselves in print to an advocacy of their hobbies against those who declare them to be unauthorized by the word of God. After fifteen years of unavailing effort to get the editors of these papers to open their columns for a full and fair investigation of their claims, I was delighted to learn that Brother Showalter had agreed to have a discussion of the Sunday school

We know our readers will rejoice with us. We want each one who has had a part in making this rejoicing possible to consider this as a personal "I thank you," if I could but shake the hand of every one that sent a donation, a subscription, or influenced others to do so.

The old deficit that continued to accumulate for three and one-half years has been paid and the unpaid current bills are less than usual. A burden has been lifted. The future is promising.

We are encouraged to push the work with more zeal than ever, believing our readers will continue their support and co-operation. If each subscriber will send us at least one new subscription (of course, some will send more than one), thousands will be strengthened and turned from error.—R. F. D.

issue in the Firm Foundation but alas, when I wrote him to arrange for the discussion, he never even showed me sufficient courtesy to reply. These papers have from time to time and time after time expressed themselves to the effect that those who refused to openly discuss their usages or doctrines were either dishonest or moral cowards. I admit the correctness of their view and can see no other reason for their refusal to defend their teaching in their own columns than that supplied by themselves. **Think it over.**

Some time ago Brother Showalter offered me a Bible if I would prove an allegation I made in the Apostolic Way about certain resignations published in the Firm Foundation but refuses to allow me to prove my claim though I have repeatedly

begged for the opportunity to do so. Was that offer of a Bible anything in the world but a bluff, pure and simple? **Think it over.**

G. A. TROTT.

"Hobby-Riding"

"To make a law where God has made none is as sinful as to transgress the law God has made. One of the glaring sins of today among members of the church is hobby-riding. A few hobby-riders are tearing the very vitals out of the church and offering them up to the god of their selfish and ignorant ambition.

"Our Savior gave a command to 'teach all nations' * * * 'every creature' (Matt. 28:18; Mark 16:15). This is a general command. The term 'teach' is generic and carries with it every method that is in reach of man, unless some method be adopted that is prohibited in the 'new perfect law of liberty.' Perhaps the most vicious hobby that has ever effected the church of Christ is the man-made law, that the written Word of God, cannot be taught or studied in classes, at an hour apart from the 'regular worship.'

"The question is asked, 'Was the class method used by the Apostles?' The Apostles did not teach what was written in a Book as we do today, for they spoke by inspiration. They revealed to the church those things piece by piece, which became her Constitution, or her Faith, and this could not have been done, or accomplished, in lessons, or chapters, selected by any teacher's choice, as we MUST do today. The methods of the Apostles in teaching the church cannot be strictly applied to teaching among us in that day and no logical mind would attempt such an application.

"My experience with the 'no-class hobbies', has convinced me that they are very inconsistent, and dogmatic. The power of reason is a virtue unknown among them. It seems that their very souls are set on dividing the church, and obstructing the work of the Lord in every possible way.

(Continued on page 3)

Questions

When the Saviour instituted the Lord's Supper, He used only one cup for the wine, or so we conclude because of the singular number being used in the narrative. As it is not stated why He used but one cup, either in the account of the institution of the supper or elsewhere in the Scriptures, we have no means of arriving at a definite conclusion on the subject of why only one cup was used. If there was more than a mere incident connected with the use of only one cup and that "more" is not given us, it is clearly a matter of speculation or guess. A goodly number say that only one was used because one was sufficient to serve the number present and that it does not appear that any special significance attaches to it—that it is an incident only. Others claim that the Saviour was setting an example or precedent in the use of one cup only, and to use more than one would render that part of the worship invalid, or at least doubtful. Considering the fact that no reason is given for the use of one only, which of the two positions or claims mentioned above seems the more reasonable, keeping in mind the fact that the church at Jerusalem (and perhaps other places) consisted of several thousand members to be served?

If it is claimed that the precedent of one cup only used by the Saviour carries with it the force of a command that must be observed on all subsequent occasions, and any substitution in number renders the service of doubtful validity does it not logically follow that the substitution of the cup with a glass tumbler since they are not the same and the Saviour used a cup also renders that part of the service of doubtful validity?

On what principle of language interpretation or logic is it contended that the one cup precedent carries the same obligations as a positive command, that does not apply to all precedents?

What distinguishing feature does the one cup and one loaf precedent possess that makes its future observance obligatory that other precedents do not possess? If there are other obligations based entirely on precedent that must be performed according to the precedent set in order to render them valid, what are they?

Since the tumbler, substituted for a cup, as the Saviour used, has a capacity sufficient to serve only about fifty members, it would necessitate refilling about thirty-nine times if a congregation of 2000 was being served would it be necessary to offer thanks at each refilling, since the precedent shows that thanks were given after the wine was in the cup, also must the loaf be only one and of sufficient size to give each a portion?

The time necessary for the observance of the supper in a congregation of fifty members is approximately twenty minutes, when only one tumbler and one loaf of bread is used. If the 3000 converts of Pentecost fame worshipped in one body, as is reasonable to suppose, and only one loaf and one cup was used at a time, it required, according to the above calculation twenty hours to complete the service. If to "do all things decently and in order," and if decently and in order means, or includes system, without confusion, business-like, neatness and dispatch without unnecessary delay, show or ostentation, as is generally believed, on what reasonable basis can it be believed that the 3000 used only one cup

and one loaf of bread since there is no command for such a proceeding? And remember that there may have been 8000 or more at the first service of the Jerusalem church. There were 8000 converts the first two days.

It is claimed by some that the expression, "fruit of the vine" sufficiently describes the contents of the cup the Saviour used to justify the use of unfermented grape juice, because grape juice is "the fruit of the vine." Since no kind of vine is mentioned by the Saviour, I am a bit curious to know why it is thought (if it is thought) that the grapevine is meant instead of some other—the cucumber or watermelon for example. I wish some advocate of the use of grape juice unfermented would tell me.

One historian says, "From time immemorial the Jews used the expression 'the fruit of the vine' when referring to the wine used in their religious services." Another says that in the early days of the church "the heretics substituted milk, honey and unfermented grape juice for wine" at the Lord's table. What justification can be offered for the substitution? It appears to me just as reasonable to use bakers bread for unleavened bread since it is both a "loaf" and "bread," and these are the only terms used in connection with the bread used at the supper.

If Jehovah punished Nadab and Abihu for substituting strange fire and refused Moses entrance into the promised land because of substitution, will He not punish those who substitute "strange" fruit of the vine for the kind Jesus used? "These things were written for our admonition and learning."

J. T. MARTIN.

Reply

Brother Duckworth turned the above question over to me for attention, presumably because he cannot find time to attend to all of the voluminous correspondence connected with getting out the paper and as my personal acquaintance with Brother Martin assures me that the questions are sent from the purest of motives, I take pleasure in answering them to the best of my ability.

1. I do not understand that it is necessary, or even safe, for us to ask why the Lord did a thing unless He voluntarily gave a reason. The safe way is, undoubtedly, to do, as nearly as possible, just what the Lord did. Human reason is fallible and an unsafe guide. The very reason that no hint is given us as to whether the use of one cup was "a mere incident" or an example makes me only more careful about settling the matter by some deduction of my own. It would truly be no more than a "speculation or guess" on my part to assume that the use of but one cup was a "mere incident."

We may safely apply Paul's admonition to the Lord himself; "Those things which ye have both learned, and received, and heard, and seen in me, do."

There is no evidence, historical or otherwise, that early Christians met in assemblies of thousands. Known facts preclude any such idea. They were persecuted from the very start and probably met in small assemblies in such places as would be unobserved by their enemies. They met from house to house. (Acts 2:46). When Peter was in prison the church prayed for him (Acts 12:5) but they did not assemble in

one big congregation of thousands, for we are told that "many were gathered together praying" in the house of Mary (Acts 12:12). The natural conclusion is that other groups were gathered at other houses. There was a church in the house of Aquilla and Priscilla (Rom. 16:5). I suppose Brother Martin will hardly contend there were thousands in it, also there was a church in the house of Nymphas (Col. 4:15) and in the house of Archippus (Phil. 2). Instead of a church in each city consisting of thousands, we find a number of churches small enough to assemble in private houses. As a matter of fact, such large churches as Brother Martin imagines cannot function properly and develop teachers as every church should.

Observation has taught me that when the membership of a church runs up into hundreds, they get puffed up with pride, boast of their numbers, are not satisfied with edifying themselves, but must hire a pastor to boss things, build costly temples, look down with contempt upon the small numbers of those who would try to check their worldliness and drift away from the simplicity of the gospel of Christ.

2. The lexicographers have answered this question for us. In using any drinking vessel we fully comply with the example set us. We do not know just what kind of a drinking vessel the Saviour used, but it was a "drinking vessel" and a glass is such. Moreover, I never have been able to see the logic of trying to prove ourselves right, by attempting to prove that if we are wrong, some one else is equally in error.

3. Calling any act of Christ or His apostles a "precedent" does not alter Paul's admonition to do those things which we have "both learned, and received and heard and seen."

4. I see no safety in ignoring any precedent concerning the work or worship of the church. We have absolutely no means of deciding that we are at liberty to increase the number of drinking vessels, used in the institution of the Lord's supper. A precedent set by the Lord or His apostles ranks higher with me than any personal preference, or any plea of convenience.

5. This question is purely hypothetical as I already have showed that the immense assemblages mentioned are not only imaginary but in the light of the Scriptures and history are absurd. We give thanks for the bread and the cup. I cannot see that any number of necessary refillings of the cup would necessitate giving thanks anew. I give thanks at my table every time I eat, but if I drink another cup of coffee or have my glass refilled with milk, I do not give thanks afresh.

6. This is another hypothetical question and the immense, imaginary congregation has already been disposed of, but if the assembly should ever be so large as to take a long time to partake of the supper, I should simply heed the apostles' advice to "tarry one for another" (1 Cor. 11:33).

I am not forgetting that 8000 were converted during the first two days of the gospel ministry, neither am I oblivious to the fact that they brake bread from house to house, nor to the absurdity of such immense numbers assembling all in one body while being hunted and persecuted on every hand. History assures us that the early disciples met in caves, crypts, private resi-

dences, or any place where they could meet and worship secretly.

7. No justification can be offered for any substitution. Those who substituted milk, honey or anything that could not be derived from grapes had no excuse for so doing. We know that the passover wine was made from grapes and as it was prophesied of Jesus that he should wash his garments in the blood of grapes; as the wine of the passover was made from grapes; as the Spirit invariably called the drink of the Lord's supper the fruit of the vine; as the kingdom of heaven is likened to a vineyard and as no one ever has spoken of a cucumber vineyard or any other kind of vines as a vineyard, this question seems very far fetched indeed and no reasonable person can for a moment entertain any doubt as to the fruit of the vine referring to a grapevine. The fact that none but unleavened bread was used in the passover and as Paul used the bread of the supper figuratively in 1 Cor. 5:8 as unleavened and as Christians are said to be unleavened (1 Cor. 5:7) I see no escape from the conclusion that unleavened bread is the proper kind to use in the communion service.

8. I am sure all substitutions are sinful and those who are guilty will be condemned, but a careful summation of all the Scriptures leaves no fear in my mind that the use of fruit of the vine, unleavened bread and one cup in partaking of the Lord's supper will ever bring any one under the frown of God's disapproval.

G. A. TROTT.

"HOBBY-RIDING"

(Continued from page 1)

"There are two extremes. Both should be avoided. No hope of eternal life for an extremist! The digressives have gone 'beyond the teaching of Christ,' and hence, 'have not God.' Hobbies are on the other extreme.

"The 'no-class' idea, the 'one cup' idea, the 'order of worship, idea, the no preaching' idea, the 'no school or college, in which the Bible is taught' idea, and speculation upon unfulfilled prophecy," are hurtful hobbies. 'Soft-soap' preaching is another destructive thing! 'Preach the Word' is heaven's solemn charge. Let's be true to this charge.

"E. G. CREACY."

Comment

The foregoing, published in the "Primitive Christian," November 15, 1927, by an associate editor of that periodical, shows that our fight for Christianity is being felt in Kentucky and Indiana.

Now, if Brother Creacy is really in earnest about this matter, suppose we have a little discussion through the Apostolic Way and the Primitive Christian. We've got men ready for the job who live right in that territory. What do you say, Brother Creacy?

It would be amusing if it were not so serious to hear these brethren talk about "hobby-horses" and "hobby-riders," as the term is applied and intended to mean. A hobby-horse is a horse (religious doctrine) not authorized by the Word of God. A hobby-rider is one riding something the Bible does not teach, urging it upon the brotherhood, insisting that they practice it, etc. Then, on the Sunday school question, the class procedure and method: who

has the hobby—the fellow who opposes it, or the fellow who advocates it? Even Brother Creacy, though his glasses seem densely colored with Sunday school-ism, ought to be able to see that he is a hobby-rider, and that his hobby is called "Bible Study" by some, "Systematic Teaching" by others, more generally referred to as a "Sunday school."

In the article here quoted, Brother Creacy admits the Apostles did not practice the class method. He says:

"The Apostles did not teach what was written in a Book, as we do today, for they spoke by inspiration. They revealed to the church those things, piece by piece, which became her Constitution, or her Faith, and this could not have been done, or accomplished, in lessons, or chapters, selected by any teacher's choice, as we MUST do today. The methods of the Apostles in teaching the church cannot be strictly applied to teaching among us in this day and no logical mind would attempt such an application."

Did you ever read anything more heretical, more damaging, more denouncing of the divine plan of the divine system? Brother Creacy's got a better way than the Apostles had. The Holy Spirit, with all of its power could not make Paul equal (?) to Brother Creacy, as a teacher, as a former of methods, as a planner of spreading the Gospel of Jesus Christ. Oh, that Brother Creacy could have just lived in the days of the Apostles. What did the Apostles teach in early churches that we do not have now? Christ said that they would sit with Him upon the twelve thrones, judging the twelve tribes of Israel. Christ said, "Lo, I am with you until the end of the world." Is He with the Apostles today? If so, He is with them exactly as He was with them when they were here. The New Testament is their teaching. The methods practiced by them then, is the method that Jesus Christ is still behind. Christ never promised to be behind or with any man who gave the world religiously something the Apostles did not give them. Brother Creacy admits that the class advocates give something that the Apostles did not give; therefore Christ is not with them.

R. F. D.

Let Us Remember

Today is the twenty-fifth of December, the day of the month most people believe to be the day our Saviour was born into the world, but evidence of the truth of the thought is lacking.

Today is also the Lord's day—the first day of the week, the day the Saviour was born from the grave, with Bible evidence to establish the fact.

Our Heavenly Father did from time to time set up monuments of different events to remind His people of His love and mercy extended to them.

After the flood, He placed the bow of many beautiful colors in the clouds to remind all people that the world would not be destroyed any more by a flood (Gen. 9th chapter).

He told Moses to tell all the families of the children of Israel to kill a lamb and sprinkle the blood on their door posts, and cook the lamb and eat all of it with unleavened bread and bitter herbs, and be ready to start the next morning on their journey from Egyptian bondage. This was

called the Passover, and they were commanded to observe this feast annually. It was a monument to remind them of their delivery from Egyptian bondage (Exo. 12:14; Num. 28:16).

When the children of Israel had crossed over the Jordan river and gone into the land He had promised to Abraham, He told Joshua to have a monument of twelve stones built in Gilgal to remind future generations that he had parted the water of Jordan to allow Israel to pass over on dry land (Joshua 4:1-9).

These monuments were to keep before the mind of Israel God's love and mercy shown to them.

The Son of God set up a monument on the night He was betrayed, to remind Christians of his love and mercy for a sinful world, by giving us the institution of the Lord's supper, in which we partake of the bread and wine that looks backward to His sufferings and death, and forward to His coming again (Matt. 26th chapter).

On every first day of the week, let us assemble at our places of worship to edify each other and honor Him who gave His life to redeem sinful man, by worshipping Him in His own appointed way, and the promise of a home in the realm of eternal bliss is ours.

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

Careless Parentage

Fredericksburg Post: The cruel murder by which some unknown girl met death here about two weeks ago should remind mothers that they can not guard too carefully their growing boys and girls. And danger lurks for the boy the same as for the girl.

Parental guardianship seems to be in something of a slump. Some observers say it is needed now more than ever before, while others aver that it is less needed because the young folks of today are smarter than their parents. There may be exaggeration on both sides. Some parents apparently are indifferent to the company their children keep, and some children aren't half as smart as they think they are. It does seem astonishing, though, that the identity of the twelve-year-old girl above mentioned has not been established. Readers will remember that something like a month ago a girl of about twelve years was found buried in a shallow, hasty grave near Fredericksburg. She had unquestionably been murdered. Her clothing, her bits of jewelry and general appearance have been described repeatedly in the press throughout this and other States, yet her identity remains a mystery. Apparently no parent has missed a child of that age, no guardian taken note of such a one's absence. Yet she came from somewhere, probably not a very great distance away. Some people are too careless with their children. Some children are too indifferent to their parents, preferring even to go away with strangers than stay at home with their natural protectors. No sparrow falls without God's knowledge of it, the Scripture tells us. But a twelve-year-old girl can be despoiled, murdered and buried without any one coming forward to claim her body or seek the punishment of those who committed the crime.—Editorial from Dallas Times Herald.

Some Facts About Gunter College

In view of what Brother C. R. Nichol said in a recent issue of the Firm Foundation, I am prompted to write this article in the interest, not only of the cause of Truth as it is represented by the managers of Gunter College, but also in the interest of justice and fairness to those concerned. I do not appear as an attorney for the school. Brother Freeman and others will do that in due time. But as one of its founders and for nine years its head, I appear as a witness on certain things that belong to its history and its peculiarities.

The "Gunter Bible College" first opened its doors in September, 1903. For the first two weeks we taught in the Methodist meeting house because the school building was not ready for use. Brother Sam I. Jones, Brother Dow Martin, and I were the teachers, Brother Martin taking work as a student and teaching about half the day. I think we opened with nine students. During the first session we enrolled sixty-five, about half of whom were boarders. The second session saw a marked increase in attendance, the enrollment, as I remember, reaching about one hundred and fifty. The fourth session we enrolled one hundred and ninety students, the largest attendance the school has ever had.

When the school was organized, the school was meeting for worship in the afternoon at the Methodist meeting house. The town was only two or three years old and the church had been there a shorter time. Brother J. S. Dunn had held a meeting or two, baptized several persons, and helped much to start the work. When I went to Gunter, the church had a membership of about thirty-five. They had a Sunday school with women as teachers, etc. I had come from Lockney, where they would not have a Sunday school. While I had never had occasion to make it an issue, I had been opposed to it ever since I became a member of the church. During the first winter the Sunday school continued, but some of us as leaders in the work were discussing the matter among ourselves. Finally, the Sunday school was shifted to the afternoon, while the church was meeting in the forenoon. This, with the growing sentiment against it, soon killed it. I have no record before me, but I am quite sure the Sunday school did not continue over twelve months after I moved to Gunter. About 1905, some time after the Sunday school was gone, the Board of Trustees of the College passed a resolution condemning such practices in the churches. This resolution, written by me at the request of those present, was unanimously adopted. My recollection is that at least eight of the eleven members of the Board were present. Since that time the church at Gunter has never had a Sunday school.

Colonel Jot Gunter, for whom the town was named, gave the brethren ten acres of land for the school. He also helped some in other ways. He was not a member of the church, and, of course, had no religious interest in the work. He owned several thousand acres of land near the town and was anxious, for business reasons, to have us build the school. The first school building, a twelve-room dormitory, and other necessary equipment cost about \$6,000. From all sources about one-third of this was paid during the first year. By

far the greater portion of the contributions came from Gunter and Celina. When the Sunday school was discontinued, the school owed at least \$4,000. This debt was finally paid with interest by those who knew the conditions in the church there. While I had nothing directly to do with the erection of the present building, I am sure that those who paid for it had every opportunity to know what the church was practicing.

To my mind there is a vast difference between the Sunday school and Gunter College: 1. The Sunday school is a religious institution, the Gunter school is a secular one; 2. The Sunday school is under the direction of the church, the Gunter school is not; 3. The Sunday school interferes with the Lord's day worship, the Gunter school cannot do so; 4. The Sunday school, to me, belongs in the same class of things as do the Christian Endeavor, the Missionary Society, etc., the Gunter school is a secular, educational institution under the management of men and women who are Christians, and is no more the church or a church work than is a mercantile establishment owned by Christians.

Finally, the Gunter school cost a few men and women many sacrifices. I taught most of one year for nothing, another year for room and meals for my family, etc. Others have made similar sacrifices for the work. To say the least of it, that work with its glorious history of twenty-four years never cost Brother Nichol anything. If it has, I never heard of it. I earnestly advise Brother Nichol, Brother Early Arceneaux, and others who are staging a fight on Gunter College to consider prayerfully what they are doing in opposing an institution that has always had regard for the highest ideals of Christian manhood and womanhood, and that stands as a monument to the self-sacrifice of a few devoted souls. If these brethren cannot find argument by which to defend their questionable religious practices without resorting to such miserable tactics as they use in this case, surely reason and right demand that they give up such practices.

N. L. CLARK.

Primitive Christianity

One hundred and four years ago the following lines were written by that Defender of the Faith, Alexander Campbell. Speaking of the order of the assemblies of the early church, he said, "The order of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations, no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife the president of some female education society; his eldest son the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter a tutress of a Sunday school. In their church capacity alone they moved. They knew nothing of the hobbies of mod-

ern times. In their church capacity alone they moved."

The above excerpt from "The Christian Baptist" Vol. 1, No. 1, from the article, "Christian Religion," was the voice of one crying in the wilderness. It was a call for a return to the old paths. Today, in the Church of Christ, reformation is sorely needed. The century which has intervened between the cry of Campbell and the present time has witnessed first a return to primitive christianity and then a falling away. Soldiers of the Cross of our Lord let us rally. Note that Brother Campbell classed the Sunday school as one of the hobbies of modernism, but even if he hadn't we could have determined the matter by an appeal to the Scriptures, seeing that it is not an Apostolic tradition.

Again, he said, "Our devotion exhibits itself in prayers, in the set phrase of pompous oratory; in singing choirs; in long sermons, modelled after Grecian and Roman orations, logical themes and metaphysical essays; in revivals, camp meetings, prayer societies, theological schools, education societies, missionary societies, Sunday schools, and in raising large sums of money by every way that ingenuity can devise, for propagating the gospel." The foregoing is a thrust at the pride of man, at his love for praise and worldly honor, and at his efforts at organizing where the Lord failed to do so. Today there are Sunday schools, young people's meetings, preachers conventions, advisory boards for orphan's homes, theological schools, etc., under the direction and leadership of so-called Churches of Christ. Brethren, the cry of the times is reformation.

As we enter the threshold of 1928, let every gospel preacher who believes in the sufficiency of the Scriptures, in the sufficiency of the one body, and in the power of the gospel to attract men, "flee these things" and follow the old paths. It means that friends will forsake you, you will be cut off from their association, you will be considered as those who have made a failure in the eyes of men, since you will not any longer stand in the line of appointments to positions of worldly honor, yet if you will buckle on the whole armor of God, and with humility and godly sincerity, proclaim the truth as it is written, the church will be exalted among men and Jesus Christ will receive the honor which is so justly due him. May God help us to do more for the establishment and propagation of primitive christianity than we have ever done before.

LELAND H. KNIGHT.

A Call

Sister J. F. Daniel wishes to call the attention to the urgent need of her sister-in-law. She has some small children and is unable to provide food, fuel and clothing for them, and is having to put them to bed to keep them warm. The elders here have investigated the case and believe that it is a worthy one. We have sent her some help and are asking all who can to do likewise. Make remittance to Mrs. J. F. Daniel, 1613 So. V St., Fort Smith, Arkansas she will see that her sister-in-law gets it.

JOHN STOVER,
ROSCOE DUNCAN,
GEO. HENDERSON,

Elders of the Dodson Ave. Church of Christ, Fort Smith, Arkansas.

Young Men Write

We desire to encourage young men to write, and believe by giving this page to articles written by young brethren we can help develop them into effective writers.

No article of more than 500 words will be considered for this page, and articles of 300 words or less will be given preference. Write with pen and ink or typewriter on white paper.

Be sure to give your age in figures in upper right-hand corner of first page of each of your articles, thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page. All brethren not more than 25 years of age are invited to write.—R. F. D.

The ages of the writers on this page, this issue, are 22; 22; 19; 14; 25.—Pub.

Teaching and Who Should Do It

"Tend the flock of God which is among you, exercising the oversight" (1 Peter 5:2). Does this mean for the elder to do all of the teaching? Not to my understanding. In the above quotation, the apostle is exhorting the elders to oversee the teaching, appoint brethren to teach the whole assembly and for them to interpret or correct errors that are made.

I used the word "brethren" for this reason, in the letter to the Corinthian church, Paul uses this language: "What is it then, brethren? When you come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying" (1 Cor. 14:26). "And let the prophets speak by two or three, and let the others discern" (1 Cor. 14:29). Two or three brethren are to teach and the elder is to take the oversight.

Someone says, "Why not let Sister Brown and Sister Smith do the teaching?" As in all the churches of the saints, "let the women keep silence in the churches, for it is not permitted unto them to speak" (1 Cor. 14:34).

So we learn that the teaching is to be done by the brethren and not the sisters. Paul exhorts Timothy in this language, "And the things which thou hast heard from me among many witnesses, the same commit unto faithful men, who shall be able to teach others also" (II Tim. 2:2).

Now, brethren, let us get out of the habit of having the elder do all the teaching. After awhile the elder will be called to the glory world and we will have to take the oversight of the flock. If we do not train now while we have the good old elder to guide us, we will not come up to the qualifications of the overseer.

AUBREY Z. WRIGHT.

Once Was Blind But Now I See

Dear readers: I beg you to give this lesson a close consideration. First, I wish to state that my previous position was contending for the "Class system." Second, I read the Cowan-Sommer debate and that is the reason I see now.

If you do not see like Brother J. N.

Cowan, order you a copy of the Cowan-Sommer debate and turn to Brother Sommer's first affirmative and read the first few words and you will see that that kind of doctrine will not only cause young preachers of Brother Sommer's standing, but it will cause men of his age to be slack; seeing the effects it had on him. In my younger school days sometimes I would have a little trouble with my class-mates, and sometimes it would end in a spat; he or I would say; I will meet you on that and fight it out; and I never once in my life made the remarks that Brother Sommer mentioned in starting off in his first speech. He said he was sorry and sad to be called on to discuss that question. I know the illustration I used when a school boy is not a spirit of Christianity, but according to Brother Sommer on the war question he violated the law according to his belief.

Third, if I agreed to use any one thing in battling with my class-mate, if he or I violated those agreements by using sticks or stones he was defeated in that line of combatment. Just so, you will see how Brother Sommer was driven to take up the divorce case and other things. Fourth, I had rather have Brother Cowan for a companion in the same line that he defeated Sommer in because I don't believe he would influence a man in a way that he would be sad or afraid. "Happy is he that condemneth not himself in that thing which he alloweth" (Rom. 14:22). Brother Sommer will have to cut out a large portion of his belief in order to fit this passage of Scripture. Last, I wish to encourage you to read the Cowan-Sommer debate and study it for yourself.

FRANK LILLY,
Rt. 6, Abilene, Texas.

Strong and Courageous

After Moses died, God spoke to Joshua and told him that he had chosen him to take the place of Moses. God told Joshua to be strong and very courageous that he might observe to do according to all the law which Moses had commanded, and how, with Caleb, he was permitted to enter into the promised land.

We should take courage from Joshua to be steadfast in the doctrine of Jesus Christ. We should be steadfast and not be tossed about by every wind of doctrine. We younger brethren who intend to go into the world and preach the Gospel of Jesus Christ should follow Joshua's example to be strong and very courageous, that we may be able to stand the fiery darts of Satan.

"Finally, my brethren, be strong in the Lord and the power of His might."

LEONARD CLEMENTS,
Dorchester, Texas.

Carnal War

I do not believe it is right for a Christian to engage in carnal war. "Thou shalt not kill" (Exodus 20:13), (Matt. 5:21). "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell" (Matt. 10:28). "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" (Matt. 5:44). If every man would love his enemies there would be no war nor killing. "Bless them which persecute you: bless, and curse not" (Rom. 12:14). If the world would bless them that persecute, and curse not, all would be peace. "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself" (Rom. 13:9). If a man kill his enemies he would not be saved, for he violated God's law. If a man steal, he would not be saved, for he violated God's law.

CLAYTON MARSHALL,
Rt. 1, Dutton, Alabama.

"Walk By Faith"

In Jeremiah 10:23 we read, "It is not in man that walketh to direct his steps." We read in Psalms 119:105, "Thy Word is a lamp unto my feet, and a light unto my path."

Paul, the Apostle, in writing to the Corinthian church, exhorted the Christians that they should walk by faith, and not by sight (2 Corinthians 5:7).

Faith cometh by hearing, and hearing by the Word of God (Romans 10:17).

Whatsoever is not of faith is sin (Romans 14:23).

Whosoever goeth onward and abideth not in the teaching of Christ, hath not God. He that abideth in the teachings, the same hath both the Father, and the Son (2 John 1:9).

Paul's instruction to the church at Rome says, "Present your bodies a living sacrifice holy and acceptable unto God, which is your reasonable service" (Romans 12:1). Notice it says which is your reasonable service, not something impossible. God does not require a man to do something he can't do.

Notice in 1 John 1:17, "If we walk in the light, as he is in the light, we have fellowship one with the other, and the blood of Jesus Christ, His Son, cleanseth us from all sin." Notice it is the man that walks by faith that the blessing is pronounced upon.

Paul, in 1 Thessalonians 2:12, says that ye walk worthy of God, that is by faith, who hath called you unto His Kingdom.

We read in Galatians 6:16, as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God. What rule is this spoken of? It is the Bible.

Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 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 (2 Timothy 3:14-15-16-17).

L. H. BARRON,
Ft. Payne, Ala.

Blasphemy Against the Holy Spirit

In December 1 issue of the Apostolic Way, a brother has quite a lengthy article on the above subject, in which I think he missed the truth badly.

Matt. 12:32, "Whosoever speaketh a word against the Holy Spirit it shall not be forgiven him, neither in this world, neither in the world to come."

He says the Pharisees committed this sin when they refused to believe "Christ cast out devils by the Holy Spirit God gave him."

I claim there is not one statement in all the Bible, that teaches that those who did not believe Christ cast out devils by the Spirit, sinned against the Holy Spirit.

He says, "Did not the Pharisees speak against the Holy Spirit when they denied its power?" Then he answers, "Yes."

Now, if you will read carefully, you will find these people never once mentioned the name of the Holy Spirit, but he will say they did indirectly. Well, if the Saviour meant to speak against the Holy Spirit indirectly, then everyone that denies the inspiration of the Bible has committed this sin; for it is the work of the Holy Spirit.

I ask, "Is he ready for this?"

Neither did the Pharisees deny the power of the Holy Spirit in casting out devils; they only denied the Saviour using this power in the work He did, not that the Holy Spirit did not have this power.

So he is mistaken again.

He says he "understands" the Scribes and Pharisees were the ones that blasphemed against the Holy Spirit, and says, Mark statement is his "authority" that is, "He had an unclean spirit." Now his proof is no proof, for it does not say this was the act of the unpardonable sin.

His claim is, that "the unpardonable sin is committed in denying the power of the Holy Spirit in the presence of sight," and offers as proof, the case of Thomas, when he refused to believe until he had seen the prints of the nails, and put his fingers into the print, and thrust his hand into the Saviour's side.

The two cases are not parallel, from the fact Thomas could see the object of his unbelief, and not only so, but feel with his hands, while those in the presence of the Saviour in the act of casting out devils could neither see nor feel the Holy Spirit that was doing this through the Saviour. Neither did they deny that the Spirit had the power to cast out devils; no similarity you see in the two cases, hence, no evidence in his comparison.

No one denies that there is but one unpardonable sin spoken of in the Bible, therefore, if we can find any inspired person speaking or writing about a sin "that hath never forgiveness," then we know they are speaking of the one, and same sin, the Saviour was warning against. So we turn to Heb. 6:1-6 and find there plainly stated by the Apostle Paul that there is a state of perfection. When reached by a Christian, and then they fall away from that state, it "is impossible to renew them again to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Now, our Brother knew if the above Scripture had reference to the sin against the Holy Spirit, that his position was false; for the Pharisees

were not Christians, never had received the Holy Spirit, never had reached a Christian state in any sense, let alone a perfect one, hence, his great effort to disprove what the Apostle said about it.

Now, when it is "impossible" for one to repent of the sin of falling away from a state of perfection, I want to know how they can get forgiveness for a sin not repented of? And when they have nothing but a dead sacrifice which they could offer; for they had "crucified to themselves afresh the Son of God and put him to an open shame." But, in our Brother's effort to prove his point, he takes the great responsibility of denying that Paul meant what he said. When he said, "impossible," which, according to Webster, means, "not possible," our Brother leaves out the word "not" in his definition, which changes the meaning altogether, and makes it read: "For it is possible, but 'difficult' for those who were once enlightened, etc., if they shall fall away to renew them to repentance."

And for further proof, that "impossible" might mean possible, but "difficult," he says, "The same word many times has a different meaning, even in the same verse." Then quotes Matt. 8:22, "But Jesus said, let the dead bury the dead." Now, I want to know which one of the words "dead" used by the Saviour in the above does not mean dead? Then what does it mean, if it does not mean "dead?"

It is evident that Heb. 10:26-29; 2 Pet. 2:20-21, and 1 John 5:16, are speaking of the same kind of sin as Paul is writing about in Heb. 6:1-6. This I do not believe anyone will deny. So we have shown above, Paul in Heb. 6:1-6, teaches unmistakably, when anyone reaches a state of perfection in the Christian life, and then falls away, such cannot be renewed to repentance; and if no repentance, no forgiveness, therefore the sin against the Holy Ghost which "hath never forgiveness," the one the Saviour was warning the Pharisees against.

Now, if anyone wants to risk teaching contrary to what Paul taught in Heb. 6, and Heb. 10:26-29, in regard to falling away, and "willful" sin, wherein they crucify afresh to themselves the Son of God; and that there remains no more sacrifice for this willful sin, he is telling about, they can do so; but I will not. If one has no sacrifice to offer for his sin, how can he expect forgiveness? "For without the shedding of blood there is no remission." The ones Paul is talking about have destroyed to themselves the only sacrifice God will accept, and there "remains no more sacrifice." So the willful sin that brings about the result as Paul has explained cannot expect to get forgiveness.

He says he is sure John 5:16 does not refer to "Eternal life" for no man can give eternal life, "If any of you do err from the truth and one convert him from the errors of his way, shall save a soul from death." James 5:19, 20. Looks like our good brother might be mistaken again. If we can convert a sinner (a Christian that errors) we will save him from death—Scriptural death—and if he continues in this Spiritual life, he will be saved, eternally—Eternal life—you see. But if one has committed the sin against the Holy Spirit, John knew there would be no use to advise us to pray for such.

A. J. BOND.

A Strong Man Aroused

(A reproduction)

By J. E. McVey

In that beautiful thriving city of Parkersburg, West Virginia lives W. B. McVey, an aged man, who for several decades has been very faithful in the preaching of the gospel and defending it against the bigots of the sectarian world. Among the many with whom he has labored for the advancement of the cause of Christ is Ira C. Moore, of Charleston, West Virginia, a highly respected preacher and educator, who is also the senior editor of the Christian Leader, a publication of F. L. Rowe of Cincinnati, Ohio. Brother Moore and this pious old preacher from Parkersburg, in years gone by have stood shoulder to shoulder against the many innovations that were practiced. They were "of the same mind and the same judgment," working as it were, hand in hand and heart in heart for the purity of the Church of Christ. The following extract is from a letter written to me under date of August 24, 1925, from this aged preacher of Parkersburg, West Virginia. It will give you some idea of what the Sunday school will do, even among the aged preachers, who in former years were "of the same mind and the same judgment."

"I have a letter about ready for Ira C. Moore, I will copy a part of it for you: 'I started a Bible reading with one teacher on Sunday morning in the Huntington church. What have they now? A church ruled by a preacher, with a Sunday school with one man and two women as teachers. One part HE and two parts SHE. What is it? Can it be found in the Bible? Where can it be found? Answer: In the wisdom of men and women, which is foolishness with God. Please do not put me down as one who is opposed to teaching the Word of God, but as opposed to what we find is a thing productive of division. To offend a brother and to cause him to stay away from the house of God is a small thing with some. They are interested more in other people's babies than in those who are members of the church. The little ones are safe. A good brother, with pains and many tears who has preached the gospel for many years, with many added to the church is now branded and dropped because he does not believe in the manner or way some teach. The church is divided, division is wrong. We now have three parts; the Sunday school with its women teachers and classes; the no Sunday school part, and those who do not make the matter a test of fellowship. Too bad. Nevertheless when the Son of man cometh, shall he find faith on the earth?' Luke 18:8. 'But if ye bite and devour one another, take heed that ye be not consumed one of another.' Gal. 5:15.

"When you give your views on the system of dividing into classes, it is not taken as you would have it, or, at least, I think it is not. I think you mean to have competent teachers. I think the class business leads to bad consequences. Women and girls who are not competent to teach are appointed as teachers. The class system in the Sunday school and in the church are not parallel, in the day school teachers pass

an examination to show their competency, in the church incompetent boys, girls, women and men are appointed as teachers. I know what I say to be true. If all appointed were Scriptural and competent teachers your class system might look good, but as it is, looks bad to me. Those who oppose the class system may be nearer right than the class advocates. Brother C. D. Moore, in pain and tears, for years has preached the gospel and baptized many, yes, a great many; is now with the two hundred preachers branded and dropped, and why? Because he does not believe in a man made system. Why drop such and keep a fornicator in fellowship? (Signed) W. B. McVey."

Publisher's Comment

I would like for our readers to take special notice of the following statement from Brother McVey's letter: "I started a Bible reading with one teacher on Sunday morning in the Huntington church. What have they now? A church ruled by a preacher, with a Sunday school with one man and two women as teachers. One part HE and two parts SHE. What is it?" This old brother who has spent some forty years preaching the gospel of Christ, and whose ability as a preacher is recognized from the Great Lakes to the Gulf and from the Atlantic to the Pacific, is not a complainer, not a grumbler, but a devoted student and proclaimer of the gospel of Christ, and he tells us there is a Sunday school at Huntington where Ira C. Moore has preached.

Now listen to what Ira C. Moore has to say in Christian Leader under date of August 4:

"As we have said before in these columns, the name Sunday school properly belongs to an organization that is independent of the church, having its own officers and doing business in its own way. The name was first applied to and monopolized by such an extra-Scriptural organization. I wish to say with all the emphasis that I can command in type, that we have no such separate organization here at Charleston, and I cannot remember the time in my public life and work when I was in favor of such organization."

One thing we want to commend in this statement is: "The name Sunday school properly belongs to an organization that is independent of the church." Stay with that proposition Brother Moore and eventually you will stand just where we are standing or go to the "Progressives" No. 1. An honest man can not start out with that proposition and land anywhere else provided he stays with the full force of the statement.

Now, we would like to ask Brother Moore, since he denies having a Sunday school or believing in one, if he did not preach at Mooresville, West Virginia where the Church of Christ had a superintendent and a secretary for their "Sunday school" "Bible school" or "Bible study?" The superintendent, Brother "Nim" Moore, one of the elders of the church and his daughter secretary. They had class collections and reports, reading of minutes and gave badges, cards and Sunday school papers to members of the Sunday school. A separ-

ate organization, indeed Brother Moore, and of course, it is perfectly right to call it a Sunday school, but what we are wanting to know is what did you say when you condemned it? Or do you allow such organizations in Churches of Christ where you preach to go uncondemned by you? Indeed Brother Tant, Ira C. seems to be drifting, drifting, drifting.

Again did you ever worship at Barracksville, West Virginia? Do you not remember that on the wall by the stand was the inscription "Sunday school?" It was hanging there during the "annual meeting of 1919, which meeting you attended. You say the name Sunday school belongs properly to a separate organization and here you are attending a meeting where the Church of Christ with which you were in full fellowship had a Sunday school and you did not condemn it. Did you Brother Moore? Now, Brother Moore, that old gag "it is not a Sunday school, it is just Bible study" will not fool all the people all the time. And the spiritual minded readers of the Christian Leader will not continue to be deceived by it. A number of them are not deceived now.

The Sunday school apologists in the South tried to cover up their departure from the truth by calling their practice "Bible study" or "Bible school" but we have told them repeatedly that it made no difference what they called the thing their practice could not be justified by the name they gave it. The dividing of an assembly into classes with women teachers and uninspired literature as a text was, and is, an unscriptural practice. In all the examples in the New Testament of public teaching there is not one where the assembly was divided into classes for the purpose of teaching the Scriptures, and this fact coupled with the plain commands as to how teaching is to be done makes the condemnation of Brother Moore's "systematic teaching" complete.

In the Apostolic Way, of November 15, 1925, we published the above expose of Brother Ira C. Moore's practice and his contention. Did he reply? No, sir! He could not justify his practice, and he knew better than to "lock horns" with Brethren J. E. and W. B. McVey, (both now deceased), who again and again called for an investigation of the questions at issue through the columns of the Christian Leader, of which Brother Moore is the senior editor. We have insisted many times that such an investigation be conducted through the columns of the Christian Leader and the Apostolic Way. Now, when Brother Terry, in a statement of less than one hundred words, asked Brother Moore a few questions, he (Ira C. Moore) comes back with an article of two thousand words, asking us to publish it in our columns.

Did he publish our expose of his practice? NO!! Yet, he has the audacity to ask me for space for a two thousand word article in reply to a statement of less than one hundred words.

All right, Brother Moore, we are going to give you another chance to show your fairness. Agree to a discussion of the difference on the teaching question, and we will publish your reply to Brother Terry's short statement.

R. F. D.

"All Religions Teach Same Truth"

The above heading was in the Atlanta Constitution, December 5, and was made by Dr. Robert F. Wheeler, Ph. D. L. L. D., professor of Greek and Hebrew, Peoples National University.

Now any one who can believe such a statement could just as easily believe that 2 and 2 are 69 or 960 or any other number.

All religions may teach some truths, but all religions teach different doctrines. Therefore, different religions. If all taught the same truths there would be only one religion on earth.

The Doctor may see the need of all teaching the same truths, but why not face the issue and give the facts? Even the Chinaman knows better than the learned Doctor. And I will here give a few paragraphs from the Literary Digest, October 29, 1927. "Shanghai wiped out sixteen denominations and organized the Church of Christ in China." It would be joy to the soul to know that sixteen, yea, all denominations wiped out, but to hear the words "organized the Church of Christ" makes one shudder. This church was organized by our Lord, Jesus Christ, some nineteen hundred years ago and is large enough to hold every individual on earth, but denominations cannot enter. Of course, I admire the spirit of the Chinamen in this move, but it means just a large denomination, and a greater move against the true Church of Christ.

God hates divisions, Prov. 6:16, Christ prayed for unity of His disciples, John 17, and the writings of the Apostles sets forth the only true basis of Christian union, but let us beware of a union of the above kind.

Again in the Digest of May 16, 1925, under the heading of "Uniting Protestantism By Uniting." No, we are not wanting a thing of this kind, but it may come some day, but woe unto us who are following Jesus in His appointed way. Dr. Karl Reiland is the writer of the above subject, and says, "There is now an insistent demand to drop all hypocrisy concerning reunion." I have, for a long time, thought that these so-called "Union meetings" were nothing but hypocrisy, and I have seen Baptist and Methodist who were at outs with each other unite in order to keep us from getting a hearing.

Again, the doctor says he is willing to "hurdle or break down every barrier which separates Christian from Christian; he has neither sympathy nor respect for those who fall down before their denominational gods and forget God Almighty." It would be well for our Sunday school brethren to take notice of the doctor's statement, for I am sure that the Sunday school is nothing but a denominational god, and is dividing "Christian from Christian."

Brother, every passage of Scripture in the blessed Bible on unity has reference to the Church of Christ, and we must do our part to keep the "unity of the Spirit in the bond of peace," and if we will do what the blessed Word says there will be no division. "If eating meat" causes a brother to offend, will you quit eating meat?" If you have the Spirit of Christ, you will. Is the Sunday school necessary? Can we get along without it? Are Christians divided over it? Brother, let us do our part to bring about the answer to our Master's prayer. J. A. DENNIS.

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
CLARENCE TEURMAN.....1916-1923
R. F. DUCKWORTH.....1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

War—Exemptions

In our next issue, we expect to give a speech from Alexander Campbell, on the question of war. This speech was delivered in 1848, and sets forth the views of a large per cent of the members of the Church of Christ, on Christians' attitude relative to carnal war. This speech will cover about four pages in the next issue, but every reader interested in the question, every member of the Church of Christ will appreciate the article, if they will read it with care and thoughtful study. A copy of this speech as delivered by Campbell, with a statement from us as to our position, will be furnished the members of Congress and other governmental officials, which will unquestionably entitle members of the Church of Christ to the exemption allowed conscientious objectors. If you would like to have some extra copies of the next issue for distribution, we will be glad to furnish them: 10 copies, \$1.25; 25 copies, \$2.50; 50 copies, \$3.50; 100 copies, \$5.00. Orders should reach us on or before January 28.

The One Body

The disciples of the Church of Christ have been arguing for more than a century that the church is the one body, the only religious institution through which acceptable service can be rendered to God. But all over the country, manifestation of the departure from this faith are seen among preachers, papers, and congregations of the Church of Christ. Brother Don Carlos Janes is the editor of the "Boosters' Bulletin," and in his issue for November, 1927, he makes the following statement: "Ladies of the Highland Bible Class, Louisville, raised over \$600 toward sending the Harry Fox family back to Japan." We have no objection to the raising of funds, no objections to the Harry Fox family going back to Japan, but we are filing our objections to this organization "The Highland Bible Class" doing things religiously. Notice, will you, it was not the Highland Church that raised the funds, but the "Highland Bible Class," either a distinct organization, or some sub-division of the church. I suspect they would object to being called the Sunday school class; just a church class, an organization within itself, functioning sufficiently independent of all other portions of the church, as to be designated as the body that raised the \$600. No, Brother Tant, we are racing, instead of "drifting," and the race we are running is not toward the Lord.

Slack Concerning Promises

"The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." II Peter 3:9.

Brother Showalter seems to indicate that he expects to suggest that he may, might, could, or perhaps will be, slack concerning his promise. But as God is long-suffering toward men who fail to keep their promise, so should we be.

Brother Showalter promised that he would open the columns of the Firm Foundation for a written discussion. Dr. Trott agreed to discuss the proposition discussed by Brother Cowan and Arceneaux at Chillicothe signed by them at Robstown, which Showalter evidently approved, as he was there, and later endorsed Arceneaux for six more debates with Cowan.

More than three months later Showalter has not even replied to Dr. Trott's letter. He has made no move, submitted no reasons for his inaction. But we are long-suffering toward him. The debate is what he promised. Has someone "set on him," or has he decided not to keep his promise?

Readers of the Firm Foundation should urge that Brother Showalter keep his promise and do so now.

Six Hundred

Brother Showalter said he would endorse Arceneaux to meet Cowan in six more debates. Well, Chillicothe bit. But what about the other five? Cowan has agreed to meet Arceneaux at Fort Smith, Dallas, and Gunter, but has Brother Showalter's brethren laid down on him at Dallas and other places? Surely he can induce the brethren at Austin with whom he worships to stand by him and have one of the debates there, and then one at San Antonio. A debate at Dallas, Austin, San Antonio between Cowan and Arceneaux—will they ever come? Well, we'll have to wait and see. The Pearl and Bryan street church may decide to withdraw the use of their house for such a discussion.

Our folks at Temple are ready to put up Alva Johnson to meet Cled E. Wallace. Will Showalter endorse him to meet Alva? Showalter has been publishing his articles, leaving out Brother Conner's replies. You see he evidently didn't want his folks to see both sides of that controversy.

The brethren at Lockney are ready to put up Alva Johnson to meet Arceneaux there. Will you endorse Arceneaux for the debate at Lockney, Brother Showalter, or are you afraid the Sunday school brethren will fall down on you at Lockney? Haven't they got grit enough to defend their practice there?

The brethren at Steel Hill are ready to put up Alva to meet John M. Rice. Will you endorse him and call on your folks to put up this runner that has run so fast that none could get a chance at him? He has blown much about meeting Johnson and Cowan, but he was usually several laps ahead of them when he shouted loudest.

Hurry, Brother Showalter, or we may have another hundred preachers in line wanting six discussions each before you get started on the first one hundred.

Show your faith by facing or putting up a man to face Dr. Trott at the writing

table, and then call on your churches and preachers to join you in "stamping out the no-class advocates," by having several hundred debates, and there should be a debate in every community where we have the Church of Christ.

You and others are not fooling our folks by attacking the Apostolic Way and the Gunter College. Our brethren know this is only a camouflage. Your purpose is to draw attention from the real issue, and we do not purpose to allow you to succeed with your scheme; not even with Charlie Nichols helping you, the great debator who has not yet shown sufficient courage to face Cowan in an oral discussion.

I am within my Scriptural rights in conducting the Apostolic Way, and will take care of that any time. The more you talk about us, the more will your folks discern your deceptive course for they are already realizing the Sunday school, and not the Apostolic Way, is the issue.

Some Questions

1. When do we come in contact with the blood of Christ?

2. If in baptism, where does the erring Christian come in contact with the blood, and how?

J. L. REYNOLDS,
Lenna, Okla.

Answer

We come in contact with the blood of Christ when we are in fellowship with Him, and we have fellowship with Him when we walk in the light as He is in the light. It is then that the blood of Jesus Christ cleanses us from sin. 1 John 1:7. The sinner first reaches that fellowship in the action of baptism. After that, he is always in the fellowship when he walks in the light, but when he walks in darkness, he does not have the fellowship, and the blood of Christ does not cleanse him from sin so long as he remains in the darkness. If you know how a Christian is to come back to God, you will know how, where, and when he comes in contact with the blood of Christ.—R. F. D.

The Lords Business

"Not slothful in business; fervent in spirit; serving the Lord," Rom. 12:11. What "business?" The principle here covers any business. The first six verses of the sixth chapter of Acts, we find the apostles calling the multitude together to talk about the Lord's "business." And before things are moving properly, they have at least two or three meetings, possibly many more. In this business meeting there was more than money to be considered. Money was to be spent; that demanded wisdom, zeal, and consecration. In getting ready for the work, the multitude was publicly advised of the plan, and requested to help put it in operation; some of the men afterwards showing much zeal in their effort to spread the Gospel.

The Lord calls the activity of His priests' "business" Neh. 13:30. Solomon commends the men diligent in "business" Prov. 22:39. Christ calls things pertaining to His work on earth "business" Luke 2:49.

Many other Scriptural references could be given, but these show the divine approval of using and profiting by sound,

Man or God—Which

honest, business principles. When we come to the work of the Lord, we should treat it as a business, not one to be mixed with other lines of business, but a business of itself, superior to that of any other known to man.

A successful firm, factory, railroad, or bank uses system—business system—not the same system in every line, but that peculiar to each. The persons in charge of each business hold conferences, reason together, call in persons having a part in the success of the business. They review the past investments and activities as shown by their records.

Surely we can learn the value of applying good business principles to the Lord's work. We have the Bible teaching the examples for so doing. If we neglect, are we not slothful in the Lord's "business?"

We have churches, no doubt, that have neglected to call their members together to talk over their past or their future work. How can a church hope to succeed that never reviews its past work, keeps absolutely no records of achievements or of efforts made? No, the Lord doesn't need any records. He knows what we are doing. He also knows what we are not doing, and he knows whether we are adapting good business principles to our religious activity or not.

We urge that every reader of the Apostolic Way review last years work. How much money did you spend laying up treasures in heaven, and how much did you spend laying up treasures on earth? How much time and energy did you spend with each? How many people did you talk to about Christ and His kingdom, publicly or privately? How many did you lead from darkness to light? These are not empty questions. They deal with the very soul of Christian activity. A careful scrutiny of our last years work will show where we neglected, where we fell down, where the Spiritual was absorbed with the material, where we were walking after the flesh, instead of after the Spirit.

Then plan for 1928. Try to find a way to do more, individual as well as collective work. The church is big enough to house all activities of an organized nature. No other organization needed, no other institution necessary, just the church as an organization for collective work. There is a work for the church as a whole; there is a work for individual Christians.

Individual Christian activity has been neglected by the Church of Christ, but if we are not mistaken in the signs, there is an awakening on this line of procedure. Individuals are beginning to learn that God has placed a responsibility upon each, and that they must discharge that responsibility regardless of what the church does as a body. Then let us awake and individually and collectively carry the Gospel of Jesus Christ to dying world.

Take a copy of the Apostolic Way, call the attention of your neighbor to some article in it, ask him or her to read the article, and tell you what they think about it, and before you know it, you may have an investigation begun that will lead a whole family from error to truth, and then they may lead others, and on and on. Souls are precious, time is short, eternity is long, activity is necessary if in the short time we prepare for eternity.

"And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered and said unto them, 'Whether it be right in the sight of God to hearken unto you more than unto God, judge ye.' For we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done" (Acts 4:18-21). The same spirit that forbade the apostles to preach in Jerusalem is causing Sunday school apologists to forbid our publishing the Apostolic Way. Just listen to one of the ring leaders who brags he has run J. N. Cowan and Alva Johnson

If you have an unanswered letter or have failed to receive a receipt from this office we ask that you, with patience, wait. We have been swamped with mail.

In our efforts to keep expenses within receipts, Mrs. Duckworth and I have been putting in more time, as a result, she gave way December 30th. She was several days behind with her part of the work, and I was further behind with mine.

As I write this Mrs. Duckworth seems slightly improved. If she is not soon able to go back to her desk we will have some one do her book work and send receipts.

Mrs. Duckworth has not been able to walk more than a block or so at a time in several years; and as we have no car she has to stay at home closer than is good for her. If she could get out more her work would not be so trying on her nerves; but we determined to make the Apostolic Way go if it cost both of us our lives, and we are still of that mind.

We depend upon brethren for our support and have not felt like using the donations sent us to buy a car as long as the paper needed every penny we could spare from what the brethren sent for our personal use.

R. F. D.

all over the Plains, trying to get a debate out of them, when the people on both sides know that he was in the lead during the entire race, and that it took some assistance from some of Rice's own brethren to hold him long enough to even get him to sign propositions, much less debate. But read this letter which was written in response to a notice sent him of his subscription's expiration. He brags about being kind, brotherly; tells how we ought to run the paper in a more brotherly spirit. Here is his letter:

"Yes, the 'Anti-Apostolic Way,' that you have no more spiritual sense than to call the Apostolic Way, is corrupting many good brethren's minds with hate and division, a thing God hates. Shame on you! and, of course, leading them to hell.

"The Anti-Apostolic Way is opposing sensible custom and we read that Jesus and Paul both used custom.

"The progressive baby with the organs, fiddles, and societies was born a long time before your digressive baby was born that

opposes sensible custom and a woman teaching a private class, and all kind of sound uninspired literature in the private class work.

"I am standing with the brethren on the old line of apostles and Campbells, also when church was restored.

"Please stop my part of your mess of a paper. I am asking God again to forgive me for spending what I have on the thing. I am fighting your foolishness till Jesus Christ comes, if I live that long. Praying that your eyes may be opened to sensible custom and love of God, also I am your brother in the fight against sin.

"JNO. M. RICE, Abilene, Texas."

Such letters do not disturb us. Brother Rice is only expressing the feelings which many others feel and have not had the courage to express, who have felt the stinging rebukes and criticisms published in the Apostolic Way. No man can continue to read the Apostolic Way, and continue to defend the Sunday school. His conscience will make him either give up the Sunday school, or quit reading the paper. The arguments against this unscriptural thing published in our columns are too strong, clear, simple and concise. They simply cannot be endured by those determined to follow the unscriptural thing.

He refers to the Digressives who demanded that brethren worship where the organ was used, or get out. That was wrong for them, but John M. Rice tells the brethren that they can either worship where there is a Sunday school or get out, and he thinks people who get out are Digressives. Every one can see the fallacy of his argument except those wearing Sunday school glasses.

R. F. D.

Items of Worship

In the Apostolic Way of November 15, page 13, column two, is an article from Brother R. M. Mickle which needs some attention. Brother Mickle says, "I will show why the brethren are wrong on Acts 2:42, then I will show why have prayer first." I suppose Brother Mickle means "why the brethren are wrong," all who have and are worshipping according to Acts 2:42. This, of course, includes the apostles of Christ and all others who thus worship, for "they continued steadfastly in the apostles teaching and fellowship in the breaking of bread and the prayers." Brother Mickle has promised the Apostolic Way readers that he will show two things, viz: "Why the brethren are wrong on Acts 2:42, and why have prayer first." Brother Mickle's proof is his opinion as follows: First, "Acts 2:42 is not a command. Second, it is not an example. Third, it is only an enumeration of the items of the Lords day services in a general way, with evidently no intent on the part of the writer to specify the order." I ask the readers to please notice that Brother Mickle has not given the Scripture (of course he did not promise to) that said or taught "Acts 2:42 is not a command, is not an example, etc." According to Brother Mickle's opinion, "the items of the Lord's day service" is neither given by "command nor example." Because he said "Acts 2:42 is not a command, is not an example." But he has told us "Acts 2:42 is only an enumeration of the items of the Lord's day service," etc. But "Acts 2:42 is not a command, is

not an example." The conclusion is therefore, "the items of the Lord's day service" is neither command nor example." Please tell us what they are? Acts 2:42 reads thus, "and they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." The apostles' teaching is made up of commands and examples, Matt. 28:19, 20; 1 Cor. 11:1; Phil. 4:9. "Acts 2:42 is the apostles' teaching" (for it says so), therefore Acts 2:42 is both a command and example. Teaching is a command, Matt. 28:18-20; 2 Tim. 2:2; Gal. 3:16. Acts 2:42 is the apostles' teaching; therefore Acts 2:42 is a command. Again "the fellowship (collection) is a command, 1 Cor. 16:1, 2; 2 Cor. 9:6, 7. Acts 2:42 has the fellowship, therefore, Acts 2:42 is a command. "The breaking of bread" (communion) is a command, Matt. 6:26-28; 1 Cor. 11:23-26. Acts 2:42 has "the breaking of bread," therefore, Acts 2:42 is a command. Prayer is a command, Lk. 18:1; 1 Thess. 5:17; 1 Tim. 2:1-8. Acts 2:42 has the prayers therefore, Acts 2:42 is a command. The same Scriptural reasoning proves that Acts 2:42 is an example as well as a command. With this much said Brother Mickle's error is visible as to "Acts 2:42 not being a command nor example." Brother Mickle further opposes Acts 2:42 saying, "one item, the song service, is entirely omitted, so the brother that insists that this text is a formula must either repudiate Eph. 5:19 and Col. 3:16, or change his formula. In either case his position is lost." As to "formula" that might be alright for physicians and druggists to use, but such a word is not in the Scriptures. Brother Mickle has already told us that "Acts 2:42 is an enumeration of the items of the Lord's day service." I ask is singing an "item of the Lord's day service?" If so, Brother Mickle has proven that singing is in Acts 2:42. Brother Mickle must either deny that singing is not "an item of the Lord's day service" or admit the singing is in Acts 2:42. "In either case his position is lost." Moreover singing is teaching, Col. 3:16 and Acts 2:42 has the teaching, therefore the singing is in Acts 2:42. Furthermore, the apostles did teach and command the followers of Christ to sing, Col. 3:16; Jas. 5:13; 1 Cor. 14:15. Acts 2:42 is the apostles' teaching (for it says so) therefore the singing is in Acts 2:42.

Brother Mickle claims "to make the prayer service last would destroy the very purpose and intent of the same." Brother Mickle does not give the Scripture for this opinion. The apostles of Christ "bound the prayers" last in the Lord's day service. See Matt. 16:19, 18:18; Acts 2:42. This can not be unbound by opinion. Brother Mickle states "the prayer service is primarily a cleansing service and offering prayers to God through Christ our high priest and cites, Heb. 13:15." No believer in Christ will object to the above, but does this prove that prayer is the first thing in the service on Lord's day? Or does it show that it is wrong to worship according to Acts 2:42 upon the first day of the week? Brother Mickle mentions the tabernacle service and its cleansing, etc. Then he concludes "that prayer is the first item of the Lord's day service." Of course, Brother Mickle has not given the chapter and verse that so states. The priests under the first covenant in some respects were types of the children of God under the second covenant, Rev. 1:5, 6; 1 Pet. 2:5. The priests of the

old covenant were to cleanse themselves before entering into the holy-place to do service, notice Exod. 40:29-33. The disciples of Christ who are priests of God, read 1 Rev. 1:5, 6; 1 Pet. 2:5, are to cleanse themselves before entering into the holy place (assembly) unto God through Christ, see Acts 8:22, 23; 1 Tim. 2:8. Hence it is said, "Let us therefore go forth unto him without the camp bearing his reproach." Heb. 13:13. Brother Mickle's contention is "one must enter into the holy place (assembly) in order to be cleansed." But the word of God requires a person to cleanse himself before entering in to do service. Then having entered into the holy place (assembly) and done service, how natural and Scriptural (see Acts 2:42) it is to offer our prayers before we leave the holy place or assembly.

This comports with the tabernacle service, read Exod. 40:22-28. Brother Mickle speaks of Christ, of "Christ being our high priest, mediator, intercessor, then adds we simply cannot approach or serve God in an acceptable manner only through him, etc." To this I heartily agree, but is this proof that prayers are to be "first when the disciples gather together upon the first day of the week for to break bread?" All believers in Christ admit "He is the way and the truth and the life" etc., Jno. 14:6 Hence, the only way of approaching God. But is this evidence that prayer is the first thing in the Lord's day service? Not at all. Brother Mickle now comes to 1 Tim. 2:1, "I exhort, therefore, first of all that supplications, prayers, intercessions, thanksgivings be made for all men," etc. This Scripture is against Brother Mickle's position. Paul said, "First of all supplications." Brother Mickle says, "first of all prayers." Hence, the difference, for Brother Mickle to make out his case in using 1 Tim. 2:1, he must show that Paul is instructing Timothy concerning the first day of the week service or worship. Then he must give the Scripture that says, "What is second of all," because "first of all" certainly implies second of all, third of all, etc. You will need to change the divine arrangement to make prayer come first. Should you change the arrangement, you would transgress God's law, read 1 Pet. 4:11; 1 Cor. 4:6, and should you leave it as it is, it is against you. So "in either case your position is lost." Anyone who can read correctly may see that Paul is not talking about the Lord's day service or worship in 1 Tim. 2:1. It is only presumptuousness to make such a claim. Acts 2:42; 20:7, show that the teaching is first. Acts 2:42 teaches us that the prayers are last. Now if Brother Mickle will give the chapter and verse or example for the disciples of Christ to have the prayers first when "gathered together upon the first day of the week for to break bread," that will convince and convert me. "The word of Jehovah was to go forth from Jerusalem." Luke 24:46, 47; Acts 11:15; 2:1-4. The foregoing Scriptures inform us that Jerusalem is the beginning place at that time and place, "the people were to be taught of God's ways and walk in His paths. Hence if the church ever worshipped God acceptable it was on that occasion and that way has never been changed by divine authority. But it is said "and they continued steadfastly in the apostles' teaching and fellowship in the breaking of bread and the prayers" Acts 2:42. Had this service been wrong, God, Christ and the

Holy Spirit would surely have corrected them. The first epistle to Timothy was not written before A. D. 60 or 64. If 1 Tim. 2:1 is the example to be followed in the Lord's day service, seeing the apostles of Christ and early disciples began to worship God in the name of Christ A. D. 33, please tell how they worshipped prior to 1 Tim. 2:1. There is a period of thirty or thirty-three or four years the children of God worshipped under the reign of Christ before the first epistle was written to Timothy. Some of our preaching brethren pose before the public saying, "We have always contended there is no order." Well, does that make it so? Preachers who believe in sprinkling and pouring for baptism could say "they had always contended that sprinkling and pouring is baptism." Some will thrust out "set order not mentioned in the word of God." This is true and those who teach the truth does not teach that "set order" is in the word, but before such preachers get through talking, they will exhort the brethren to "contend for ancient order of things." Then when they pray, they pray for, "the ancient order of things." They first tell the people "there is no order." Then preach and pray for what they call the ancient order of things." What do they mean by the "ancient order of things?" Well, in the same chapter and verse that speaks of "ancient order of things," "set order" will be visible too.

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

In reply to Brother N. L. Clark in the Apostolic Way of October 1, he asks some brother to give a complete formula covering every detail of the worship. As I am not given to writing, and this is my first trial, and I see the brethren are slow to act, I will try to answer him. First, let us turn to Acts 2:42, and here the writer says, "they continued steadfastly in the apostles' doctrine." Of what was this writer speaking? Let us look at Titus, second and third chapters, and we see some of the things he is speaking of. Notice especially the eighth verse of chapter two: sound speech that cannot be condemned. Then the last part of 1:14, that turn from the truth, and he tells us all the way through his writings to beware of false teachers. Then turn to 1 Tim. 4:13-16; Rom. 16:17, so we see what the writer meant by "it was the Gospel of Christ, and as Paul gives singing in this doctrine. Eph. 5:19; Col. 3:16. We don't have to work our think-so's in here. So we have the singing and teaching first. Then as the Book makes division here, so do we. So next comes the fellowship, and if we want to find out what this is, we might turn to 1 Col. 16:1-2; Acts 11:29; Gal. 2:9. Those Scriptures show us what this is, without our think-so's. Next, comes the breaking of bread. Some try to reason this away because the cup is not mentioned and then in reasoning with other folks, use Acts 20:7, showing just what day and what they meet for and they teach this Scripture carries with it, or includes the cup. I don't want to be contrary on this point; so if this one does, why not Acts 2:42, as some of the brethren taught it did some thirty years ago? I will tell you, it is because some of the brethren finally saw the point. If this was the way the apostles worshipped (and the book says it was), then it surely was not wrong for us to worship this way. Then the last, but not least, is the prayers. Now,

Brother Clark, can a congregation of the disciples of Christ be saved by this way of Worship, or not? If not, why not? And if they can, why not all of us follow the book on this, as well as on hearing faith, repentance, confession, and baptism? I think I have given this without any "think-so." If I have not the truth, I sure would like to know the truth, for Christ said in John 17:17, "Sanctify them through thy truth, thy word is truth." John 8:32, "You shall know the truth and the truth shall make you free." Submitted in love of the truth, and in the fear of God.

SIDNEY SHARP,
Wildcat, Wyoming.

Announcements and Reports

W. P. Jones, Lamar, Oklahoma, December 8, 1927—I met G. W. Harris, Baptist, at Holdenville, Oklahoma, in a five days discussion. The general church question and apostasy were discussed, November 9 to 14, good audiences and a lively time. Next, visited the brethren in Sand Springs, Oklahoma, spoke three times; thence to Stidham, Oklahoma, held a two weeks meeting. The Sunday school brethren started an opposition meeting again like they did last year while I was there. Thence to Micawber, Oklahoma, to meet a "Free-Will" Baptist in debate, but he failed to show up. I am now up with calls and hoping for more.

T. B. McClish, Portales, New Mexico—We have a small congregation here, but strong in the faith. We need some good preacher to preach over New Mexico. I know of only three congregations in one hundred miles of here. There are plenty of them that believe in using organs, Sunday schools and other things that cannot be found in the Bible. Yes, we have this kind of brethren here, and they don't believe in debating, they will not let their ungodly works be exposed nor let men see just what the devil has originated for them to do and believe.

I have a letter written by Brother John W. Hedge to D. J. Whitten in which Brother Hedge stated "while out in New Mexico Brother Eakers said the Sunday school folks welcomed a debate at Portales, New Mexico. Eakers said, "I never said that, I told him if we ever had a debate he was the man we wanted, but we did not want a debate unless it was forced on us." Brother Hedge had better come back and see if they will indorse him, for we have men ready to go at any time.

Alva Johnson, Turkey, Texas, December 12, 1927—I was with the church at Floydada, Texas, last Sunday, had a very pleasant visit. One confession at morning service. The church there is one of the best.

Jas. Douglas Phillips, Everton, Arkansas, December 10, 1927—I closed a meeting at Knightsville, Indiana, last Tuesday night, one baptism, and good done otherwise. Brother O. A. Timmons began there the next night as per arrangements with him. I stayed and heard him preach three excellent sermons. He is one of our best preachers, being one who "hews to the line." I am now at Harrodsburg, Indiana, ready to begin a meeting tonight. I go from here to East Unity, near Cloverdale, Indiana.

Sam L. Shultz, Lexington, Oklahoma, December 7, 1927—Held a short meeting at South Elm, School House, west of Cameron, Texas, one baptized, succeeding in getting several brethren meeting for worship regularly, which was the visible results. The prospects look good to building up the Cause of Christ in that community. I promised to be with them again for a meeting in July, 1928.

I visited the brethren who meet at South 15th Street, Waco, Texas, last Lord's day. They are doing real well, increasing right along.

D. D. Rose, Lohn, Texas, November 17, 1927—I helped the church at Hagerman, New Mexico, in a meeting which resulted in four baptisms and one restored. We held another meeting in September with no visible results; but since that time, I learn they have baptized five more. Twelve months ago they had no house of their own, now, they own their building. They are humble, sound in the faith and are satisfied with just what is written."

T. F. Gray, Llano, Texas, December 8, 1927—The Church of Christ at Baby Head, Llano County, Texas, is opposed to dividing the assembly into classes for the purpose of teaching the Bible and opposed to having women teach these classes. We meet very Lord's day at 2:00 P. M. in the school house. All loyal Christians passing this way are invited to worship with us. We have arranged with Brother Homer A. Gay of Eden, Texas, to conduct our protracted meeting next summer, beginning Saturday night before the third Lord's day in August, 1928, continuing over fourth Lord's day. We invite all loyal congregations in reach of us to attend this meeting.

T. V. Nidey, Springfield, Colorado, December 21, 1927—We began a fifteen days meeting December 3, at Sandy Soil School House. Brother W. C. Rice of Mountain Home, Arkansas, did the preaching. He is a God fearing preacher. Good attention throughout. No visible results.

W. S. Smith, 118 N. Second Ave., Purcell, Oklahoma, November 7, 1927—We have started meeting for worship here in Purcell, in our home. We met Sunday, October 30, 1927, for the first time, had sixteen members present. Our time of meeting is 11:00 A. M.

W. T. Jones, Rt. 1, Lafe, Arkansas, December 14, 1927—I desire to get in communication with some good zealous preacher of the true "Gospel," who has not made arrangements for another year. I have a place in the fruit belt of Arkansas, with a four-room house and 25 acres of cleared land, which such a man could use if he so wished, also has a number of apple and peach trees. All I would ask of him would be to go there and take care of the place, see that the buildings are not destroyed, also the forest timber and orchard, and pay me enough to pay the taxes. This place is one mile from a railroad station, three miles from Marshall, Arkansas, the county seat, I want the Cause established there. There has been a church at Bee Branch, a short distance from there, but think it has not exactly been in working order for some time. Brother Jas. Douglas Phillips of Everton, Arkansas, told me he thought the "Digressives" at Marshall were torn up and the chances were that we could soon

establish a true Church of Christ there. I have no cash to further the Cause and decided this would be an inducement to some good man to go into that section and preach the Gospel to those people. It is a mountainous country and real healthful. A good school about one quarter of a mile from the place.

A. A. Patterson, Olton Rt., Littlefield, Texas—Would like to arrange with some brother in West Texas, to make a crop, where I could be with a loyal congregation. Have no family, can, in a blunt way, do any part of the work. I refer you to J. W. Kelly and J. N. Cowan, or the loyal church at Littlefield.

R. A. Sharp, 6307 Prospect, Little Rock, Arkansas, December 29, 1927—We are meeting regularly each Lord's day for worship. Anyone coming to or passing through Little Rock we would be glad to have the pleasure of having them meet with us. You can get in touch with me or Brother C. H. Bonneau by telephone.

W. T. Taylor, Burnet, Texas, December 30, 1927—Please note that I have changed my post office from Elk City, Oklahoma to Burnet, Texas. I preached one Lord's day in Crowell, Texas, where we have a real nice band of faithful brethren and sisters. Preached once at So Ash, in Howard County, a few trying to carry on the church work there. I worshipped several Lord's days with the brethren at Chillicothe, a live band of faithful workers. I worshipped last Lord's day with the Counsel Creek congregation where I held a two weeks meeting last July.

I am going to try to get a true congregation started in Burnet.

R. G. Hatter, Waco, Texas, December 11, 1927—As it is getting near the end of the year I will make a report for the loyal church of Christ in Waco. As I was out of town part of the time I do not have the exact number, but have it very close. Six or eight baptized, about fifteen restored, several from Digressive No. 2. Our attendance, interest and collection stand double over what it did a year ago. One of the things that has made this possible, is having a comfortable place in which to meet. A little over a year ago we completed and moved into our new church house. I say this to encourage brethren to build. (I know some loyal brethren that are afraid to build, afraid some Sunday school preacher might come in and lead the majority off, get possession of their property, and the Cause of Christ go down). I advise that they do as we did, have it put in their deed, that no Sunday school or any other innovation be allowed on the premises. We have not held any meetings this year. Our edifying has all come from within the local church, except a few sermons by visiting brethren and preachers. Our new building sometimes will not accommodate the crowds on Sunday mornings. We contemplate "swarming" soon.

Some Tracts

"Union Meeting—Baptist and Methodist Doctrines Exposed as Practiced in Their Union Meetings." Price 5c per copy, 50c per dozen copies, postpaid.

The foregoing is a tract gotten out by me during the union meeting at Yuma,

Ariz. We have scattered these tracts in Yuma and in the Valley. They have created much interest. Would appreciate brethren ordering a supply of them, as we have lots on hand.

I am also getting out a tract on the Sunday school. It will sell at 25c per copy. Would appreciate brethren ordering a supply and thus help me pay for them. Mail all orders direct to me.

Yuma, Ariz. CHARLES F. REESE.

Dear Brother Duckworth:

It seems that there is a great door of opportunity open to me in Columbus, Ga., if I can manage to get my family there. I think, Brother Duckworth, that you know of the great need of the "true to the word" Gospel preaching in that city, and my present location affords me very poor chances for accomplishing very much in the work of the Lord. As you know, I haven't been able to send in any subscriptions for the Way to speak of.

I have a family of eight children to support, and having no home of my own, it is a hard pull for me to support them and preach very much. Nearly all the brethren in this part advocate the Sunday school, so this explains why I have not done any more for the Way than I have.

I have three children that could work in the cotton mills if I were in Columbus, which would give me a greater opportunity to do more preaching than with present conditions. It would take about \$50 to move me there, and if the brethren would help me to bear this expense I would be placed where I could do more preaching and more for the Apostolic Way. I am in debt to Brother L. J. Early, but he told me that if I thought that I could do better elsewhere, just go ahead and I could pay him when I made it.

W. H. REYNOLDS.

I have never met Brother Reynolds personally, but brethren tell me he is an able preacher, sound in the faith, and no doubt could be of service to the cause of Christ in the city of Columbus, Ga. This is a large city and many people there who should be taught the way of the Lord.—R. F. D.

In the Last Days

After eighteen hundred years of existence of the Church of Jesus Christ under divine authority, having a perfect law to guide it here on earth, the grand old Apostle Paul hears of the great departure and confusion among the late followers of Christ, and desiring and believing he could restore perfect unity as taught in the New Testament, asks, and is granted a return to earth. So he finds divisions, confusion, fightings, human organizations, inventions; no such thing as unity. Everything changed; the one blood bought body cut asunder into classes; the communion cup, which was to represent the one precious blood, divided into many. So he calls a conference and allows each to state his objections to the New Testament way of worship. After he collects together all into one great assembly he allows each in turn to speak, state his views and objections.

Uprises a genteel looking preacher, seeming to be a man of great culture and of modern date, just out of a Christian college (where pastors are made), known as an up to date modern pastor, and intro-

duces himself to Paul as pastor of a certain congregation over here in Oklahoma and seems to be very indignant and says: "I have just begun my years work at this place and we were outlining our plans, class teachers, and organizations, leaders for the year. I have been informed that this old man is Paul, and I am also informed of your mission here. I am truly sorry to say so Brother Paul, but you apostles were very narrow minded in your views in many things, more especially in the worship; too much so to meet the approval of the people of this age of the world. No doubt it was good and answered very well in your days. I will admit, Brother Paul that some things are good as far as they go but they don't go far enough, and where you stop too short, we go on. Very recently there arose a class of scientists who have discovered many mistakes in our Bible, and many things left out that ought to be added, and there are many things in there that we can't believe: that is, Brother Paul, we are living in what we think is the Golden Age, and we believe in advancement, we believe in progress, we believe in keeping step with the times and our religious neighbors, and in order to do this we have found it very necessary and good to add many things to your somewhat antiquated system, and leave out some other things. We also think this old Book should be revised, and all, or many, of the objectionable things expunged, and some other things added; for example, we learned that instruments of music were needed in the worship and we have adopted them and they have been a great help, they have been the means of bringing many precious souls to our church. We also saw the need of a Sunday school for the children, for parents don't have time to bring up their offspring in the admonition of the Lord and attend all other things, baseball games, movies, card parties, and many other things. Brother Paul, you just can't imagine how much better it is to teach the young folks in the Sunday school than it was in the church or at home. Why, just think, the dear young people didn't have any means of developing their talents and increasing their spirituality except in the church. How could we expect them to grow and thrive and become Christians. We added the Sunday school especially for the young people. You know, Brother Paul, the Church of Christ that was sufficient in your day is almost a complete failure for the salvation of souls. We knew the Sunday school was good, for our denominational friends had thoroughly tried it for years before we adopted it. Why, Brother Paul, the church without these helps would be a failure. By experience, we are fully convinced that women can do so much better teaching than men, especially young women. You just ought to hear them talk. Some of our older digressive brethren have even ordained women preachers to help evangelize the world, and they have proven a real bonanza. And for raising money we have added suppers, bazaars, ladies' foot shows, and many other things. We know the end is not reached yet. Oh, no, Brother Paul, unless you will agree to all these things we can't unite with you in your narrow way. Oh, yes, Brother Paul, I am pastor, and have the entire oversight of the church, and the elders pay me a nice little salary. I have only hired to them for one year. The elders didn't have time to take the oversight and look after the church,

and in most cases they are not college educated, don't even know Greek words and the church is ashamed of them when they talk, so they think it best to hire an up to date pastor to take care of all these new organizations. We have ruled out the help to all widows under three score years, and then she must have a house full of little children, and we don't find many women past that age with little children. Paul, you say first of all that you delivered unto us that which you also received of the Lord; and you say there is but one body, one baptism. We think this narrow way ought to be ruled out of your system. And we hear some object to classes, some to music, some even object to the hired pastor. So you see, Brother Paul, how impossible it is for us to even think of uniting with you in the church. The very idea of your teaching that it was a shame for women to teach in the assembly (1 Cor. 14:34 and 1 Tim. 2:11, 12). We think different, we know it is not a shame, you just told them to keep silent because they were trying to talk in unknown tongues."

Paul: "Now, Mr. Pastor, you have heard your say; keep silent until I give you some warning. I never commanded the women had the rule to keep them silent. God never put His church under the discipline of women. I said it was the commands of the Lord. We also told you to not add anything, for God's way is perfect, and I have found more things brought in the true church than Jesus found in the old temple. God's way cannot be changed and you say you can't accept it as it is. Listen, more than eighteen hundred years ago our Savior built His church, the design of which was the salvation of the world, for Jew and Gentile, the rich and the poor, the ignorant and the learned, for every person of every nation of the earth, for the people then living and for all succeeding generations until the end of time. For the rule or government of this church He has given a book called New Testament which is absolutely perfect in all its requirements. It gives sufficient instruction for evangelists, for elders, for deacons, for parents, children and for the entire membership of the church; nothing pertaining to doctrine or duty is wanting. I told you that we kept back nothing, and for you to follow me as I follow Christ, and we have given you time and again the most solemn warnings against any man, apostle, or an angle from heaven who perverts, changes, takes from or adds to, this perfect law. He will surely be punished. Mr. Pastor, and all your followers, will you please take heed to a few of these warnings. First, in John the 17th chapter our Savior prays for all who believe on Him through our word that they all may be one in order to gain the world. Second, 'Whosoever transgresseth and abideth not in the doctrine of Christ hath not God; he that abideth in the teaching of Christ hath both the Father and the Son.' Third, 'For I testify unto every man that heareth the words of the prophecy of this Book if any man shall add unto these things God will add unto him the plagues that are written in this Book, and if any man takes away from this Book any thing, God will take away his part out of the Holy City.' Fourth, 'Now I beseech you brethren by the mercies of Jesus Christ that there be no divisions among you, that you be perfectly joined together in the same mind and same judgment.' So you have left your first love, you have denied the faith. You say there is no chance for me

to restore unity, love, peace, and God's love and salvation. The Lord has told you that if you don't repent He will come quickly and remove your candlestick. Now I am going to say farewell, for this is the last time you will ever see my face, for where I go you cannot come. He that is led by the spirit of God is the son of God. You are not led by the spirit of God. God's spirit said nothing about instrumental music in the worship, nothing about Sunday school classes and women teachers, nothing about the hired pastor, the silver tray and individual communion cups. You have no Bible authority for all these things and there are only two authorities in the Bible, God and the devil. Whose authority do you have? Ye are his servant whom ye serve. If you serve God you are the sons of God, but if you serve the devil you are the sons of the devil. God has a home, a glorious celestial in the heavens, for His servants; the devil has a home in hell for all who serve him. Who do you serve when you change all of God's ways which He gave you eighteen hundred years ago. Who are you serving, the devil? for he is the only one who ever changed God's ways, and God has always punished the ones who are led by the devil and He will punish you. Mr. Pastor, do you know God? 'He that saith I know Him and doeth not His commandments is a liar and the truth is not in him. He that saith he abideth in Him ought himself to walk even as He walked' (1 John 2:4, 6). By divine authority, and through the Revelation of Jesus Christ we gave you complete instructions for all things to be used in the worship. You have changed them. The way of the transgressor is hard. Farewell."

D. F. SULLIVAN,
Blackwell, Okla.

Oh! Church of God, Awake!

There has never been a time when Christian activity was needed more than at the present time. Sectarian and Digressive churches are doing all in their power to convert men and women to their damnable, God-dishonoring, soul destroying heresies. They are succeeding in leading many astray. They have been deceiving "the very elect." But, their departures from "it is written," "Thus saith Jehovah," etc., are becoming so great, so numerous, and so great, so numerous, and so manifest that even the ones who have been deceived by them are beginning to wake up. Sectarians are becoming completely disgusted with the coldness, the selfishness, the infidelity in their man-made churches. The "Christian Church" folks are beginning to see that they have gone almost completely back to "Mystery Babylon" that Alexander Campbell tried so hard to lead the people out of. The Sunday school brethren are beginning to realize the unscripturalness of their practices. P. J. Taylor, Joe S. Warlick, James T. Whitt, E. C. Fuqua, Daniel Sommer, Early Arceneaux, and others among their foremost debaters have tried to defend their little humanly arranged institution, the Sunday school, a little "man of sin," from ruin. They have met J. N. Cowan in debate and have gone down in utter defeat and no one realizes it more than they. Editor Allen, Editor Sommer, Editor Rowe, Editor Showalter, et al., have locked the columns of their papers against a fair and open discussion

of our differences between a man they select and one we select. They have done pretty well keeping their readers blinded to the Truth in days past. But, they can not do so always. We are advancing upon their armies. They know now that they must accept the truth, fight, or run. Some among them are accepting the truth. Others are fighting. Some have fought, but have seen their failure and quit fighting. Others are RUNNING and we expect to keep the fight so vigorously that they will keep RUNNING.

"The Harvest Truly is Plenteous"

Jesus said on one occasion, "The harvest truly is plenteous, but the laborers are few." That is true today. Roman Catholicism, the great "Mother of Harlots and Abominations of the Earth" (Rev. 17), the Beast that came up out of the Earth (Rev. 13:11-18), the Empire of the Little Horn of the Beast (Dan. 7) and the great "Man of Sin" and "Son of Perdition" (2 Thess. 2:1-12) is spreading her lofty wings over America, "The Land of the Free and Home of the Brave." Protestantism, the "Harlots and Abominations of the Earth" (Rev. 17:5) is doing all in her power to blind the eyes of the honest-hearted people to the light of the gospel. She is succeeding to a great extent, at least. But, as noticed above, her members are beginning to see that something is wrong. She has gone to seed, so to speak, on worldly foolishness. They are seeking the truth. Shall we give it to them? By all means, answer, YES! We must give the hungering and thirsting millions the Bread and Water of Life,—the Word of God.

An Alarming Condition

Get your Year Book, published by the Apostolic Way. Count the names of the faithful preachers. Only two hundred and twenty-six of them!! Perhaps one hundred and fifty of them are idle most of the time, having been driven from the field because of improper support. They are told by Jehovah that, "If any provide not for his own and especially they of his own household, he has denied the faith and is worse than an infidel." This applies to preachers as well as to every one else. Many preachers have keenly realized the sacrifices they and their families have had to make in order to carry the Gospel to the misinformed. Their families were destitute of "food and raiment" and could not "be therewith content" because they had none with which to be "therewith content." Whose fault is it? Is the preacher's or the churches' fault? Answer this question for yourself. "The harvest truly is plenteous but the laborers are few." "The world is ripe unto harvest," said the Messiah.

Keep the Preachers Busy—Send them Out

For years we have reversed God's divine order of spreading the gospel to the world. Christ said, "Go, ye, therefore, and teach all nations." "Go, ye, into all the world and preach the gospel to every creature" (Matt. 28:19; Mark 16:16). Paul said, "How shall they hear without a preacher? and how shall they preach except they be sent?" (See Rom. 10:14-17). Thus, you see that it was (and is) the divine plan for the preacher to go to the misinformed. "Go out into the high-ways and hedges and compel them to come in." But, alas! we have reversed His divine plan. We call instead of send the preacher. We want the gospel preached to us and care but little about the other fellow being reached by

it. Many times a meeting will be held for two or three weeks and people within a mile of it know nothing about it until after it is all over. Read the following Scriptures carefully and see if the church is doing her duty toward either the preacher or the world: Acts 2:42; 4:34-37; 11:29, 30; - Cor. 16:1, 2; 9:7-14; 2 Cor. 9:10; 1 Tim. 5:17, 18; Phil. 1:5; 4:13-18; 2 Cor. 8:13; 2 Cor. 12:13. Read these Scriptures carefully! and while you read them, apply them to yourself, not to Carlo, Sambo, Rosanner. Send the preacher to the misinformed! Support him while he is there!! Don't have him to spend all his time at an established congregation and half-way support him for that.

Circulate The Apostolic Way

The Apostolic Way has now become the best and most aggressive and influential paper in the disciple brotherhood. It is contending for a "Thus saith the Lord," "It is written," in all our work and worship. It has gone into thousands of homes, honest-hearted people the error of their way, thus causing them to heed the call to "Come out of Babylon, My people" and to "touch not the unclean thing." Give it the circulation it needs and deserves and it will work wonders. If you don't believe it, try it and see. Send it to some poor, deluded Sunday school brother or sister. It will interest them: \$3.00 spent in this way may be the means of a brother, a sister, a whole family being led out of the mists and fog of Babylon into the "marvelous light" of the glorious gospel of the Son of God.

We are strong enough to turn the world upside down if we will only take advantage of our opportunities. Brethren, contribute more on Lord's day. Don't be stingy about it. Give till it hurts and God will reward you. Churches, get that money you have in the treasure into circulation. Support some faithful brother in as many mission fields as possible. Scatter gospel literature among your neighbors. Invite people to the services of the church. Talk with them about the Bible. Invite them to come to the Savior; come to the Lamb of God that takes away the sins of the world. Tell them the Gospel invites them to "Come to the Mount Zion, and the City of the Living God, the Heavenly Jerusalem; and to an innumerable company of angels; and to the general assembly and church of the first-born whose names are enrolled in heaven; and to God, the judge of all; and to the spirits of just men made perfect; and to Jesus the Mediator of the New Covenant; and to the blood of sprinkling which speaks better things than Abel" (Heb. 12:18-24). Inform your neighbors and friends that "The Spirit and the bride say, come; and let him that heareth say, come; and whosoever will, let him come and take the water of life freely."

JAMES DOUGLAS PHILLIPS,
Everton, Arkansas.

Sound Words

Paul said, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13).

The above command is binding on all Christians. If every one had always obeyed the above command, there would have been no heartaches and divisions in the Churches of Christ, as there is today.

There was a time when brethren were satisfied with the Word as it is written. Then there was union, a oneness. Peter recognized that what Paul wrote was Scripture, and Paul said, "All Scripture is given by inspiration of God." To hold fast to the form of sound words, is to hold fast to truthful words properly arranged. The New Testament writers, being inspired, certainly knew how to arrange their words so as to say just what the Lord wanted said. We are not only told to hold fast the form of sound words, but to do so in "faith and love." When at the Lord's table, brethren, instead of giving thanks for the cup, as Jesus did, they give thanks for the "fruit of the vine," they are not doing so by faith. Jesus gave thanks for the cup, and did not mention the fruit of the vine until after he had blessed the cup. It is dangerous to change the Lord's order. David wanted to move the Ark, and seemed to think, like some brethren think, that it doesn't make any difference about the Lord's orders, so he put the Ark on a cart, and the oxen stumbled and Uzza put his hand on the Ark and the Lord killed him. David said, "For we sought Him not after the due order (1 Chron. 15:13).

Here is an example that should teach us not to change the order of the Lord's words. All the New Testament writers said he took the cup and gave thanks; neither one said that he took the fruit of the vine. Some brethren say, the cup doesn't signify anything. The Scribes and Pharisees said, "Whosoever shall swear by the altar, it is nothing, but whosoever sweareth by the gift that is upon it, he is guilty." But Jesus said, "Ye fools and blind, for whether is greater the gift, or the altar that sanctifies the gift?" Jesus chose a cup to sanctify the fruit of the vine (set it apart), then how dare anyone say the "cup is nothing?" Paul called it the "cup of blessing which we bless" (1 Cor. 10:16). He also, called it the "cup of the Lord" (1 Cor. 10:21). 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). We have learned from Paul that Jesus took a cup and gave thanks for it, and also that Paul called it "the cup of the Lord," and "the cup of blessing." Someone says, "We can't drink a cup." We can drink the cup of the Lord, for it is not an empty cup, "and they drank of it" (Mark 14:23). Had it been said, Jesus took the fruit of the vine, and gave thanks for it and never mentioned the cup, nor any other kind of container, we would have been at liberty to use any kind, and as many containers as we pleased, but since it is said that Jesus "took a cup and gave thanks," we must, if we walk by faith, at the Lord's table take a cup as Jesus did, and give thanks for it. Some said, "It is foolish to think it is essential." Paul said, "God hath chosen the foolish things of the world to confound the wise" (1 Cor. 1:27). Jesus said that one "jot or tittle" should not pass from the law until all be fulfilled. If we want to be safe, we had better not change what is written one jot. A jot is very small, and a very small change that we make in what is written might cause us to be lost.

A. J. JERNIGAN,
521 W. Live Oak St., Altus, Okla.

I am fully set for the Truth I think I now know, or any I may hereafter learn. I regard the prime cause for which the

Apostolic Way stands, to be true and Scriptural. I try to uphold them at all times, but in every instance maintain the principle and conduct that I think should characterize every Christian. I am inclined to think, that the leading cause (the Sunday school question (over which the Apostolic Way has made its fight, has been badly set back by the ungodly, and unchristian way many writers seem to delight in expressing themselves. We all admit (except a few) that the Sunday school folks are our brethren, and therefore Christians. Has the things said of them always been in harmony with our announced relation to them? We say much about our "loyalty," "loyal brethren" and "loyal congregation." We come near to boasting about our "loyal" and "Scriptural worship." As I view the meaning of the word "loyal," we badly and untruthfully apply it to much of our conduct.

Over some of the most sacred questions many congregations are seriously divided. For instance, the "Communion question." First, some go the rounds telling us the Communion must be taken at night. His contention is, that the Scriptures say "supper" and supper is to be eaten at night. Second, perhaps the "wine only" theory has caused more division than the "supper at night" theory. Each is pressing his claim with no regard to the peace and unity of the church. Third, I here mention one more but there are others, I designate it as the "one cup" theory. This false theory is tearing the churches asunder nearly every where it is introduced.

They try to bind on the congregations a creed that is as false as infant baptism. Some churches have adopted this creed, ignorantly thinking the Bible commands them to use "one cup," and will say, don't the book say "one cup?" I seriously doubt any congregation fills the requirement of the Lord with its mind on the vessel or container.

Faith is produced by the Word of God. Where there is no Word of God there is no Faith. The Bible does not mention the vessel that contains the "fruit of the vine" any more than the container of the loaf. Any man that teaches that, "the cup," in any way, means the vessel, handles the Word of God unrighteously and his condemnation is already revealed. See Rom. 1:18 and others.

Sometimes I am asked "is not one cup safe?" I answer NO with a big N. Any number of cups or vessels is unsafe when we reduce them to a creed or matter of Faith and that is what these "one cup" creed makers have done. But they boast of their "loyalty" when they are simply "teaching for doctrine and commandments of men." It would be much easier to contend for the Sunday school with all of its parts as Scriptural than for this "one cup" theory. Both are false and without Scriptural authority.

R. H. HOWARD.

"As men came out of their respective folds to unite on the one foundation, they were confronted by many difficult problems. There were questions of expediency, matters of opinion, forms of administration, to settle. Should they adopt the methods of their religious neighbors or be totally unlike them? Should they have Sunday schools and organized missionary ef-

fort, and other forms of religious co-operation, or should they class these along with innovations of doctrine and practice against which the whole movement was a protest?"—Grafton, Life of Alexander Campbell.

The Christian Race (Heb. 12:1)

The Christian race should concern man above that of any race that could enter the heart of any mortal being. We have a race to run, either for good or for bad, on which we, as fellow pilgrims to Eternity must hinge our Eternal welfare. With those truths before men and women, it seems to me that we ought to make sure and run it safely, since we know that we only run the race once for all.

To begin any race, we have got to have a starting place, and an ending. First, we comply with the rules governing the race and then we are counted as a runner.

The race here spoken of by Paul is the "Christian race." It begins at baptism and ends at death.

A person ought to think well and consider very carefully before entering the race, to which hinges his Eternal welfare. For Jno. 8:32 says, "Ye shall know the truth and the truth shall make you free."

So if we enter the race and have not the truth, we shall not be made free, and will be cast into outer darkness in that day of judgment, because we have not strived lawfully (2 Tim. 2:5).

There is a way that seemeth right to man, but the end thereof is the way of death (Prov. 14:12).

A man may begin the Christian race believing he has done what God told man to do in order to get in the Kingdom of Christ, where the race is to be run, and yet be wrong. But it seemed right with him, but the way is the ways of death.

The following Scriptures are presented as containing every distinct thought embraced in the New Testament on the subject of entering the Christian race:

Acts 16:31: "Believe on the Lord, Jesus Christ and thou shalt be saved." Rom. 10:9: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God raised Him from the dead, thou shalt be saved." Mark. 16:16: "He that believeth and is baptized shall be saved." Acts 2:38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

When we have complied with these Scriptures from the heart, we are then translated out of the kingdom of darkness into the kingdom of "God's dear Son."

To begin the Christian race, that is safe to hinge our eternal welfare on.

I would to God that we all would run the race that is set before us with patience and love, so as to lead the world to Christ through our good marks. My heart's desire is to see every brother and sister full of the Spirit of Christ, that there will be more talking about Christ and what He has done for us all.

Can we imagine the suffering of Jesus, that we through His death might have a right to the tree of life?

May we all ever be up and about our Master's business, for the night cometh when no man shall work.

ELBERT E. JENKINS.

You Are Going to Reap

Speaking of sowing and reaping, Paul introduced by saying: "Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing: for in due season we shall reap, if we faint not" (Gal. 6:6-9).

From this we learn that "communicating unto him that teacheth," is one form of "sowing" seed in the spiritual field. It is doing what the Spirit of God requires us to do. It is not "sowing to the flesh," the carnal field: but it is sowing seed in the spiritual field. It is not cultivating the flesh, but the spirit. When we are obeying God gladly, we are sowing to the Spirit—sowing spiritual seed. When we are not obeying God, we are sowing fleshly seed, and if we keep it up, we will reap corruption eternally, as well as a big crop along the way. Sowing spiritual seed, we will reap that which is good along the way, and eternal life at the final harvest.

Whatsoever a man soweth, that shall he also reap. If we want a crop of wheat, we sow wheat. If we want a crop of cotton, we sow (plant) cotton seed. We all know this, and act accordingly. We expect to reap of the kind we sow, and in multiplied measure of the amount we sow, and that is the worst of it for the poor man who sows worldly seed all through life. And we are going to reap in multiplied measure of what we sow here along the way. There is no way to escape the reaping, except to quit sowing. We quit sowing carnal seed by obeying the Lord, who then forgives us of our sinful sowing: and if we continue sowing good seed, we shall reap everlasting life—life more abundantly than we have it here. Let us be sure that the seed we are sowing is the "seed of the kingdom, which is the word of God," for we are going to reap!

C. D. MOORE,
Paden City, W. Va.

Sayins In Demand

When Ezekiel was sent to the captive Israelites that dwelt by the river Chebar he said: "And I sat there overwhelmed among them seven days" Ezk. 3:15. The King James Version says, "I sat where they sat." The idea is that for seven days he was with them, viewing the situation from their side and was overwhelmed with what he saw and knew. This experience fitted him to enter the work before him in the best possible way. Knowing their true condition, he could sympathize with their weakness and help them to better things. The word sympathy means to "feel with," or to put yourself in such a place that you can feel as another feels. You may not be in the same physical state, but by your imagination you can be. Sit with those in distress, imagine their case yours, and let your heart go with them through the valley of sorrow or walk with them along the road of peace and plenty. Before we consign a brother to eternal perdition for what

we deem to be a wrong, we should ask if we would have done differently if we had been in his place. In short, sit where he sits for a day or so and we may see things in a different way. The foregoing will serve us a foundation for some sayings we think to be in demand.

I know a preacher who is censured by his brethren for living at a place where there are no congregations. His efforts to establish the cause where he lives and without the least amount of help in any way by those who do the censuring, are lost sight of and kept in the background. The preacher regrets his condition and situation and would give almost any thing in his power to get out and locate with the faithful and true, but all this and more, is not considered, but buried. Brethren simply fail to sit with the preacher where he sits, his delight in sitting along and administer censure and rebuke to their hearts content.

Some preachers are censured because of some debt they owe. Others are censured because of the conduct of some member of the family. Brethren should not do this, but instead, sit where the preacher sits a while, and many unjust complaints would cease. Leave home and family as he does, work for others as he does, try living on what he lives on, then weep and lament over your case of unjust criticism. Some brethren delight in offering criticism toward those who do and cannot say much when up before a congregation. Such conduct is wrong and should cease. Sit with them and try doing some of the work yourself.

J. A. BRADBURY,
Sweetwater, Texas.

Cled Wallace Tries Insult

I notice Brother Cled E. Wallace is having considerable trouble trying to turn his "cranks." It may be they are a bit rusty or Brother Cled is just a little weak. In December 13th issue of the Firm Foundation he praises the Lord that the Gunter School is the only one of its kind. I do not doubt that he thus feels. Rather suspect, if he could only close its doors he would throw his hat in the air and fairly shout. He also informs the Firm Foundation readers that Brother N. L. Clark has more brains than three-fourths of the rest of them, including Noah Cowan and Alva Johnson. Well, I expect he came nearer the truth in that statement than is usual for Brother Cled. But if anybody is inclined to doubt the statement in the least, let me remind you of the authority behind it—Cled E. Wallace—surely you would not question anything he might say, would you? Yes, Brother Wallace, and I think you could have added just a little more to the statement, with becoming grace and Christian behavior, and said, he (Clark) has more brains than three-fourths of us, Cowan, Johnson and Cled E. Wallace not excepted. (Let no man think more highly of himself than he ought to think.—Paul).

Did you notice the purposed Temple debate? Brother Wallace says, "Brother Phillips wants to meet me in Temple, and Brother Hawkins, leader of the faithful, challenges me to meet Alva Johnson."

Then, he suggests that Johnson and Phillips do the debating, adding, that he will feed us—in the kitchen—after they are through. I enjoyed a good meal with Brother Wallace in his splendid home last summer. He even came after me in his car, and insisted on me paying them a visit, which I gladly did. Did not eat in the kitchen—neither was I asked to wait until they were through. But probably Brother Wallace has repented of his hospitality bestowed on me then. But if the church, has, through their leader, Brother Hawkins, challenged you to meet me in debate at Temple, covering our differences, why should you ignore the challenge by suggesting—Phillips meet me. Do you say you are too big, or, really not able, that you have decided you cannot defend your practice by the Bible, that the church that has challenged you is all O. K. and you cannot condemn it; or, that you are afraid for the people in Temple to hear us discuss our differences.

Come on Brother Wallace, accept the challenge or give us a reason. You are too big a man to play "puppy" that way.

ALVA JOHNSON.

Errors of the Brethren

Jas. 5:19-20

"Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" Jas. 5:19-20. From the foregoing passage we should be impressed with the duty of converting the brethren who may fall into error. These verses plainly teach that those who fall into error will be lost unless they are converted, and this being true, we cannot afford to allow brethren to practice things that are wrong or fail to do that which is right, and not try to convert them. "Brethren, if any man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness; considering thy self, lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ" Gal. 6:1-2. Many brethren have the spirit of Cain; "Am I my brother's keeper? God has commanded us to bear one another's burdens, and I do not believe we should try to shift the responsibility from our shoulders.

I will now mention some of the many errors among us: The congregations make little or no effort to restore those who have fallen into error. Those who fall away either grow worse and worse until they are too far gone to reach or come back to the church without making any confession of their sins. "Those who walk disorderly are seldomly withdrawn from" 2 Thess. 3:6. "Men are appointed as overseers or elders of congregations that have not the qualifications which God says they must have." 1 Tim. 2nd and 3rd chapter, Titus 1st Chapter. Children are not brought up in the nurture and admonition of the Lord. They are not trained in the Christian life. Fathers and mothers do not read to them, and teach them daily and pray with them, and when they go to worship they will not even bow while their parents and others are praying. The parents of such children need to be converted. "Many allow their children to conform to the world" Rom.

12:1-2; James 1:27. They allow them to cut off their hair, wear short dresses, paint their faces, go to shows, go to dances, to ball games, etc., and then complain because they don't have any interest in religion. The parents of such children need converting. The world can truthfully claim all who live like it does. "We are to be as lights in the world" Phil. 2:15. But, as it is, many are nothing more than darkness in the world. If all will read 2 Cor. 6:14-18 it will be clearly seen that there should be a vast difference between Christians and the world. If we can tell the difference between darkness and light, we can tell the difference between a child of God and a child of the wicked one. God's children are not of the world, neither do they walk after worldly lust. Many times we greatly err in neglecting one sin in order to put in all of our time in fighting another. Sin is sin, whether big or little, and should be rooted up if possible. We cannot afford to allow sin to ruin us in one way while we fight it in another way. We need to wake up to our duty, put on the whole armor of God, fight in our own ranks, try to clean ourselves of all errors, and then we can invite others to take notice of our conduct.

One of the most outstanding errors in the church today is the lack of cooperation. One reason that we do not have the cooperation that we need, is leaders do not seek it. When a preacher is wanted the elders or the leaders just call the preacher and do not say a word to the members about it—then when he comes the people feel as though some one is ignoring the wishes of the congregation. This brings about a feeling of distrust toward the leaders, and from worse to worse, the congregation drifts until the peace and unity of the church is gone. Brethren who are elders or leaders should learn to be humble. The person who has the most hearers is the one who really likes to hear the advice of others. To lord it over a congregation will never do. Each member's needs should be seen after, and the man who knows how to so rule and lead as to gain the confidence of the church is the kind of leader that will lead to success.

D. J. WHITTEN.

Methodist History

By L. W. Hayhurst

Wesley at First Opposed Sectarian Names and Creeds

"The name given to the religious movement in England led by John Wesley, appropriated by the numerous churches which have sprung from that movement, and by others which, though not bearing the name, are both historically and spiritually in the Methodist succession. Wesley himself was impatient of all sectarian names, and called the people whom he enrolled in classes for religious culture simply the United Societies, and proudly appealed to the fact that to join the societies there was no dogmatic or ecclesiastical test, all Christians from Anglicans to Quakers be-

ing alike welcome."—International Encyclopaedia, Vol. XIII, p. 381.

He Later Wrote the Creed or Rules

"Methodism as an organization dates from 1739, the loosest possible in form. A few Christians met together weekly in 'classes' (the 'class meeting') to pray and to talk concerning the things of God, over whom a leader (a layman) was appointed, whose duty it was to watch over their souls and to give spiritual counsel. The societies were independent of each other, except as they were held together by the itinerating Wesley, who appointed their leaders, and to whom these leaders were responsible. In 1743 Wesley drew up the rules for the United Societies, which have remained the ethical and almost theological standard of teaching and practice from that day to this. As the work extended, preachers were appointed."—International Encyclopaedia, Vol. XIII, p. 382.

Wesley Thought Himself to Be Inspired

"Wesley has been pronounced one of the greatest of ecclesiastical legislators, and the historian of his country declared that 'his genius for government was not inferior to that of Richelieu.' Wesley believed that not himself, but divine Providence legislated the system of Methodism. He devised no system; but he accepted the suggestions of Providence as they seemed evolved in the progress of the movement. To him expediency was a moral law, and nothing expedient that was not morally right."—History of the M. E. Church, by Stevens, Vol. I.

The Organization of the M. E. Church

"Each preacher has his 'circuit,' and several circuit preachers were under a head (whence arose the 'district,' and, in North America, the 'presiding elder'). Thence were 'quarterly' and 'district conferences,' and, after 1744, the 'annual conference,' composed of both clergymen and lay preachers. Finally over the whole movement was Wesley himself, giving it vitality, depth of impression, and breadth of view, saving it from fanaticism on the one hand, and laxity on the other, ever guiding and really, though not officially and narrowly, dominating it."—International Encyclopaedia, Vol. XIII, p. 382.

The Methodists' Legal Name

"After Wesley's death in 1791 'the people called Methodists' were governed by the Annual Conference, composed of the Legal Hundred, as the lawmaking body, and all the itinerant preachers as advisory and co-operative. The new denomination—as it has been legally since 1784, when Wesley entered a deed into the Court of Chancery constituting the Conference, and as it has been practically since 1740, when the movement separated from both Moravianism and Calvinism—came to be called the Wesleyan Methodist Connection or Church."—International Encyclopaedia, Vol. XIII, p. 382.

Preachers Year Book

(Supplement 1927)

Cliff Johnson, Rt. 2, Box 58, Oklahoma City, Okla.

P. J. Pryor, Carter, Okla.
Jas. P. Drane, Dale, Okla.

Rufus T. McNeely, Healdton, Okla.
Geo. W. Johnson, Mansfield, Ark.
H. Hall, (colored), 523 Bell Ave., Fort Smith, Ark.
J. D. Strickland, Henagar, Ala.
D. A. McDonald, Rt. 1, Henagar, Ala.
G. M. Peek, Rt. 1, Harvest, Ala.
James F. Thomas, Rt. 2, Box 7, Gilpin, Ky.
Joseph Miller, 1004 N. Lambert, Brazil, Ind.
J. L. Morris, Quitaque, Tex.
Clyde H. Cruse, Lelia Lake, Tex.
A. J. Hamlett, Rt. 2, Grand Saline, Tex.
J. L. Hunton, 391 Marietta, Atlanta, Ga.
M. M. Tromburg, Estevan, Sask. Canada.
T. F. Strother, 108 Oak St., Sweetwater, Tex.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6½x9 inches.
No. 2012. French Morocco.....\$4.35
No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size: 5½x7¾ inches. Has concordance.
No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5½x7¾x¾ inches.
Morocco Grain Cloth..... 1.35
No. 2915. Same as No. 2902 with best binding..... 3.45
No. 4102. Pocket size, 3¾x4½ inches. Black, silk finished cloth..... .70
No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.
Per Copy, \$.05; Per Dozen Copies..... .50
Cowan-Sommer Debate..... 1.00
Smith's Bible Dictionary..... 2.00
Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:

Price per Copy.....\$1.50

Life of Alexander Campbell:

Price per Copy..... 1.25

Alexander Campbell's Theology:

Price per Copy..... 1.50

Alexander Campbell As a Preacher:

Price per Copy..... .50

A Debate On the Roman Catholic Religion:

Price per Copy..... 1.75

The Campbell-Rice Debate:

Price per Copy..... 3.00

Christian Baptism:

Price per Copy..... 1.50

The Christian System:

Price per Copy..... 1.75

The Christian Baptist:

A paper edited by Alexander Campbell.
Price per Copy..... 3.00

Popular Lectures and Addresses:

By Alexander Campbell.
Price per Copy..... 3.00

The Living Oracles:

Price per Copy..... 2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months
\$3.00 the Year

Dallas, Texas, February 1, 1928

Vol. XIV No.12

The Christian and Carnal Warfare

As I look at the above caption and wonder how best to start this article I am deeply impressed with the utter antagonism existing between its two factors. How the idea ever came into the mind of man that Christianity and carnal warfare are compatible is beyond my comprehension. The word of God assures us that a "tree is known by its fruit" and that alone is sufficient to settle the question for every true child of God. The true animus of every Christian is derived from the Holy Spirit dwelling within. Paul says "the fruit of the Spirit is love, Joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Can there be a mind so perverted as to imagine one possessed with such attributes engaging in carnal warfare where every heart-throb is energized with hatred, malice, vengeance and the desire to kill? No human government has the right to demand that its citizens should discard every feature of Christianity in obedience to its behest. To do so is to doom the bodies of our enemies to a bloody death and the souls of our loved ones to eternal fire.

Visiting the fatherless and widows in their affliction is called pure and undefiled religion, but tell me how one would feel visiting the fatherless and widows of those whom he had himself slain and giving them the details of his bloody act? What are the surroundings of the soldier in camp? Is there anything ennobling or conducive to that gentleness and loveliness of the Christian character there? Every influence to which they are subjected is degrading and demoralizing and few indeed are those who have come out of the fiery furnace of a military camp unscathed.

Jesus said: "Let the dead bury their dead" (Matt. 8:22), and my slogan should be, "Let those who believe in carnal warfare do the fighting." With the lust of bloodshed in his carnal warfare do the fighting. With the lust of bloodshed in his heart, there can be no thought of his that does not breathe the spirit of murder in a soldier's mind, no prompting to anything higher or nobler than the murder of others, no regard for the tears of grief he brings to the eyes of loved ones in his enemy's home. Look at it from whatever standpoint you may, war is brutalizing in its every tendency and he who engages in it does so at the peril of his own soul. This, of course, he has the right to do if he so elects, but no human government has any such authority over the destinies of its subjects. It is matter

for rejoicing that our government recognizes the conscientious scruples of its subjects, but it was also evident in the great world war such recognition was reluctantly granted and in a way that usually brought contumely and persecution upon the conscientious objector. This is something that needs correction and the time for correcting such errors is during a time of peace when minds are not inflamed with passion but when issues can be calmly discussed and reason and humanity can prevail.

G. A. TROTT.

Killing a Human Being

(Published in Gospel Advocate twenty-five years ago)

(1) If a man has a desire to kill a man, and that desire is so great that he would kill him if he had the chance, is he not just as guilty as though he had committed the deed—in God's sight, I mean?

I take it that the man, after the excitement was over, did not treasure the desire in his heart. If he did, while not as guilty as though he had killed the man, he is at heart a murderer. His sin is against himself and God, but no injury to the other.

This is the same old question under a different form. Is the will taken for the deed? If a man under strong religious excitement feels like he would obey the gospel if circumstances favored, but as they do not, he fails to do it, the excitement passes away, and he does not obey, will the momentary purpose when the feelings were aroused afterwards be accepted for the service itself? No one will say that it would be. In this case the man became excited with feelings of animosity, so he would have killed the man had the circumstances favored. They did not favor it, his excitement cooled, and he now would not do it. Is he as guilty as though he had done it? Most certainly not. He sinned in letting his feelings get the mastery of him, but he committed no sin on the man. The providence of God hindered him. The feelings, the will, are nowhere taken for the deed. The sin was in his own heart, momentarily cherished, but no wrong was done to the other, to his family, to the public.

(2) Is life taking justifiable under any circumstances? I beg leave to state I am not seeking any one's life, but want information?

There is no example in the New Testament of a Christian taking the life of his fellow-man, and hence of God's treatment of such a case under the New Testament

law. This would indicate that it is not allowable for a Christian to shed blood. We know that it is contrary to the law and spirit of the Scriptures. Paul suffered much from the hands of men—the mob and the civil rulers. He appealed to the civil authorities sometimes to protect himself from their cruelty and to save his life from the mob that threatened it; but he never appealed to the authorities to punish those who persecuted or beat him contrary to the law. He appealed to the law to protect himself from lawless persecution, but never to punish or take vengeance on his persecutors; he left vengeance in the hands of the Lord. So it is wrong to premeditatedly shed blood. Thus it is for a Christian to determine before hand that he will shed blood or take the life of a fellow-man, to prepare for it or determine in any emergency that he will take life. It is his duty to pray God to deliver him from the temptation, keep him from the evil, and seek in every way to avoid the temptation to do it. While this is true, I think it possible that a Christian man might be placed in circumstances that, under strong temptation, he might kill a fellow-man and be excused in the sight of God. It is, on the other hand, highly probable that if a Christian striving constantly to live as God would have him live, seeks to avoid the temptation to sin, prays to be delivered daily from temptation, he will never be tempted to sin.—Queries and Answers by D. Lipscomb.

War Versus Peace

(A synopsis of a speech prepared for a Congressional hearing, Washington, D. C., but not delivered for reasons we will not here mention.)

The nations of the earth, most of them, at least, have obtained their existence through the carnage of war. They arrived at their beginning by wading through rivers of human blood, and if we ask why, there can be but one answer: selfishness, hatred, malice, envy, greed, unholy passions. These and kindred traits of human weakness are responsible.

The American nation was established through misery, sacrifice, suffering and bloodshed. Had the principle of love as taught by Jesus Christ been reigning in the world our nation could have been founded without so much of this misery and suffering. We honor our forefathers for the spirit of sacrifice they were willing to make and the hardships they were willing to endure to establish the Government that has been responsible for the

power, influence and material greatness of this nation. But I am persuaded that our historians and public speakers, without evil intent, have painted in too bright colors the success of our arms; not only in the beginning, but in the succeeding conflicts in which we have been engaged.

We say this much without any intent or purpose of disparaging the deeds of valor, or in any way depreciating the laurels bestowed upon our heroes. Our people moved and acted in all sincerity and conscientiousness and should be credited with having used the best light before them. Many a hero who died upon the battle field in the prosecution of the carnage of war would, today under the light we have, as gladly give his life's blood in the battle for world peace.

I am persuaded, as I come into the very presence of the greatest law making body in the world, and as I realize the sacredness of the spot where it assembles; the hallowed memories of those who have gone on before, that I would be making no mistake to ask the question, "Gentlemen, have we the courage to die for peace?" "Have we the courage to give the very best that is in us to undermine and overthrow the despotic principles of human hearts that are woven into our governmental activities that we may thereby give the world universal peace?" It is not the act of a day, a week, or a year that can accomplish such a thing, but, gentlemen, we can lay the principle, the foundation, or I should say we can give such impetus to the principles: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you," taught by the meek and lowly Nazarene. Before this principle, or principles, if you please, can be found in all the activities of all the Governments of the world they must be planted into the hearts of the peoples of the world.

I do not believe, we as a people do not believe, that it is the function of the Government to preach the doctrine of Christ; neither do we believe it to be the functions of Government to preach that which opposes the doctrine of Christ. We as a people do not believe in the union of church and state. We believe the church to be the pillar and ground of the truth so far as religion and religious matters are concerned. For this reason, gentlemen, we do not appear before you to ask for, or seek, the passage of any legislation whatever. Our purpose and aim is educational, not legislative. We want you to know and the world to know that the Church of Jesus Christ, built upon Christ and the apostles as its foundation; having its origin in the mind of God; given to man solely for man's benefit has received from Jehovah definite, specific teaching which will not permit its members taking part in carnal war. If we accept the record, we find that Jesus Christ himself refused to use His own power, in the destruction of others, to preserve his own life; not only that but forbade the apostles using carnal weapons to protect him. The apostles, themselves, suffered martyrdom, taught us that the fruits of the spirit included peace, and that we should suffer wrong rather than by force protect our interest. It is not my purpose here to present the scriptural arguments in defence or support of our position, but merely to say to the Congress of the

United States and the Governments of the world that the Church of Jesus Christ is opposed to its members engaging in carnal war, and that we are ready to die from imprisonment by our own Government or at the hands of a political foe rather than disobey Jehovah.

We say this not with any spirit of superiority as citizens of this Government, but in Christian humility earnestly believing that in so doing we are voicing a conscientious conviction that if carried out literally will be of more value to the nation as citizens than if we yielded to the common accepted idea of engaging in war.

We do not appear before you finding fault with, or making demands of our Government, but in dutiful humility, we come entreating our Government and through it the Governments of the world to accept principles that will in time give peace, and beg you to pardon us if we seem to you too confident of the power of these principles. Our confidence in them is what gives us the courage to urge them, believing as we do, that the principles fit into the intelligence of the human family by divine arrangement.

We do not consider it our duty as a Church to recommend legislative action, but we do believe it to be our duty to set forth principles given by Jesus Christ, the greatest law giver the world ever knew. These principles, if followed by the world would eliminate, not only war, but every incentive for it.

We desire to call attention to three principles, which if used by nations, would make war impossible. These principles are to be found in Matthew 5:23; Matthew 5:44, and Matthew 18:15-18.

1. If we find we have wronged another nation (or one of its citizens), go to it and right the wrong. Even if we have to double the amount of retribution, we should have asked them had our positions been reversed. We should not be too proud to admit our error or too stubborn to go to any reasonable length to right one.

2. Show love for the nations that are our enemies. Do good to them that mistreat us and despitefully use us. Never manifest a spirit of hatred or enmity.

3. If some nation trespass against us, let us go to them, and between us and them alone, privately, don't bellow and brag, but quietly, between our officers and theirs, try, honestly, to secure a settlement. If they hear us, we have made a friend and the world knows nothing of the matter. If they will not hear our officials, get two or three other nations to join in the effort to quietly settle the trouble. If they will not hear them, take it to the nation's family (Arbitration Board or World Court). This would show their evil purposes and the withdrawing of national fellowship will teach them and bring results that could not be obtained by a bloody war.

We most earnestly believe that if these three principles were set before the nations of the world properly, the Governments would be taught and influenced until they would agree to and adopt them, thus ending war. Peace would reign, necessity for spending millions, nay, billions in the carnage or preparation for it would cease. The training of great bodies of men for slaughter, as the western ranchman provides his cattle, or the swine grower his hogs, would be no more. The heartaches, sadnesses and misery that surpasses all other in the world, would be

eliminated by what? By the principles set forth by the Prince of Peace. Then indeed universally would, "Our spears be made into pruning hooks and our swords into plowshares" and we will learn war no more."

In conclusion we trust we shall be pardoned for suggesting that if a peace commission, composed of the Secretary of State, the President of the Senate and the Speaker of the House, by and with the suggestions and directions of the President of the United States, was authorized and permitted to spend a small per cent of the amount of money in agitating and promoting plans for world peace that is spent in preparing for war, rapid strides toward the goal so near the hearts of millions would soon obtain.

R. F. DUCKWORTH.

Lost Opportunities

Life is full of opportunities. Not a day passes over that we do not have opportunities to do some good deed, speak some good word, or perform some righteous act. The man that acquires wealth and honor in this world is the man that grasps opportunity when it presents itself.

So with the Christian. He that will be rich in faith and in good works must grasp the opportunities to do good as they present themselves. But alas! We who call ourselves Christians are, generally speaking, entirely too careless along this line. We let splendid chances to do good slip by unnoticed or without serious thought.

Some time ago Brother Duckworth and a few other Brethren started a campaign against Christians indulging in carnal warfare. They worked very diligently both through preaching and in the columns of the paper trying to teach the Church the truth concerning this question. They pleaded for our help and co-operation and they needed it. We responded to the call very nicely (in part) so far as listing of names of persons we knew stood opposed to war, but we did not co-operate with our dollars and cents. We let our greatest opportunity go by, inasmuch as we failed to furnish the backing to send our advocate to Washington, D. C., at the proper time; but it is too late now.

Of course this was very discouraging to those who were deeply concerned in the matter, and especially to Brother Duckworth, but still he has confidence and love for his brethren and comes with another plea, namely, that each of us write to the Congressman and also the Senator of our State, telling them we are opposed to Christians taking part in carnal warfare, and asking them to do all they can to make express provision for the religious objector in the universal draft bill, which, if it becomes a law, will make no provision for exemption for men between the ages of twenty-one and thirty years. Now the authorities at Washington are not going to wait to hear from you before they take up this matter, but will pass the bill or reject it when it comes in its order before the Senate and House! so do not put the matter off. This is another opportunity to stand for truth and right. Will we sit idly by and trust to others to fight our battles for us and not raise our voice in the matter at all? Just a few of us can-

not accomplish much, but taken as a whole, we can do great things; for co-operation is the very foundation of power. Please get your December 15th issue of The Way and read Brother Duckworth's article on page nine again, as you may not have read it carefully the first time. Let us prove our faith by our works.

T. E. AVARITT,
Benton, Arkansas.

Insanity, Says Borah of Huge Naval Program

Washington, January 22 (AP).—Recent "war talk" of United States naval officers, coupled with their demands for a larger navy, prompted a statement Sunday by Chairman Borah of the Senate Foreign Relations Committee that such activity was "sheer madness."

Calling attention to the recent advocacy by Admiral Charles F. Hughes, chief of naval operations, for virtually a billion dollar Navy building program, and the declaration Saturday of Rear Admiral Charles P. Plunkett, commandant of the Brooklyn Navy Yard, that the United States faced an early and "inevitable war" with its commercial competitors, the Idaho Senator called on the taxpayers to make themselves heard "before this mad policy becomes fixed."

Secretary Wilbur had no comment to make on the Plunkett statement.

Senator Borah described such declarations as those of Hughes and Plunkett as "mischievous to the last degree."

"If anything possible could bring on war between two great Nations," he declared, "it is these enlarged naval programs in connection with declarations from the navies of the respective countries that war is inevitable. This was the insane policy which obtained between Germany and Great Britain from 1900 to 1914 and which was one of the great contributing causes to the World War."

"Not for Commerce, but War?"

Indorsing the original naval program for some additional cruisers to "round out" the navy, the Idaho Senator declared "that proposal has now developed into a program for the largest navy in the world."

"Added to this," he continued, "is a notice that this navy is not for protection of our commerce, but for war, immediate and inevitable war."

"Those who must pay the taxes and do the fighting and dying if these people succeed in bringing on war, ought not to delay in taking part in this program. Not only will there be no reduction in taxes, but there will necessarily be an increase in the near future."

"Admiral Hughes appeared before the Naval Committee of the House and advocated practically a billion-dollar expenditure and let it be known that that was only the beginning. Furthermore, he indicated unmistakably by his testimony that he was anticipating trouble."

"Admiral Plunkett stated Saturday in a public speech that war is not only inevitable, but that it is near at hand. When asked with whom the war was to be waged, he said: 'Great Britain.'" These statements put out by naval officers is notice to all the world and particularly Great Britain to get ready for war. They are being so interpreted throughout the world. Even if these men have worked themselves

into this state of mind, it is incredible that they should state their views publicly.

"Arms Mean Peace" Denied

"Admiral Plunkett repeats the old worn-out fable that the way to have peace is to prepare for war. When the great World War broke, the Nations responsible for that war were armed to the teeth. They had bled their people white in the name of the hoary lie that arms mean peace."

"If one single Nation could arm to the limit and all other Nations would refuse to arm, it might mean peace for that particularly armed Nation. But the minute one Nation begins to arm, all other Nations begin to do so and then a few threats are put out and war is easy and indeed inevitable."

"But whether these people succeed in bringing on war or not, they will succeed in overburdening the already overtaxed American people with billions of additional debt. We now have a public debt of some \$18,000,000,000 growing out of the war. Our hospitals are still filled with the diseased and the insane. We are taking one-third of the farmers' income for taxes and business is pleading daily with members of Congress that their tax burdens are eating up all their profits. Some one had better have a voice in this matter besides those whose business is not to declare policies."

"All this is a part of a well-organized plan to prepare the public mind for a naval race. A limited number of cruisers to help police our commerce can be justified. But this program, together with the wild and excited statements about war, is sheer madness."—Dallas News.

Awake

We are inactive while sleeping. The Lord wants us to be active. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21). See 1 John 2:14-17; Luke 6:46 and Rev. 22:14.

No man can labor while sleeping. The Lord wants us to labor. "For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyards." (Matt. 20:1).

No man can fight while sleeping. As soldiers in the Lord's army we must fight. Read 1 Tim. 6:12; 2 Tim. 4:7; Eph. 6:10-17 and 2 Tim. 2:4.

No man can run while sleeping. We must run the race if we gain the prize. Read Heb. 12:1-3; Phil. 3:13-14 and 1 Cor. 9:24-27.

No man can walk while sleeping. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." (Eph. 4:1). Read Col. 1:10.

In fact there is no service we can render while sleeping. Hence, the commands: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5:14). Read Rom. 13:11-14; 1 Cor. 15:34; 1 Thes. 5:6-10.

Jesus said: "The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." (Matt. 13:24-25). The seed is the word of God, Luke 8:11; and this is the word which by the

Gospel is preached unto you, 1 Pet. 1:25. The Gospel is God's power to save. Rom. 1:16; 1 Cor. 1:18.

Men are dying in filthy rays of spiritual poverty, without hope beyond the grave. What are we doing to reach them with the "bread of life." Generally speaking, we are doing little—"and while men slept, the enemy sowed tares"—The denominations are sowing their seed in every nook and corner; busy twelve months in the year; working full force; never going on a strike.

Brethren, let us awake and sow good seed. July and August are not the only months for seed sowing. We cannot evangelize the world in just two months out of twelve. Will this meet the approval of our heavenly Father?

C. R. GRAVES,
Lockney, Texas.

The Eldership

In The Apostolic Way of November 1st, under the heading, THE ELDSERSHIP, appears the following statement: "I believe that a man may have never been married and become a scriptural elder." Brother Fairless, you are most assuredly mistaken.

Your argument on 1 Cor. 7 will not hold. Paul says that it is well for a man not to touch a woman, (verse one), and again in the seventh verse he says that he would that all men were as he, but at the same time intimates that he knows they cannot, since he says, "But every man hath his proper gift of God, one after this manner, and another after that." Now Paul is only answering a question in this lesson, stating that it is better for one not to marry if he can contain, etc.; but it is better to marry than to burn. In this whole chapter the eldership is not given a thought. In it there is nothing to give us the idea that one who is unmarried can be a scriptural elder, in fact, if all men were as Paul there would be no need of elders, since there would be no people on earth to serve God or the devil. However, he knew this would not be, hence, he tells them, it is no sin to marry.

Now, Brother Fairless, examine with me another statement by the same authority, Paul in a letter to Timothy, (1 Tim. 3:17), "This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach: not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the Church of God?), not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil." Note: a bishop then, must be the husband of one wife. A bishop, also, must have children, since he must be a man that ruleth his own house, having his children in subjection with all gravity. Now, if it is necessary that he be apt to teach, it is also necessary that he have children. In fact, every one of the requisites mentioned above are necessary to a

man who wishes to become a scriptural elder.

Also, the same authority, Paul, says to Titus, (Titus 1:5-7) if any be blameless, the husband of one wife, having faithful children not accused of riot or unruly; indicating that the children must, at least, be old enough to know right from wrong, since, they are not to be accused of rioting.

Now, in the face of this evidence, I am unable to see how any one could believe that a single man, one who has never been married, can become a scriptural elder; or even, one who has no children. Those who are unmarried and also those who are married and have no children, if they are apt to teach, should train themselves as evangelists and get out and preach. How beautiful are the feet of those who preach the Gospel.

Always with the pure old-time Gospel as our determination to do and teach, without addition or subtraction, let us continue steadfastly in the Apostles' doctrine.

A. C. KESSLER.

A Correction Suggested

Reading your paper of Aug. 15, 1927, I see you call it The Apostolic Way. Now if you teach what was taught in the Apostolic day, if this was the teaching of all preachers there would be only one church and that would be the Church of God as it was called by the Apostles and it would be sanctified as Christ prayed in the seventeenth chapter of the Gospel of John, and we would be one and would love one another and be kept in the Father's name and would follow Christ in all he said, wash one another's feet, anoint the sick with oil in the name of the Lord, would be of one mind, all speak the same thing, just have fellowship with the whole gospel and with the Father and the Son and with one another. This is church fellowship. The gospel of Christ is my experience.

I. W. HOWARD,

Ada, Okla.

COMMENT

Yes, if all preachers would teach just what the Apostles taught, no more and no less, there would be only one church and that would be "the Church of God, which he hath purchased with his own blood." (Acts 20:28.) God, the Son, Emanuel, Jesus the Christ gave himself for the church, hence it is His and we should honor Him by calling it by His name, "The Church of Christ" as did the Apostles. When we read of "the Church of God" in the New Testament we should remember that it is God the Son, who purchased it with His own blood, that it is "the church of the First Born" (Heb. 12:23), that Jesus Christ is the first born of every creature, also the first born from the dead (Col. 1:15-18). Jesus said, "I will build my church" (Matt. 16:18). Hence it is the Church of Christ, His body, of which He is the head (Eph. 1:20-23).

Yes, the Church of Christ is sanctified through the truth, the Word of God, as Jesus prayed for it to be in Jno. 17:17. No one gets into the Church of Christ except those who are sanctified. The word sanctify means to make holy, to cleanse, to purify, to make free from sin. Everyone that is sanctified, saved, made free from sin, the Lord adds them to His church (Acts 2:47). The question is, how are we sanctified? Paul said that Christ "loved

the church and gave himself for it, that He might sanctify and cleanse it with the washing of water by the Word" (Eph. 5:25-26). The Word says "he that believeth and is baptized shall be saved" (Mk. 16:16). "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). Again it says, "For ye are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27). How many put on Christ? Just as many as were baptized into Him. Hence the language of Jesus, "except a man be born of water and of the Spirit he cannot enter into the Kingdom of God" (Jno. 3:5). Then everyone who is baptized into Christ is part of His body, the church, have purified their souls in obeying the truth—being born again (I Pet. 1:22-23). Therefore the Church of Christ is sanctified with the washing of water by the Word, and His prayer is answered, "Father, sanctify them through thy truth, thy word is truth" (Jno. 17:17). Those who continue in the truth (the doctrine of Christ) remain sanctified, they wash the saints' feet, provide for their own, lodge strangers, relieve the afflicted, they diligently follow every good work (I Tim. 5:8-10). But they don't wash and scrub on their own feet for an hour or more at home and then take them to the church house for some one else to wash when they don't need washing. They study to show themselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the Word of truth, and they learn from I Cor. 11:30 that they who fail to do their duty are the ones that are sickly, that need the healing power, the anointing oil, to save their souls from death. They learn that the Gospel of Christ is God's power to save men and women, Rom. 1:16, hence when they read James 5:13-20 they find three classes of members, some are afflicted, some merry, and some are sick. The afflicted are to pray, the merry are to sing, and the sick are to call for the elders of the Church and they (the elders) are to pray over the sick and anoint him with oil. What for? To save him, that his sins may be forgiven him. If they convert the sinner (one who has erred from the truth) from the error of his way they have saved his soul from death.

W. S. SMITH,

Purcell, Okla.

Powers That Be

(Published in Gospel Advocate twenty-five years ago.)

"Let every soul be in subjection to the higher powers; for there is no power but of God; and the powers that be are ordained of God. Therefore he that resisteth that power, withstandeth the ordinance of God: and they that withstand shall receive to themselves judgment." (Romans 13:1-2.) Are we to conclude from this that God appoints the temporal government of the world? If so, in what sense is it to be understood? If he appoints them in the sense often advocated, it appears to me that they would be more in harmony with his revealed word. Is there anything in the establishment and preservation of human governments above and beyond the capacity of man? But in their ever-changing, unjust course, without stability, always on the qui vive for

something more, are they not peculiarly of men? When God appointed a government for the Jews, he did it in such a way as not to leave them in any doubt about it, and in it we see the wisdom of God. But may this passage not refer to the authorities of the church?

I answered the foregoing questions so frequently and fully a few years ago that I feel indisposed to answer them again, yet new readers make it necessary to repeat the truths on this subject as on every other. I hesitate the more to respond to them because I cannot answer them in as few words as I desire without being misunderstood. Many excellent brethren of sound and critical minds have been disposed to refer this scripture to the church authorities. After a full and, I think, thorough investigation of the subject, I am satisfied that it refers to the civil or political governments of the earth.

My first reason for thus believing is that God never ordained his own true and faithful children for the performance of such a work, but that he always ordained the wicked to do the work here assigned these ministers of God.

The object for which this minister is ordained is as an avenger "for wrath upon him that doeth evil." Now God never ordained one of his true, obedient, and spiritual children as an avenger to execute wrath, neither in this world nor in the world to come. In the world to come the devil is appointed to execute wrath on the evildoers. Christ and the holy angels are appointed to bless and render happy the well-doer. In the preceding chapter the apostle tells the Christian that he cannot take vengeance. "Avenge not yourself, beloved, but give place unto the wrath of God. . . . If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." (Romans 12:19-21.) Now God tells the Christian that he must not take vengeance, but must do good for evil. I will avenge the wicked; you cannot. Now the Christian was God's minister, ordained for doing good to men, of returning good for evil, and the minister of God for this work could not take vengeance.

But God says: "Vengeance belongeth unto me; I will recompense, saith the Lord." But he acts through ministers. The Christian is his minister to do good and bless; he cannot take vengeance. But God has other ministers, the powers that be, that he so overrules in their wickedness, and sin as to make them his ministers of wrath, his avengers "for wrath on him that doeth evil." (Romans 13:4.)

The idea is common that all of God's ministers are good. This is an error. His ministers are in character fitted for the work that he appoints for them to do.

Thus Judas Iscariot was a wicked man—a money-loving traitor at heart. In the providence of God, for the salvation of the world, it was necessary that Jesus the Christ should be betrayed and crucified. God wanted a minister to do this work. He did not choose the gentle and true-hearted John as his minister for the work. John was not in character fitted for it; John was in character fitted as a minister for another work. His gentle, kind, tender disposition made him a peculiarly well-fitted minister to care for an old, decrepit, heart-broken and bereaved mother in Israel, and because of this fit-

ness Jesus made him his minister to care for his own bereaved mother. Peter might, in a moment of weakness and discouragement, deny his Master, but it took a different character to betray him. Hence, Peter was chosen or ordained as a minister, but as a minister of wrath and treason. Because Judas possessed this money-loving, traitorous heart, God chose him as his minister to betray his Lord, and then damned him with endless infamy for his depraved and wicked character. "For Jesus knew from the beginning who they were that believed not, and who it was that should betray him.—Did not I choose you the twelve, and one of you is a devil? Now he spoke of Judas the son of Simon Iscariot, for he it was that should betray him, being one of the twelve." (John 7:64-71.)

Then Judas Iscariot was not made wicked or corrupt by God, but God, seeing his money-loving disposition and knowing that when once the love of money gets a firm hold on the heart of an individual that it prepares that heart for treason to every principle of honor and virtue, chose him on account of this character as his minister to betray his Son into the hands of his enemies.

God in his providential dealings with man used such characters as his servants or ministers for effecting works of cruelty that were necessary to be performed as parts of his government over the human family. When a nation or people is wholly given to wickedness, when it refuses to obey God, his honor requires that that nation should be destroyed. When his servants and followers become disobedient, hard-hearted and rebellious, his honor and their good require their chastisement, that they may be humbled and brought back to God. In such work God has always chosen the wicked and corrupt as his ministers or servants, and then, in the performance of this work, secured their own punishment.

The Jews disobeyed God—became fearfully rebellious. God determined to punish them. He chose a wicked nation, with wicked and bloodthirsty rulers, as his servants or ministers to do this work. "Therefore thus saith Jehovah of hosts: Because ye have not heard my words, behold, I will send and take all the families of the north, saith Jehovah, and I will send unto Nebuchadnezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and a hissing, and perpetual desolations. Moreover I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the lamp. And this whole land shall be a desolation, and an astonishment; and these nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans; and I will make it desolate forever. And I will bring upon that land all my words which I have pronounced against it, even all that is written in this book, which Jeremiah hath prophesied against all the nations. For many nations and great kings shall make bondmen of them, even of them; and I

will recompense them according to their deeds, and according to the work of their hands." (Jeremiah 25:8-14.)

This shows that the Jews were rebellious. God determined to punish them with desolation and captivity. Other nations around were hopelessly corrupt. He determined to destroy them. He chooses a servant in character and power fitted to the work of slaughter and desolation. The people of Babylon are strong, wicked and depraved, and would glory in such a work. God chooses them as his instruments to accomplish the work, and calls their king, Nebuchadnezzar, "my servant" to do this work. He does it from no love to God, no disposition to honor God, but from an ambitious and bloodthirsty spirit to gratify his love of power, conquest, and aggrandizement. He is unconscious that God is using him; he is wholly ignorant of the purpose of God. It is a case simply of God overruling human ignorance and human wickedness to accomplish his own purposes. It is a case in which the wrath of man is made to praise and glorify God. "Surely the wrath of man shall praise thee: the residue of wrath shalt thou gird upon thee." (Psalms 76:16.)

But when God's purposes have been accomplished by the destruction of the nations and the captivity of Judah for seventy years, when Babylon has completed the service which God accomplished through it, he says: "It shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith Jehovah, for their iniquity, and the land of the Chaldeans; and I will make it desolate forever." It is a plain case of God using one wicked nation to punish another, and then destroying the one that is used. God called the wicked king "my servant," and the wicked nation "my battle ax and weapons of war; and with thee will I break in pieces the nations." In Jeremiah 50:51 may be found the account of the most fearful destruction of Babylon when her seventy years were accomplished. God sometimes used men not so wholly corrupt, but worldly, wicked men, and overruled their pride, liberality, ambition, and love of applause to serve him in a way less bloodthirsty and cruel, though still of a nature that his chosen servants could not perform. Cyrus was one of these. Isaiah says: "Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him. . . . For Jacob my servant's sake, and Israel, my chosen, I have called thee by thy name: I have surnamed thee, though thou hast not known me." (Isaiah 45:1-4.) Here God uses Cyrus, an idolatrous prince, who knew not God, who was ambitious of power, place and renown; makes use of him and overrules this spirit of love of renown for magnanimity to cause him to restore his people to their own land and to enable them to rebuild the temple of God—not because he desired to honor God, but because he desired the worldly honor of re-establishing the ancient and renowned temple of Jerusalem. God controls his ambition in this line to accomplish his purposes, and calls him his "anointed" servant to do this. Yet he was an idolatrous, wicked, pagan prince, ambitious only of fame and glory for himself.

Servant and minister mean precisely the same in the Bible. God always uses or ordains those to do a work who are in character fitted for its performance, and

then always rewards the work performed according to the character suited to its performance. A bloody, cruel work demands a bloody, cruel character to perform it. A bloody, cruel destiny is God's reward. "All they that take the sword shall perish with the sword." (Matthew 26:52.) A work of treason to holiness, to virtue, to purity, demands a treasonable heart, corrupted by the love of money. A work of love, gentleness, mercy and good will demands a character pure and gentle, full of mercy, love and affection for the distress of humanity. The rewards are those of joy, peace and mercy from God. "With what measure ye mete, it shall be measured unto you." (Matthew 7:2.)

God, in the unseen world, ordained the wicked one, the enemy of truth and righteousness to execute wrath and vengeance on the finally impenitent. As his reward he is to share with them the woes of hell forever and ever. He ordained Jesus as the merciful High Priest of salvation, who was touched with a sense of our infirmities and bore the stripes of us all as his servant to minister salvation to the humble and true in the world to come. As his reward, he is to enjoy the most ineffable glories of the better land forever; he will occupy his throne at the right hand of the Father.

God ordains in this world his humble and true followers as his ministers to do works of love, mercy, long suffering and tender pity, and to receive the reward of mercy and love in return here and thereafter.

The wicked, the corrupt, the rebellious, are his chosen ministers, "avengers for wrath to him who doeth evil," and in turn receive according to their works. The sharp sword of God's unquenchable wrath will repay. Then if man wishes a merciful reward, he must so act and form for himself a character suited for a minister of mercy and that will secure for him a merciful reward, not a wrathful one.

These civil powers were then God's ministers for executing wrath; they were wicked, corrupt and cruel. Nero, the prince of cruel, bloodthirsty demons, was the great ruler. The cruelty was so great that there was danger of Christians resisting, striving by violence to overturn the government. He commands them to submit to these authorities. God is using them as his ministers of vengeance to execute wrath on the evildoers. Of course they will reap the reward of wrath and vengeance from God. As they have done to others, so shall it be done to them.

But the difficulty is that they are said to be ministers of God to Christians are told to do well and they shall have the praise of these rulers. This is true in more senses than one. Persecutions to the church have been for good to the Christians; and yet the gentle spirit of Christian forbearance has extracted praise, respect and honor from the most cruel agents of persecution. "All things work together for good to them that love God, even to them that are called according to his purpose." God permits persecution to come only so far as is good for the Christians; the remainder of wrath God restraineth. So these powers work for the good of the Christian, even in their persecution of Christians, as well as in their suppression and destruction of the evildoer.

As God ordains ministers for wrath as well as for mercy, he ordains institutions

of wrath as well as institutions of mercy. He ordains an institution of mercy—his church—and asks the world to enter, do mercy and receive mercy. Those who accept the invitation act and live in it; it is ordained for them. But for those who refuse to enter and become ministers of mercy he ordains institutions fitted for their rebellious character in which they work, while rejecting God's institution of mercy for his children. These institutions of wrath God ordains for wrath; they will be destroyed after serving their purpose here. People build them up unconscious that God is ordaining them for the destruction of the builders, of those refusing his government of mercy.

God ordains for people just such institutions as they deserve. If they are obedient and submissive, his merciful government is their heritage. If they refuse to obey God's government, he ordains that they shall be governed by the oppressive rule of man's own governments, of which the devil is the great head. Hence, God ordains these governments of wrath for the children of wrath; they are not ordained for the purpose or the people for which God ordains his church.

But for the wicked, see how God ordained a kingdom for the Jews. (I Samuel 8.) He ordains a government, not to bless, but to punish for their rebellion in refusing to submit to God's government that he had established for their good. So God ordains institutions to punish and destroy the wicked and rebellious; through these he brings persecutions upon his children to humble and purify them. "Shall the trumpet be blown in a city, and the people be not afraid? Shall evil befall a city, and Jehovah hath not done it?" (Amos 3:6.) "I form the light, and create darkness; I make peace, and create evil. I am Jehovah that doeth all these things." (Isa. 45:7.) Evils of a physical nature are here spoken of, and it is a declaration that God in his providence brings war, famine and ruin as a consequence of man's sins.

The idea is, then, that the powers referred to here are civil or political powers. They are ordained of God as instruments of wrath for the children of wrath, to be conducted and operated by the ministers of wrath, and their destiny will be a destruction of fierce wrath; that God's children must submit to them as such, not strive by violence to destroy them. When, in the providence of God, they are no longer needed, he will destroy them—cause them to destroy and eat-up one another. No Christian, then, can become a partaker or participator or partisan of them, lest he partake of their woes. Quiet, passive submission that involves no violation of the laws of the spiritual kingdom is the measure and limit of their connection with them. God's kingdom of mercy—his church—is his institution in which his children of mercy must operate and in it receive the rewards of mercy.—Queries and answers by D. Lipscomb.

"Count It When You Get to Heaven"

"Several young preachers have written complainingly to me about not being called out and given work by congregations; and about not getting much for their preaching, and so on, hence they have nothing ahead. Well, that is bad enough, but it

might be worse and still not be cause for such long faces and dropped lips. There is such a thing as a man being paid for all his preaching is worth. That is, poor preach, poor pay, I tell them, and prove it by my own cases!

"The first year I was out I preached 296 times, and received between \$60 and \$70. I preached about twenty years before I had enough ahead to buy a \$500 home, and it has been "nip and tuck" to keep it, at times. I tell the boys these and other encouraging things, reminding them (some of them) that they are not half as old as I am, yet have accumulated more than I have, so why complain? Go on and endure hardness as a good soldier for the Lord. If you get all here that is coming to you, it may be that you will get nothing more "over there," for Jesus said, "Verily I say unto you, they have their reward." They sought for certain things and got them—got what they wanted, hence there is nothing more coming to them.

"One time I held a fine meeting for a country congregation, baptizing quite a number. Was there three weeks. The rig was waiting to take me to the train a few miles away. All of a sudden the treasurer said, 'Yes, I had better pay you,' and he handed me some bills and change, saying, 'Here is \$17; now does that satisfy you?' I said, 'No, you can't satisfy me with money.' He said, 'Well, you will have to be satisfied with this, as it is all we have.' I told him I would go home and talk that way to the merchant I owe, and see if it will go. He insisted that I count the money, and kept on till I did count it, and behold, there was \$1.50 more than the seventeen, and he made me give it back! That was a number of years ago, and from that day to this I have not counted it till I was on the train and going! That lesson was worth the dollar and a half.

"I teach the brethren to give till it hurts and keep on giving till it quits hurting and feels good. That is easy, when our souls become filled with the spirit of Christ—the spirit of giving up all to save the perishing ones. How about it, brethren? Did you ever try it?"

—C. D. Moore in Christian Leader, Dec. 13, 1927.

Dire Dangers Threatening Family Life

"Progressive Polygamy," elaborate weddings which are often "pagan and vulgar" and a "definite propaganda for free divorce" are the ugly things mirrored back to us in a picture of American life by Dr. Caleb R. Stetson, rector of historic Trinity Church in New York City. Dr. Stetson's position as rector of one of the oldest and wealthiest Episcopal churches in the United States gives him a wide hearing, and his solemn discussion of the dangers which he sees threatening family life in America are liberally quoted on the front pages of the metropolitan press. The same warning has been repeatedly sounded in other pulpits, but current articles on the subject show no decrease in the work of the divorce courts, and it is rare that the big dailies do not report Americans hastening to Paris to dissolve their marriage bonds. That family life in America is los-

ing its ancient hold is too often admitted for us to be morally comfortable.

While he feels sure that the Christian church is not losing ground 'in this time of readjustment and of changing standards of thought and conduct,' and while he is certain that definite progress is being made in many ways, writes Dr. Stetson in his prefatory statement to the year book of Trinity Parish, he does think that we are failing to cope with the danger of a breakdown in family life. This breakdown, he believes, is due in large measure to the attitude of apparently the majority of people toward the marriage bond. Simply to decry divorce does not get us very far in remedying matters, Dr. Stetson goes on, and adds:

"It is true that divorces are increasing in this country at an alarming rate. I believe that in one of our States there are as many divorces as marriages. And in the whole country there were reported in the last figures I have been able to obtain one divorce to a fraction over six marriages. So that it would appear that out of every six couples married there is one divorce.

"There is a definite propaganda for freer divorce which seems to be making considerable headway. We may even come to the point where trial marriages may be legalized; or to the condition in Soviet Russia, where divorce is granted without question on the application of both or even one parties to a marriage. But the church, as church, can not do much toward restricting divorce by legislation. We have too many kinds of religion and too much nonreligion in this country to make that possible."

What the church can do, Dr. Stetson goes on, is to educate her own children and care for them. The church, he urges, should draw the distinction more clearly than ever before between civil and religious marriage ceremonies, for "unfortunately, we have allowed our churches to be used by people who do not understand what Christian marriage is or requires, and we have been altogether too willing to marry people who should be married by a civil officer." On the church view-point, Dr. Stetson says:

"No matter what may be the standards of the State with regard to civil marriage, the standards of the church in regard to Christian marriage do not change and can not change. It is conceivable that some time our country might come to the pass where the Government might make polygamy legal; but that would not change the standards of the church or the duty of Christians to live up to those standards. Polygamy has certain features which recommend it as compared with the progressive polygamy and respectable promiscuity toward which we seem to be tending. Polygamy, as practiced in the East, at least preserved the home for the children, while our modern practice of easy divorce destroys the permanence of the home and provides no way for the proper care of children, except for the suggestion made by the extremists that the State should take care of all children and the family be entirely destroyed. But even if this should happen, the church could not and would not change her teaching.

"Christian marriage is the union of two Christian people who, being members of Christ's Mystical Body, the church, wish to live together as man and wife for the rest of their lives, and to found a Christian

home. They need God's help in the accomplishment of this purpose as in every other, and come to the church to pledge loyalty and to promise faithfulness and to receive the blessing of Almighty God. It has been my thought for years that the church should reserve this ceremony for her own children who are known to her and who honestly purpose to live together after God's ordinance. We call this 'Holy Matrimony,' and when entered into in the right spirit it is a holy and 'honorable estate instituted of God,' as our Prayer Book rightly says.

"But many marriages can not be said to be contracted in this spirit. There are many persons who think and say that when what is called 'love' has died, as the sort of 'love' they mean does die, then man and wife should separate. What they mean by love is in many cases simply sex-appeal, or a passing whim."

The Trinity Church rector then takes occasion to point to what he says is the insincerity of the fashionable church wedding, as he continues:

"Christian marriage is based on something much more lasting than this, and only those who believe in the Christian ideal of marriage should have the right to be married in church. It would strengthen our position and contribute to the permanence of marriage if the church as a whole should refuse Christian marriage to those who are not our people and who merely want a 'church wedding' or who like the beauty of our marriage service. Such people should be told that they should have a civil marriage. The fashionable church wedding is often vulgar as well as pagan. The church is turned over to a florist who does his best to take away every appearance of the Holy Place from the sanctuary and to advertise the wealth of the contracting parties. Often one hears of such weddings where orchestras are engaged to entertain the spectators, and crowds gather in the streets to catch a glimpse of the bride, of whom they know nothing except that she is rich. There is no excuse for the use of the church for such display. It were far better if such weddings took place in a hall where an adequate entertainment could properly be given!

"Let the church wedding be restricted to those who honestly desire the church's blessing and who seriously purpose to be loyal to the church's discipline and to lead a Christian life with God's help. For those who are not baptized or who have no understanding of the church's teaching, and no intention of taking one another 'for better or for worse,' it would be more seemly for them to be married by a civil officer. Our church must make clear what her ideals of marriage are. She must show to all men that Holy Matrimony is not to be entered into unadvisedly or lightly, but reverently, discreetly, advisedly, soberly, and in fear of God."

The foregoing from the Literary Digest under date August 13, 1927, seems to have made some impression, not only upon the religious press, but the secular press. Mr. Stetson is hitting at the evil of divorce at its vital spot.

We believe our readers are capable of detecting the errors set forth in this article and that they will pass over them without special notice but will be impressed by the truth as set forth by him in his contention against "polygamy." For a man to secretly have more than one wife is more de-

moralizing, more destructive of the principles of character that enter into the making of a good citizen, and destroys utterly the principles that make a Christian, and vice-versa. The man who legally has several wives has entered into and become a part of a system that destroys the ideal home life.

The New Testament does not countenance either sex having a plurality of companions, openly or secretly. One wife, one husband, is the law of the Lord, and the state, the world, can not improve upon the plan of the Lord.

We are glad that the churches, preachers, and individuals identified with the fight we are making for primitive Christianity have spent considerable time studying this question. But we have published what we consider to be many extreme positions, unfounded conclusions and unsupported contentions, but out of it all the brethren know more about the question than they did a few years ago. We will not at this time have much space to give to the discussion of this question but think that preachers and church leaders would do well to prayerfully and carefully study the question and talk about it among themselves. The divorce evil can not be too severely condemned. The idea of one divorce out of every six marriages can be but a stench in the nostrils of Jehovah. Yet, to take extreme views unfounded positions and make unsupported arguments is not the remedy, but an unquestioned and undeniable Bible position set forth, contended for, and publicly taught will have its effect and its influence not only on those within, but also on those without the fold of Christ.

R. F. D.

Words To No Profit

It has been said that "words are a vehicle in which we convey our thoughts." I believe this is well said. If we intended going on a long journey, surely we would not think of travelling in an ox-cart, or lumber wagon, when we have a more comfortable and swifter means of transportation.

I feel quite sure that most of us would choose the most comfortable and easiest riding vehicle possible, when a journey is contemplated.

If words are a vehicle in which we convey our thoughts, I wonder why so many brethren, when they get up to edify the church, instead of choosing the best words possible to convey their thoughts, will either use a wheel-barrow, or ox-cart. How can brethren be edified? In Matt. 12:37 we have these words: "For by thy words thou shalt be justified, and by thy words thou shalt be condemned." In view of the above scripture it seems to me, we can't be too careful in choosing our words, especially when we are trying to edify the church. Other brethren will get up when they are called upon to make a talk and say that they have been so busy this week that they haven't had time to study the lesson. Perhaps they will read the chapter over in a stumbling sort of way, and then take every verse and try to explain in their own way what they think it means.

To my mind a lot of valuable time has been wasted, and no one has been edified.

I feel sure that unless brethren have prepared something to say, they should remain silent, and let some brother who is able to speak words of encouragement do so.

In Jas. 3:1 it says: "Be not many of you

teachers, my brethren, knowing that we shall receive heavier judgment," or as another version puts it, "shall be judged by a more severe standard than others."

"A word fitly spoken is like apples of gold in pictures of silver." Prov. 25:11.

A housewife may have everything in her kitchen to get up a good meal with, and if she is a good cook and takes an interest in her work, she can get up one of the finest meals one ever tasted, while another housewife who cares not for cooking, and takes no interest in her work, although she may have the same things in her kitchen to work with, might make a mess of the whole business, because of her carelessness and indifference. (I am indebted to a brother for this thought.)

In 2 Tim. 1:5 the Apostle Paul says of Timothy: "Having been reminded of the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded in thee also." And then in 2 Tim. 2:15 the Apostle tells Timothy to give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."

Dear reader, if it was necessary for Timothy to study, or give diligence, in order that he would be enabled to handle the Word of God aright, one who was brought up in the faith, surely it behooves us to study in order that we may be able to teach as it were, oracles of God; that we may be able to edify our brethren.

L. I. GIBBS.

Used Opportunity

I note in The Apostolic Way of December 15, 1927, an article concerning the universal draft bill which is now before Congress, and your request that all write to their Congressman and Senator, asking them to make provisions for the religious objector.

I got behind with my reading and did not notice this article for over a week after I had gotten the paper. I wrote any way to Sheppard, Mayfield and Rayburn, and have received replies from all of them assuring me that they would give careful consideration to what I had to say before voting on this bill.

I tried to make it as effective as possible by calling their attention to Isaiah 2:2-4 and Micah 4:1-3. Stating that the last days here mentioned, referred to the Christian age; citing Hebrew 1:1-2, and that the house of the Lord was the Church of God, 1 Timothy 3:15, then ask them to read in connection with the above passages, Matthew 26:52, 2 Corinthians 10:4, Matthew 5:44, Romans 12:17, 1 Peter 2:21-23. I then stated that in 1 Timothy 2:1-2, we are told to pray for kings and for all that are in authority that we may lead quiet and peaceable lives in all godliness and honesty, and that therefore we prayed that they who were in authority may make provisions for the religious objector allowing him exemption that we may be able to obey God and at the same time obey the laws of our country. But if no provisions were made we would have to say as did the Apostles, "We ought to obey God rather than man." Acts 5:29.

I write these few lines; as you requested those who wrote to Congress and Senate, to write to you, that they had written. I thought that by giving proof that Christians should not fight, would have more effect than anything else that I could say.

IRA GORDON.

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE 1913-1916
CLARENCE TEURMAN 1916-1923
R. F. DUCKWORTH 1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

Fault Finding

Our readers have heard the statement, in some of its variations, that runs something like this: "There is so much bad in the best of us and so much good in the worst of us, that it does not behoove the best of us to unduly find fault with the rest of us." Yet the fault-finder serves a purpose. We need him just as we need chains for our automobiles when driving in the mud. But, unlike the chains, you cannot always remove the fault-finder when his service is no longer needed; especially is this true of the professional fault-finder, this type usually insists upon staying on the job.

The Christian who can find faults when they really exist, is needed, but they, who can find fault where there is none (just imagined) are detrimental to any cause.

Paul found both types of fault-finders in the church in his day, and I suppose we can expect both to be with us.

The professional fault-finder never had time to accomplish much himself. In material things he is always slipping, blaming the other fellow for his failures. Instead of trying to correct his own ideas, he puts in his time hunting some fellow's shortcomings and telling them to others. He can show those who are making a success just how much better some other way would be.

We have heard it said, that the man who never farmed, can tell the farmer just how to succeed. The man who never run a store can tell the merchant just how to run his business, etc.

The same is true in the church. The persons who never preached can tell the preacher just how, and the man who was never a successful leader in the church can tell the leaders just how to perform at all times.

Every competent leader in the church work appreciates suggestions and advice, but the professional fault-finder gives knocks and jabs.

"Charity thinketh no evil" is a principle not to be found in the make-up of the jealous or professional fault-finder. He can see something evil in the actions of every one that makes a success of his or her work. When a brother who has succeeded, tells some of his achievements, you can hear the jealous or professional fault-finder saying, "He is just a blow," "He brags too much," "Take his bragging out of his talks and you don't have much left." Usually the persons making such statements never did anything to tell. If they had, they would not have been one-half so modest as the one they criticized.

Paul said, "I labored more abundantly than they all," "I speak with tongues more

than ye all," and some of the less active accuse Paul of having unholy purposes, even charging that his speech was contemptible. Why? Because he did things, got results and told of his activities.

The church, its members, were criticized then as now. People who could not meet the arguments said, "ignorant men," "poor folks," "offscouring of the earth."

Paul on more than one occasion showed himself to be well informed as to actions and convictions of rulers and nations, and when his appeal for the Gospel could no longer be endured, one listener said, "Paul, much learning doth make thee mad." Paul did not deny his learning, simply denied his being mad. Paul never missed an opportunity to appear before the rulers and kings of the land, made and sought opportunities. He knew, his associating, with men of influence, kings, rulers, answered many criticisms, gave prestige to the church and encouraged the rank and file. Alexander Campbell was accused of selfish motives, but like Paul he went right on, realizing that his association with men, high in educational, financial and political circles, encouraged, was appreciated, by the majority of the church, though a few jealous and professional fault-finders knocked on him.

I thank God that we have such men as Dr. G. A. Trott and Dr. T. J. Clark, men who stand among the foremost in the medical profession; for such men as N. L. Clark and John R. Freeman who hold such high rank in the educational circles; for such men as George W. Phillips and R. O. Conner who are known and appreciated in financial circles for their ability; for such men as J. N. Cowan and Alva Johnson who, as preachers and debaters, have no superiors in the Church of Christ.

Yes, we have many doctors, school teachers, business men, preachers and debaters, who are a credit to the sphere in which they live, strength to the church, and encouragement to others less active. Regardless of the sphere in which they move, nearly all, possibly all, have to endure the personal attack and misrepresentations of the jealous and professional fault-finder. Yes, we thank God for the fault-finder (not the jealous and professional kind), for such a person helps us find and correct mistakes. Then add unguents by applying things to encourage.

Yes, the jealous or professional fault-finder may be of some advantage, but I sure don't want to be one of them, for Paul says, "They walk after the flesh," "All who walk after the flesh are condemned."

Jealous Church Members

Jealousy is one of the most difficult characteristics with which to deal. It is blind, unmerciful, disrespectful, unholy, abominable, hellish and corrupting. The persons dominated by it are never at themselves; they brood over imagined things and instead of casting down imaginations, they accept imaginations, as proven and unquestionable facts, and reason themselves into a pursuit of almost any course to reap vengeance upon or get even with those of whom they are jealous.

Next to a jealous preacher or editor, the jealous leader of a congregation is to be held in disgust, his jealousy deprives him of that degree of that successful leader-

ship to which he might otherwise attain. Being unable to succeed, his jealousy is manifest toward every other leader who he thinks has more influence with the congregation as a teacher than he. The jealous leader gets his thoughts tangled, usually trying to reach some high point just beyond his own grasp, mystery, and his hearers as a rule get no idea of what he is trying to reach. He is usually trying to make some big display, some impression of superior wisdom or profound reason and feels sore, sour and resentful, because the audience does not show more appreciation of his feats.

During my thirty-five years of work in the church, I have seen a number of just such leaders and usually they go from bad to worse, until they bring confusion and sometimes destruction to the congregation with which they worship.

Recently I have been asked what to do with such men. My reply is, I do not know. They are hard to convince because of the blindness brought upon them by jealousy, difficult to stop, imagining that the effort to stop them is because somebody is afraid of their great ability to present the truth. It is almost impossible to endure them but endurance needs cultivation, and when we can find no better course to pursue, I know of nothing to do but simply endure them. R. F. D.

"Preach the Word"

Christ said, "Ye are the light of the world." (Matt. 5:14.)

Paul said, "Preach the Word." (2 Tim. 4:2.) "How can they preach except they be sent?" (Rom. 10:15.) "The church is the pillar and ground of the truth." (1 Tim. 3:15.)

A church whose members have shelter, food and raiment can hardly be justified in claiming divine approval if they have neglected to collectively "preach the Word" in some community not blessed with a sound Church of Christ.

A preacher with shelter, food and raiment cannot expect to be excused by Jehovah if he fails to preach, whether called by some church or not. If a church fails to call him, the Lord will not fail, if he will get out and "preach the Word."

A member, man or woman, with shelter, food and raiment who fails to "preach the Word," publicly or privately to persons living in disobedience, surely cannot expect the blessings of the Father to rest upon them.

Turn back and read our editorial in Jan. 15th issue under the caption "The Lord's Business." Then determine whether you will be slothful of activity, whether you will put up your treasures in heaven or on earth, whether you think more of the flesh or the spirit. A close investigation will perhaps show that if you spend as much time, energy and money for the benefit of the spiritual man as you do for the physical man, that your chances for an abundant entrance into the everlasting kingdom would be greatly multiplied. "It is not all of life to live, nor all of death to die." We are all going somewhere, and we are asked by Jehovah to select the place, and to prepare ourselves for the place we select. He has named the places to which we may go, and told us very plainly how to prepare our dwelling in either. R. F. D.

Address On War

(Wheeling, Va., 1848)

Ladies and Gentlemen:

Has one Christian nation a right to wage war against another Christian nation?

On propounding to myself, and much more to you, my respected auditors, this momentous question, so affecting the reputation and involving the destiny of our own country and that of the Christian world, I confess that I rather shrink from its investigation than approach it with full confidence in my ability to examine it with that intelligence and composure so indispensable to a satisfactory decision. With your indulgence, however, I will attempt, if not to decide the question, at least to assist those who, like myself, have often, and with intense interest, reflected on the desolations and horrors of war, as indicated in the sacrifice of human life, the agonies of surviving relatives, the immense expenditures of a people's wealth, and the inevitable deterioration of public morals, invariably attendant on its existence and career. If, with Dr. Dick, of Scotland, we should put down its slain victims to the minimum of 14,000,000,000, or, with Burke, of Ireland, at the maximum of 35,000,000,000, or take the mean of 24,500,000,000, what imagination could picture all the miseries and agonies inflicted upon the slain and upon their surviving relatives and friends? And who could compute the wealth expended in the support of those immense armies whose butchered millions can never be exactly computed? If Great Britain alone, from the revolution in 1688 to the overthrow of Napoleon in 1815—during her seven years' wars, occupying sixty-five years of one hundred and twenty-seven—expended the sum of £2,023,000,000 sterling—more than \$10,100,000,000—a sum much more easily expressed than comprehended by even the most accomplished financier—how can we compute the aggregate expenditures of all the battles fought and wars carried on during a period of some five thousand years? Yet these millions slain and these millions expended are the least items in its desolations, to the mind of an enlightened Christian philanthropist. When we attempt to reflect upon one human being in the multitude and magnitude of his whole destiny, in a world that has no limit, and also survey the capacities and susceptibilities of his nature according to the Christian revelation, how insignificant are the temporal and passing results of any course of action, compared with those which know neither measure nor end! How important then, it is that, in investigating a subject whose bearings on society arithmetic cannot compute nor language express, we approach it with a candid and unprejudiced temper, and examine it with a profound and concentrated devotion of our minds to all that history records, philosophy teaches and religion enjoins!

But, before entering upon the proper examination of this question, it may be of much importance to a satisfactory issue that we examine the terms in which it is expressed. More than half the discussions and controversies of every age are mere logomachies, verbose wranglings about the terminology of the respective combatants; and more than half the remainder might be compressed into a very diminutive size, if, in the beginnings, the parties would agree on the real issue,

on the proper terms to express and define them.

As public faith or commercial credit, founded upon an equivocal currency, on its exposure suddenly shrinks into ruinous dimensions, at once blighting the hopes and annihilating the fortune of many a bold adventurer, so many a false and dangerous position, couched in ambiguous terms, when pruned of its luxuriant verbiage, divested of its captivating but delusive elocution, and presented in an intelligible, definite and familiar attitude, is at once reprobated as unworthy of our reception and regard.

On comparing the literature and science of the current age with those of former times, we readily discover how much we owe to a more rigid analysis and a more scrupulous adoption of the technical terms and phrases of the old schools, to which the whole world at one time looked up as the only fountains of wisdom and learning. When submitted to the test of a more enlightened criticism, many of their most popular and somewhat cabalistic terms and phrases have been demonstrated to be words without just or appropriate ideas, and have been "nailed to the counter" as spurious coin; others, however, like pure metal in antique forms, have been sent to the mint, recast and made to receive the impress of a more enlightened and accomplished age.

The rapid progress and advancement of modern science is, I presume, owing to a more rational and philosophical nomenclature and to the more general use of the inductive system of reasoning, rather than to any superior talent or more aspiring genius possessed either by our contemporaries or our immediate predecessors.

Politics, morals and religion—the most deservedly engrossing themes of every age—are, in this respect, unfortunately behind the other sciences and arts cultivated at the present day. We are, however, pleased to see a growing conviction of the necessity of a more apposite, perspicuous and philosophical verbal apparatus in several departments of science, and especially to witness some recent efforts to introduce a more improved terminology in the sciences of government, morality and religion.

To apply these preliminary remarks to the question of this evening, it is important to note with particular attention the popular terms in which we have expressed it,—viz:—

"Has one Christian nation a right to wage war against another Christian nation?"

We have prefixed no epithet to war or to right, while we have to the word nation. We have not defined the war as offensive or defensive. We have not defined the right as human or divine. But we have chosen, from the custom of the age, to prefix Christian to nation. The reasons for this selection and arrangement of terms shall appear as we proceed.

First, then, had we prefixed the word offensive to the word war, we would, on proving that a Christian nation had no right to wage an offensive war, be obliged to institute another question, and to ask, Can a Christian nation wage a defensive war against another Christian nation?—thereby implying that one Christian nation might be the aggressor and another the aggrieved. But we cannot without great difficulty imagine such a thing as a Christian nation carrying on an aggressive war. We, therefore, sim-

plify the discussion by placing in the proposition the naked term war. Nor shall we spend our time in discussing the political right of one nation to wage war against another nation, and then ask whether they have a divine right. Indeed, the latter generally implies the former; for, if a nation have a divine right, it either has or may have a political or moral right to do so.

But we must inquire into the appropriateness of the term Christian prefixed to nation—for popular use has so arranged these terms; and the controversy, either expressly or impliedly, as now-a-days occasionally conducted in this country, is, Has one Christian nation a right to wage war against another Christian nation? But, as we assume nothing we must ask the grave and somewhat startling question—Is there a Christian nation in the world? or have we a definite idea of a Christian nation? We have, indeed, had, for many centuries past, many nations called Christian nations; but we must fearlessly ask, At what font were they baptized? Who were their godfathers? In what record are their sponsors registered? Ay, these, indeed, are preliminary questions that demand a grave and profound consideration. That there are many nations that have Christian communities in them is a proposition which we most cheerfully and thankfully admit. By a common figure of speech, we also give to that which contains any thing the name of the thing contained in it. Thus, rhetorically, we call one edifice a college; another, a bank; a third, a church; not because the brick and mortar, the plank and nails, constitute a college, a bank, a church, but because these buildings contain these institutions. So we have—if any one contend for the name—as many Christian nations as we have Christian communities in different nations, and as many Jewish nations as we have nations with Jewish synagogues in them, and as many Mohammedan nations as we have nations containing mosques in them. But, according to this rhetorical figure, we may have a Christian and a Jewish nation, or a Christian and a Mohammedan nation, in one and the same nation, as we sometimes find both a Jewish and a Christian synagogue in the same nation. But a rhetorical Christian nation and a proper and unfigurative Christian nation are very different entities. A proper literal Christian nation is not found in any country under the whole heavens. There is, indeed, one Christian nation, composed of all the Christian communities and individuals in the whole earth. The Apostle Peter, in one letter addressed to all the Christians scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia—though "strangers" or aliens in these respective nations—calls them, collectively, "a holy nation, a royal priesthood, a peculiar people." In strict logical and grammatical truth, there is not, of all the nations of the earth, one properly called a Christian nation. Therefore, we have never had, as yet, one Christian nation waging war against another Christian nation. Before any one, then—no matter what his learning or talents may be—can answer the great interrogatory now in discussion, he must form a clear and well-defined conception of what constitutes a nation and what constitutes a Christian.

We have very high Roman authority for defining a nation—from nascor. Pardon

me for quoting it:—Genus hominum qui ron aliunde venerunt, sed ibi nati sunt; which, in our vernacular, means, a race or tribe of men who have not come from abroad, but live where they were born. Being a Roman word, derived from natural birth, a Roman author has the best right to define it. Now, a Christian is not one born where he lives: he is born from above, as all Christians of all parties admit. Therefore, no nation, as such, as respects either its natural birth or its constitution, can with any show of truth or reason be called a Christian nation. When any one produces the annals of a nation whose constitution was given by Jesus Christ, and whose citizens are all born of God spiritually, as well as of man physically, I will at once call it, in good faith, without a figure, a true, proper and literal Christian nation.

Now, although we have this advantage, which no one can take from us, and conceded, too, by all the literary and Christian authorities in Christendom, we will not build on it alone—nor at all. We will not have it said that we carry our definition by a grammatical or rhetorical decision of the great question. We appeal to all our public documents, without regard to party. We appeal to all our elementary and most profound writers on the subject of nationality. Nay, we appeal to the common views of this whole community. Have we not a church and a state in every State in the Union, and in every European nation? Do not all belong to the state or nation, and a part only, and that often a small part, to the church? Is not the bond of political union blood, or naturalization? Is not the bond of union in the Christian kingdom faith, or the new birth? What nation is there whose citizens, or a majority of them, are Christians? Not one—even in profession.

But there is a reflex light of Christianity—a moralizing and a civilizing influence as well as a direct and soul-redeeming radiance, which imparts to those nations that have the oracles of God a higher standard of moral excellence, a more discriminating conscientiousness and a more elevated national character; which, in contrast with pagan nations, obtains for them the honorary distinction of Christian nation. Still, as nations, or states, the spirit and character of the nation are anti-Christian. A community of Jews in New York or New Orleans, even were they naturalized citizens of the United States, would not impart to those cities an American or Gentile spirit, nor would they impart to our nation a Jewish spirit or character. They would still be Jews and we American.

The American nation, as a nation, is no more in spirit Christian than were Greece and Rome when the apostle planted churches in Corinth, Athens; or in the metropolis of the empire, with Caesar's household in it. Roman policy, valor, bravery, gallantry, chivalry, are of as much praise, admiration and glory, in Washington and London, as they were in the very center of the pagan world in the days of Julius or Augustus Caesar. We worship our heroes because of their martial and Roman virtue. Virtue, in the Roman language, was only a name for bravery or courage. Such was its literal meaning. With a Roman it was queen of all the graces and of all moral excellencies. It raised from plebeian to patrician rank, and created military tribunes, decemvirs, queens, triumvirs, dictators, consuls,

kings, emperors. With us it cannot make a king, but may, perhaps, a third time make for us a president. If, indeed, it does not yet make for us a king, we shall blame the soil, not the culture. Kings cannot grow in America. But under our free and liberal institutions we can impart more than kingly power under a less offensive name.

But a Christian community is, by the highest authority, called a kingdom. He, however, who gave it this name said to Caesar's representative, "My kingdom is not of this world. Had my kingdom been of this world, my servants would have fought, and I should not have been delivered to the Jews. But now is my kingdom not from hence." It is, then, decided—first, that we have no Christian nation or kingdom in the world, but that Christ has one grand kingdom, composed of all the Christian communities in the world, of which he is himself the proper sovereign, lawgiver and king.

Having, then, no Christian nation to wage war against another Christian nation, the question is reduced to a more rational and simple form, and I trust it will be still more intelligible and acceptable in this form—viz. Can Christ's kingdom or church in one nation wage war against his kingdom or church in another nation? With this simple view of the subject, where is the man so ignorant of the letter and spirit of Christianity as to answer this question in the affirmative? Is there a man of ordinary Bible education in this city or commonwealth, who will affirm that Christ's church in England may of right wage war against Christ's church in America.

But I will be told that this form of the question does not meet the exact state of the case, as now impinging the conscience of very many good men. While they will, with an emphatic no, negative the question as thus stated, they will in another form propound their peculiar difficulty: "Suppose," say they, "England proclaims war against our nation, or that our nation proclaims war against England: have we a right, as Christian men, to volunteer, or enlist, or, if drafted, to fight against England? Ought our motto to be, 'Our country, right or wrong?' Or has our government a right to compel us to take up arms?"

This form of the question makes it important that we should have as clear and definite conceptions of the word right as of any other word in the question before us. We must, then, have a little more definition. For the doctrine of right and wrong, so frequently spoken of by elementary political writers, I cannot say that I entertain a very high regard. Men without religious faith, being without an infallible guide, are peculiarly fond of abstractions. Led by imagination more than by reason, authority or experience, they pride themselves in striking out for themselves and others a new path, rather than to walk in the old and long-frequented ways. They have a theory of man in society with political rights, and of man out of society with natural rights; but as they cannot agree as to the word natural prefixed to right—whether nature be a divinity or the cause of things—I will not now debate with them the question of natural rights, but will take the surer and well-established ground of a divine warrant, or a right founded on a divine announcement.

Much, in all cases of any importance, depends on beginning right; and in a question upon right itself, every thing depends upon that ultimate tribunal to which we make our appeal. In all questions involving the moral destinies of the world, we require more than hypothetical or abstract reasoning from principles merely assumed or conceded. We need demonstration, or, what in this case of moral reasoning is the only substitute for it, oracular authority. All questions on morals and religion, all questions on the origin, relations, obligations and destiny of man, can be satisfactorily decided only by an appeal to an infallible standard. I need not say that we all, I mean the civilized world, the great, the wise, the good of human kind, concede to the Bible this oracular authority; and, therefore, constitute it the ultimate reason and authority for each and every question of this sort? What, then, says the Bible on the subject of war?

It certainly commanded and authorized war amongst the Jews. God had given to man, ever since the flood, the right of taking away the life of man for one specified cause. Hence murderers, ever since the flood, were put to death by express divine authority. "He that sheds man's blood, by man shall his blood be shed." He gave authority only, however, to one family or nation, whose God and King he assumed to be. As soon as that family was developed into a nation, he placed it under his own special direction and authority. Its government has been properly called by Josephus, a distinguished Jew, a THEOCRACY. It was not a republican, an aristocratical or monarchical, but a theocratical government, and that, indeed, of the most absolute character, for certain high ends and purposes in the destinies of mankind—temporal, spiritual and eternal. God was, therefore, in person the King, Lawgiver and Judge of the Jewish nation.

It was not simply for desiring a king that God was at one time displeased with them. It was for asking a king like those of other nations, and thereby refusing God himself and God alone as their king. Still, he never made their kings any more than viceroys. He, for many centuries, down to the end of Old Testament history, held in his own hand the sovereignty of the nation. Hence the kings ruled for him, and the high priest, or some special prophet, was the Lord's mouth to them. Their kings were, therefore, unlike other kings. They truly, and only they, of all the kings on earth, were "THE LORD'S ANOINTED." The Jewish kingdom was emphatically a typical institutions, prospective of a kingdom not of this world, to be instituted in future times and to be placed under the special government of his only Son and Heir. Hence it came to pass that the enemies of Israel became typical of the enemies of Jesus Christ; and hence the temporal judgments inflicted on them were but shadows through which to set forth the spiritual and eternal judgments to be inflicted on the enemies of the Messiah's reign and kingdom. Whether, therefore, the enemies of the Jews fell in battle, or by any of the angels of death, it was God that slew them. Hence their kings and God's angels were but mere sheriffs, executing, as it were, the mandates of high heaven.

It is, however, important to reiterate that God gave to Noah, and through him to all his sons and successors in government, a right to take away, in civil jus-

tice, the life of a murderer. As the world of the ungodly, antecedent to the deluge, during the first five hundred years of Noah's life, was given to violence and outrage against each other, it became expedient to prevent the same violence and bloodshed after the flood; and for this purpose God gave to man, or the human race in Noah's family, the right to exact blood for blood from him who had deliberately and maliciously taken away the life of his fellow. Had not this been first ordained, no war, without a special divine commission, could have been sanctioned as lawful and right even under the Old Testament institution. Hence we may say that wars were first allowed by God against those who had first waged war against their fellows, and consequently, as viewed by God himself, they were murderers. The first and second wars reported in the annals of the world were begun by the enemies of God and his people, and hence the reprisals made by Abraham and Moses are distinctly stated to have been occasioned by the enemies of God and his people.

But what is most important here and apposite to the occasion, is, that these wars waged by God's people in their typical character were waged under and in pursuance of a special divine commission. They were, therefore, right. For a divine precept authorizing anything to be done makes it right absolutely and forever. The Judge of all the earth can do only that, or command that to be done, which is right. Let those, then, who now plead a jus divinum, a special divine warrant or right for carrying on war by the authority of the Lord Jesus Christ, produce a warrant from the present Monarch of the universe. What the God of Abraham did by Abraham, by Jacob, or by any of his sons, as the moral governor of the world, before he gave up the sceptre and the crown to his Son Jesus Christ, is of no binding authority now. This is a point of much more importance than we can at present develop, and one which has been, so far as known to me, wholly slurred over in this great investigation. The very basis of the Christian religion is that Jesus Christ is now the Lord and King of both earth and heaven, and that his Father and our God no longer assumes to be either the Lawgiver, Judge or King of the world. It is positively declared by him that all legislative, judiciary and executive power is now committed into the hands of one who is both our kinsman and God's only begotten Son. Two grand declarations that ought to revolutionize our whole views of civil government as respects its ultimate authority, and change some of our forms of legal justice, are wholly overlooked so far as they are of any practical value and importance. The first was announced by the Messiah immediately before his ascension into heaven; the other was publicly propounded by an embassy from heaven immediately after his ascension. The former declares that "all authority" (exousia), all legislative, judiciary and regal authority in heaven and earth, is given to Jesus Christ; the other affirms that God has made Jesus, Lord and Christ, or anointed him Sovereign of the universe. Kings of the earth and courts of high judicature are all under him, but they do not really acknowledge it; few of them, perhaps, know or believe the fact, that Jesus Christ has been on the throne of the universe for more than

eighteen hundred years. Hence, the courts of England and America, the two most enlightened nations in the world, are yet deistical in form, rather than Christian. In every place where they have the phrase "In the name of God," they ought to have "In the name of the Lord." This is the gist of the whole controversy between the friends and the enemies of war, on the part of the subjects of Christ's kingdom. The coronation of Jesus Christ in heaven as Lord of all, his investiture with all authority in heaven and earth, legislative, judiciary and executive, is the announcement, on the belief and public acknowledgment of which the first Christian church was founded in Jerusalem, where the throne of David was, in the month of June, eighteen hundred and fourteen years ago, Anno Domini 34.

God the Father, in propria persona, now neither judges nor punishes any person or nation, but has committed all judgment to his Son, now constituted head of the universe and Judge of the living and the dead. This simplifies the question and levels it to the judgment of all. It is this: Has the Author and Founder of the Christian religion enacted war, or has he made it lawful and right for the subjects of his government to go to war against one another? Or, has he made it right for them to go to war against any nation, or for any rational object, at the bidding of the present existent political authorities of any nation in Christendom?

The question is not, Whether, under the new administration of the universe, Christian communities have a right to wage war, in its common technical sense, against other communities—as the house of Judah against the house of Israel, both of the same religion, language and blood. This is already, by almost universal consent, decided in the negative, probably only one society of professed Christians excepted. But the question is, may a Christian community, or the members of it, in their individual capacities, take up arms at all, whether aggressively or defensively, in any national conflict? We might, as before alleged, dispense with the words aggressive and defensive; for a mere grammatical, logical or legal quibble will make any war either aggressive or defensive, just as the whim, caprice or interest of an individual pleases. Napoleon, on his death-bed, declared that he had never engaged, during his whole career, in an aggressive war—that all his wars were defensive. Yet all Europe regarded him as the most aggressive warrior of any age.

But the great question is, can an individual, not a public functionary, morally do that in obedience to his government which he cannot do in his own case? Suppose the master of apprenticed youth, or the master of a number of hired or even bond servants, should fall out with one of his neighbors about one of the lines of his plantation, because as he imagined, his neighbor had trespassed upon his freehold in clearing or cultivating his lands. His neighbor refuses to retire within the precincts insisted on by the complainant; in consequence of which the master calls together his servants, and proceeds to avenge himself, or, as he alleges, to defend his property. As the controversy waxes hot, he commands his servants not only to burn and destroy the improvements made on the disputed territory, but to fire upon his neighbor, his

sons and servants. They obey orders, and kill several of them. They are, however, finally taken into custody and brought to trial. An attorney for the servants pleads that these servants were bound to obey their master, and quotes these words from the Good Book: "Servants, obey in all things your masters according to the flesh." But, on the other side, it is shown that the "all things" enjoined are only "all things lawful." For this obedience is to be rendered "as to Christ;" and again, "as the servants of Christ, doing the will of God from the heart." No judge or jury could do otherwise than condemn as guilty of murder servants thus acting. Now, as we all, in our political relations to the government of our country, occupy positions at least inferior to that which a bond servant holds toward his master, we cannot of right, as Christian men, obey the POWERS THAT BE in anything not in itself justifiable by the written law of the Great King—our liege Lord and Master, Jesus Christ. Indeed, we may advance in all safety one step further, if it were necessary, and affirm that a Christian man can never, of right, be compelled to do that for the state, in defense of his personal rights. No Christian man is commanded to love or serve his neighbor, his king or sovereign more than he loves or serves himself. If this is conceded, unless a Christian man can go to war for himself, he cannot for the state.

We have already observed that the Jews were placed under a theocracy, that their kings were only vicegerents, and that they were a symbolic or typical nation adumbrative of a new relation and institution to be set up in "the fulness of time" under an administration of grace. In consequence of this arrangement, God was first revealed as the God of Abraham; and afterward, when he was about to make himself known in all the earth, in contrast with the idols of the nations, he chose, by Moses, to call himself THE GOD OF THE HEBREWS. As the custom then was, all nations had their gods, and by their wars judged and decided the claims and pretensions of their respective divinities. Esteeming the reputation and pretensions of their gods, according to their success in war, that nation's god was the greatest and most to be venerated whose people were most successful and triumphant in battle. God, therefore, chose this method to reveal himself as the God of the Hebrews. Hence he first poured out ten plagues upon the gods of Egypt. The Egyptians worshipped everything, from the Nile and its tenantry to the meanest insect in the land. He first, then, plagued their gods. Afterwards, by causing the Jews to fight and destroy many nations, in a miraculous manner, from the victory over Amalek to the fall of the cities and kings of ancient Palestine, he established his claims as supreme over all. Proceeding in this way, he fully manifested the folly of their idolatries, and the omnipotence, greatness and majesty of the God of the Jews.

The wars of pagan nations were, indeed, much more rational than those of our mis-called Christian nations. No two of these nations acknowledged the same dynasties of gods; and, therefore, having different gods, they could with much propriety test their claims by invoking them in battle. But two Christian nations both pray to one and the same God to decide their respective quarrels, and yet will not

abide by the decision; for success in war is not by any of them regarded as an end of all strife as to the right or justice of the demands of the victorious party. Did our present belligerent nations regard victory and triumph as a proof of the justice of their respective claims, they would in the manner of carrying on their wars prove themselves to be very great simpletons indeed; for why sacrifice their hundred millions of dollars and their fifty thousand lives in one or two years, when they could save these millions of men and money, by selecting, each, one of their genuine Simon Pure patriots and heroes, and having them voluntarily to meet in single combat, before a competent number of witnesses, and encounter each other till one of them triumphed—and thus award, from heaven's own court of infallible rectitude, to the nation of the survivor, the glory of a great national triumph, both in heroism and justice? But this they dare not do; for these Christian nations are quite skeptical so far as faith in the justice of their own cause, or in the right decision of their claims in the providence and moral government of God, is concerned. To what purpose, we therefore ask, do they both appeal to the same God, when neither of them feels any obligation to abide his decision.

But as we are neither under a Jewish nor a pagan government, but professedly at least, under a Christian dispensation, we ought to hear what the present King of the universe has enacted on this subject. The maxims of the Great Teacher and Supreme Philanthropist are, one would think, to be final and decisive on this great question. The Great Lawgiver addresses his followers in two very distinct respects: first, in reference to their duties to him and their own profession, and then in reference to their civil rights, duties and obligations.

So far as any indignity was offered to them or any punishment inflicted upon them as his followers, or for his name's sake, they were in no way to resent it. But in their civil rights he allows them the advantages of the protection of civil law, and for this cause enjoins upon them the payment of all their political dues, and to be subject to every ordinance of man of a purely civil nature, not interfering with their obligations to him.

"If a heathen man, or persecutor, smite you on one cheek, turn to him the other also. If he compel you to go with him one mile, go two. If he sue thee at the law, and take away thy coat, let him have thy mantle also," etc. These and whatever else of evil treatment they might receive, as disciples of Christ, they must, for his sake, endure without resistance or resentment. But if in their citizen character or civil relations they are defrauded, maligned or prosecuted, they might, and they did, appeal to Caesar. They paid tribute to civil magistrates that they might protect them; and therefore they might rightfully claim their protection. In this view of the matter, civil magistrates were God's ministers to the Christian "FOR GOOD." And also as God's ministers they were revengers to execute wrath on those who did evil. Therefore, Christians are in duty bound to render to Caesar what is Caesar's, and to God what is God's—to reverence, honor and support the civil magistrate, and, when necessary, to claim his protection.

But as respects the life peculiar to a soldier, or the prosecution of a political war, they had no commandment. On the contrary, they were to live peaceably with all men to the full extent of their power. Their sovereign Lord, the King of nations, is called "THE PRINCE OF PEACE." How, then, could a Christian soldier, whose "shield was faith, whose 'helmet' was the hope of salvation, whose 'breastplate' was righteousness, whose 'girdle' was truth, whose 'feet were shod with the preparation of the gospel of peace," and whose "sword" was that fabricated by the Holy Spirit, even "the Word of God"—I say, how could such a one enlist to fight the battles of a Caesar, a Hannibal, a Tamerlane, a Napoleon, or even a Victoria?

Jesus said, "All that take the sword shall perish by the sword." An awful warning! All that take it to support religion, it is confessed, have fallen by it; but it may be feared that it is not simply confined to that; for may I not ask the pages of universal history, have not all the nations created by the sword finally fallen by it? Should any one say, "Some few of them yet stand," we respond, all that have fallen also stood for a time; and are not those that now stand, tottering just at this moment to their overthrow? We have no doubt, it will prove in the end that nations and states founded by the sword shall fall by the sword.

When the Saviour, in his sententious and figurative style, indicating the trials just coming upon his friends, said, "You had better sell your outside garments and buy a sword," one present, understanding him literally, as some of the friends of war still do, immediately responded, "Lord, here are two swords." What did he say? "It is enough." Two swords for twelve apostles! Truly, they are dull scholars who thence infer that he meant they should literally use two swords to fight with! When asked by Pilate whether he was a king, he responded that he was born to be a king, but not a king of worldly type or character. Had he been such a king, his servants would, indeed, have used the sword. But his kingdom neither came nor stands by the sword. When first announced as a king by the Jewish prophets, more than seven centuries before he was born, the Spirit said of his reign, "He shall judge among the nations, and decide among many people. And they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:2-4.) Two prophets describe it in almost the same words. Micah, as well as Isaiah, says—

"Out of Zion shall go forth the law,
And the word of Jehovah from Jerusalem;
And he shall judge among many people,
And decide among strong nations afar off;
And they shall beat their swords into ploughshares,
And their spears into pruning hooks;
Neither shall they any longer learn war:
But they shall sit every man under his vine
And under his fig tree, and none shall make him afraid;
For the mouth of Jehovah of hosts hath spoken it."

Such was, according to prophecy, such is, according to fact, the native influence and tendency of the Christian institution.

Such was, according to prophecy, such is, according to fact, the native influence and tendency of the Christian institution.

The spirit of Christianity, then, is essentially pacific.

There is often a multiplication of testimony for display rather than for effect. And, indeed, the accumulation of evidence does not always increase its moral momentum. Nor is it very expedient on other considerations to labor a point which is generally, if not universally, admitted. That the genius and spirit of Christianity, as well as the letter of it, are admitted, on all hands, to be decidedly "peace on earth, and good will among men," needs no proof to anyone that has ever read the volume that contains it.

But if anyone desires to place in contrast the gospel of Christ and the genius of war, let him suppose the chaplain of an army addressing the soldiers on the eve of a great battle, on performing faithfully their duty, from such passages as the following: "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: that you may be the children of your Father in heaven, who makes his sun to rise upon the evil and the good, and sends his rain upon the just and the unjust." Again, in our civil relations: "Recompense to no man evil for evil." "As much as lieth in you, live peaceably with all men." "Dearly beloved, avenge not yourselves; but rather give place to wrath." "Be not overcome of evil; but overcome evil with good." "If thine enemy hunger, feed him; if he thirst, give him drink." Would anyone suppose that he had selected a text suitable to the occasion? How would the commander-in-chief have listened to him? With what spirit would his audience have immediately entered upon an engagement? These are questions which every man must answer for himself, and which everyone can feel much better than express.

But a Christian man cannot conscientiously enter upon any business, nor lend his energies to any cause, which he does not approve; and, in order to approve, he must understand the nature and object of the undertaking. Now, how does this dictate of discretion, religion and morality bear upon the case before us?

Nothing, it is alleged, more tends to weaken the courage of a conscientious soldier than to reflect upon the originating causes of wars and the objects for which they are prosecuted. These, indeed, are not always easily comprehended. Many wars have been prosecuted, and some have been terminated after long and protracted efforts, before the great majority of the soldiers themselves, on either side, distinctly understood what they were fighting for. Even in our country, a case of this sort has, it is alleged, very recently occurred. If, it is presumed, the true and proper causes of most wars were clearly understood, and the real design for which they are prosecuted could be clearly and distinctly apprehended, they would, in most instances, miscarry for the want of efficient means of a successful prosecution.

A conviction of this sort, some years ago, occasioned an elaborate investigation of the real causes for which the wars of Christendom had been undertaken from the time of Constantine the Great down to the present century. From the results furnished the Peace Society of Massachusetts, it appeared, that, after subtracting a number of petty wars long since carried on, and those waged by Christian nations

with tribes of savages, the wars of real magnitude amounted in all to two hundred and eighty-six. The origin of these wars, on a severe analysis, appeared to have been as follows: Twenty-two for plunder and tribute; forty-four for the extension of territory; twenty-four for revenge or retaliation; six for disputed boundaries; eight respecting points of honor, or prerogative; six for the protection or extension of commerce; fifty-five civil wars; forty-one about contested titles to crowns; thirty under pretense of assisting allies; twenty-three for mere jealousy of rival greatness; twenty-eight religious wars, including the Crusades—not one for defense alone—and certainly not one that an enlightened Christian man could have given one cent for, in a voluntary way, much less have volunteered his services or enlisted into its ranks.

If the end alone justifies the means, what shall we think of the wisdom or the justice of war, or of the authors and prominent actors of these scenes? A conscientious mind will ask, did these two hundred and eighty-six wars redress the wrongs, real or feigned, complained of? Did they in all cases, in a majority of the cases, or in a single case, necessarily determine the right side of the controversy? Did they punish the guilty, or the more guilty, in the ratio of their respective demerits? No one can, indeed, no one will, contend that the decision or termination of these wars naturally, necessarily, or even probably, decided the controversy so justly, so rationally, so satisfactorily as it could have been settled in any one case of the two hundred and eighty-six, by a third or neutral party.

War is not now, nor was it ever, a process of justice. It never was a test of truth—a criterion of right. It is either a mere game of chance, or a violent outrage of the strong upon the weak. Need we any other proof that a Christian people can in no way whatever countenance a war as a proper means of redressing wrongs, of deciding justice or of settling controversies among nations. On the common conception of the most superficial thinkers on this subject, not one of the two hundred and eighty-six wars which have been carried on among the "Christian nations" during fifteen hundred years was such that an enlightened Christian man could have taken any part in it—because, as admitted, not one of them was for defense alone: in other words, they were all aggressive wars.

But to the common mind, as it seems to me, the most convincing argument against a Christian becoming a soldier may be drawn from the fact that he fights against an innocent person—I say an innocent person, so far as the cause of the war is contemplated. The men that fight are not the men that make the war. Politicians, merchants, knaves and princes cause or make the war, declare the war, and hire men to kill for them those that may be hired on the other side to thwart their schemes of personal and family aggrandizement. The soldiers on either side have no enmity against the soldiers on the other side, because with them they have no quarrel. Had they met in any other field, in their citizen dress, other than in battle array, they would, most probably, have not only inquired after the welfare of each other, but would have tendered to each other their assistance if called for. But a red coat or a blue coat,

their only introduction to each other, and a tri-colored or a two-colored cockade, is the signal that they must kill or be killed! If they think at all, they must feel that there is no personal alienation, or wrong, or variance between them. But they are paid so much for the job; and they go to work, as the day laborer to earn his shilling. Need I ask, how could a Christian man thus volunteer his services, or hire himself out for so paltry a sum, or for any sum, to kill to order his brother man who never offended him in word or deed? What infatuation! What consummate folly and wickedness! Well did Napoleon say, "War is the trade of barbarians;" and his conqueror, Wellington, "Men of nice scruples about religion have no business in the army or navy." The horrors of war only enhance the guilt of it; and these, alas! no one can depict in all their hideous forms.

By the "horrors of war" I do not mean the lightning and the thunder of the battlefield—the blackness and darkness of those dismal clouds of smoke which, like death's own pall, shroud the encounter; it is not the continual roar of its cannon, nor the agonizing shrieks and groans of fallen battalions—of wounded and dying legions; nor is it, at the close of the day, the battlefield itself, covered with the gore and scattered limbs of butchered myriads, with here and there a pile, a mountain heap of slain heroes in the fatal pass, mingled with the wreck of broken arms, lances, helmets, swords, and shattered firearms, amidst the pavement of fallen balls that have completed the work of destruction, numerous as hailstones after the fury of the storm; nor, amidst these, the sight of the wounded lying upon one another, weltering in their blood, imploring assistance, importuning an end of their woes by the hand of a surviving soldier, invoking death as the only respite from excruciating torments. But this is not all; for the tidings are at length carried to their respective homes. Then come the bitter wail of widows and orphans—the screams and the anguish of mothers and sisters deprived forever of the consolations and hopes that clustered round the anticipated return of those so dear to them, that have perished in the conflict.

But even these are not the most fearful desolations of war. Where now are the two hundred thousand lost by England in our Revolutionary War?—the seventy thousand who fell at Waterloo and Quatre-Bras?—the eighty thousand at Borodino?—the three hundred thousand at Arbelá?—or where the fifteen million Goths destroyed by Justinian in twenty years?—the thirty-two millions by Jenghis Knan in forty-one years?—the sixty millions slain by the Turks?—the eighty millions by the Tartars, hurried away to judgment in a paroxysm of wrath, amid the fury of the passions? What can we think of their eternal destiny? * * * Besides all these, how many have died in captivity! How many an unfortunate exile or captive night, with a French prisoner, sing of woes like these or even greater!—

"I dwelt upon the willow banks of Loire;
I married one who from my boyish days
Had been my playmate. One morn—I'll
ne'er forget—

While choosing out the fairest twigs
To warp a cradle for our child unborn,
We heard the tidings that the conscript lot

Had fallen on me. It came like a death
knell!

The mother perish'd; but the babe sur-
vived;

And, ere my parting day, his rocking couch
I made complete, and saw him, sleeping,
smile—

The smile that play'd erst on the cheek
of her

Who lay clay-cold. Alas! the hour soon
came

That forced my fetter'd arms to quit my
child!

And whether now he lives to deck with
flowers

The sod upon his mother's grave, or lies
Beneath it by her side, I ne'er could learn.
I think he's gone, and now I only wish

For liberty and home, and that I may see,
And stretch myself and die upon, their
grave!

But these, multiplied by myriads, are but specimens of the countless millions slain, the solitary exiles, the lonely captives. They tell the least portion of the miseries of war. Yet even these say to the Christian, how can you become a soldier? How countenance and aid this horrible work of death?

For my own part, and I am not alone in this opinion, I think that the moral desolations of war surpass even its horrors. And amongst these, I do not assign the highest place to the vulgar profanity, brutality and debauchery of the mere soldier, the professional and licensed butcher of mankind, who, for his eight dollars a month, or his ten sous per day, hires himself to lay waste a country, to pillage, burn and destroy the peaceful hamlet, the cheerful village or the magnificent city, and to harass, wound and destroy his fellow man, for no other consideration than his paltry wages, his daily rations, and the infernal pleasure of doing it, anticipating hereafter "the stupid stares and loud huzzas" of monsters as inhuman and heartless as himself. And were it not for the infatuation of public opinion and popular applause, I would place him, as no less to be condemned, beside the aim and pompous volunteer, who for his country, "right or wrong," hastens to the theatre of war for the mere plaudits of admiring multitudes, ready to cover himself with glory, because he had aided an aspirant to a throne or paved the way to his own election to reign over an humbled and degraded people.

I make great allowance for false education, for bad taste, for the contagion of vicious example: still, I cannot view those deluded by such sophistry, however good their motives, as deserving anything from contemporaries or posterity except compassion and forgiveness. Yet behold its influence on mothers, sisters and relatives: note its contagion, its corruption on public taste. See the softer sex allured, fascinated by the halo of false glory thrown around these worshipped heroes! See them gazing with admiration on the "tinsel-trappings," the "embroidered ensigns," of him whose profession it is to make widows and orphans by wholesale! Sometimes their hands are withdrawn from works of charity to decorate the warrior's banners and to cater to these false notions of human glory! Behold, too, the young mother arraying her proud boy "with cap and feather, toyed with a drum and sword, training him for the admired profession of a man-killer!"

This is not all. It is not only at home, in the nursery and infant school, that this false spirit is inspired. Our schools, our academies, our colleges, echo and re-echo with the fame of an Alexander, a Caesar, a Napoleon, a Wellington. Forensic eloquence is full of the fame of great heroes, of military chieftains, of patriotic deliverers, whose memory must be kept forever verdant in the affections of a grateful posterity, redeemed by their patriotism, or rescued from oppression by their valor.

The pulpit, too, must lend its aid in cherishing the delusion. There is not unfrequently heard a eulogium on some fallen hero—some church service for the mighty dead; thus desecrating the religion of the Prince of Peace by causing it to minister as the handmaid of war. Not only are prayers offered up by pensioned chaplains on both sides of the field, even amid the din of arms, but, Sabbath after Sabbath, for years and years, have the pulpits on one side of a sea or river, and those on the other side, resounded with prayers for the success of rival armies, as if God could hear them both, and make each triumphant over the other, guiding and commissioning swords and bullets to the heads and hearts of their respective enemies.

And not only this, but even the churches in the Old World, and sometimes in the New, are ornamented with the sculptured representations of more military heroes than of saints—generals, admirals and captains, who "gallantly fought" and "gloriously fell" in the service of their country. It is not only in Westminster Abbey or in St. Paul's that we read their eulogiums and see their statues, but even in some of our own cities we find St. Paul driven out of the church to make room for generals and commodores renowned in fight. And last of all, in consummation of the moral desolation of war, we sometimes have an illumination—even a thanksgiving—rejoicing that God has caused ten or twenty thousand of our enemies to be sent down to Tartarus, and has permitted myriads of widows and orphans to be made at the bidding of some chieftain or of some aspirant to a throne.

But it would exhaust too much time to speak of the inconsistencies of the Christian world on this single subject of war, or to trace to their proper fountains the general misconception of the people on their political duties and that of their governments. This would be the work of volumes—not of a single address. The most enlightened of our ecclesiastic leaders seem to think that Jesus Christ governs the nations as God governed the Jews. They cannot separate, even in this land, the church and the state. They still ask for a Christian national code.

If the world were under a politico-ecclesiastic king or president, it would, indeed, be hard to find a model for him in the New Testament. Suffice it to say that the church, and the church only, is under the special government and guardianship of our Christian King. The nations not owning Jesus Christ, are disowned by him; he leaves them to themselves, to make their own institutions, as God anciently did all nations but the Jews. He holds them in abeyance, and as in providence, so in government, he makes all things work together for the good of his people, restrains the wrath of their enemies, turns the counsels and wishes of kings as he turns the rivers, but never

condescends to legislate for the bodies of men, or their goods or chattels, who withhold from him their consciences and their hearts. He announces the fact that it is by his permission, not always with his approbation, that kings reign and that princes decree justice, and commands his people politically to obey their rulers and to respect the ordinance of kings, that "they may lead quiet and peaceable lives, in all godliness and honesty." And where the gospel of Christ comes to kings and rulers, it addresses them as men in common with other men, commanding them to repent of their sins, to submit to his government, and to discharge their relative duties according to the morality and piety inculcated in his code. If they do this, they are a blessing to his people as well as an honor to themselves. If they do not, he will hold them to a reckoning, as other men, from which there is neither escape nor appeal. What Shakespeare says is as true of kings as of their subjects:

"War is a game that, were their subjects wise, kings would not play at."

For, were both kings and people wise, wars would cease, and nations would learn war no more.

But how are all national disputes to be settled? Philosophy, history, the Bible, teach that all disputes, misunderstandings, alienations are to be settled, heard, tried, adjudicated by impartial, that is, by disinterested, umpires. No man is admitted to be a proper judge in his own case. Wars never make amicable settlements, and seldom, if ever, just decisions of points at issue. We are obliged to offer preliminaries of peace at last. Nations must meet by their representatives, stipulate and re-stipulate, hear and answer, compare and decide.

In modern times we terminate hostilities by a treaty of peace. We do not make peace with powder and lead. It is done by reason, reflection and negotiation. Why not employ these at first? But it is alleged that war has long been, and must always be, the ultima ratio regum—the last argument of those in power. For ages a father Inquisitor was the strong argument for orthodoxy; but light has gone abroad, and he has lost his power. Illuminate the human mind on this subject also, create a more rational and humane public opinion, and wars will cease.

But, it is alleged, all will not yield to reason or justice. There must be compulsion. Is war, then, the only compulsory measure? Is there no legal compulsion? Must all personal misunderstandings be settled by the sword?

Why not have a by-law-established umpire? Could not a united national court be made as feasible and as practicable as a United States court? Why not, as often proposed, and as eloquently, ably and humanely argued, by the advocates of peace, have a congress of nations and a high court of nations for adjudication and terminating all international misunderstandings and complaints, redressing and remedying all wrongs and grievances?

There is not, it appears to me, a physical or a rational difficulty in the way. But I do not now argue the case; I merely suggest this expedient, and will always vote correspondingly, for reasons as good and as relevant as I conceive them to be humane and beneficial.

To sum up the whole, we argue—

1. The right to take away the life of the murderer does not of itself warrant war,

inasmuch as in that case none but the guilty suffer, whereas in war the innocent suffer not only with, but often without, the guilty. The guilty generally make war, and the innocent suffer from its consequences.

2. The right given to the Jews to wage war is not vouchsafed to any other nation, for they were under a theocracy, and were God's sheriff to punish nations: consequently no Christian can argue from the wars of the Jews in justification or in extenuation of the wars of Christendom. The Jews had a divine precept and authority: no existing nation can produce such a warrant.

3. The prophecies clearly indicate that the Messiah himself would be "THE PRINCE OF PEACE," and that under his reign "wars should cease," and "nations study it no more."

4. The gospel, as first announced by the angels, is a message which results in producing "peace on earth and good will among men."

5. The precepts of Christianity positively inhibit war—by showing that "wars and fightings come from men's lusts" and evil passions, and by commanding Christians to "follow peace with all men."

6. The beauties of Christ are not pronounced on patriots, heroes and conquerors, but on "peace-makers," on whom is conferred the highest rank and title in the universe—"Blessed are the PEACE-MAKERS, for they shall be called THE SONS OF GOD."

7. The folly of war is manifest in the following particulars:

First: It can never be the criterion of justice or a proof of right.

Second: It can never be a satisfactory end of the controversy.

Third: Peace is always the result of negotiation, and treaties are its guarantee and pledge.

8. The wickedness of war is demonstrated in the following particulars:

First: Those who are engaged in killing their brethren, for the most part, have no personal cause of provocation whatever.

Second: They seldom, or never, comprehend the right or the wrong of the war. They, therefore, act without the approbation of conscience.

Third: In all wars the innocent are punished with the guilty.

Fourth: They constrain the soldier to do for the state that which, were he to do it for himself, would, by the law of the state, involve forfeiture of his life.

Fifth: They are the pioneers of all other evils to society, both moral and physical. In the language of Lord Brougham, "PEACE, PEACE, PEACE! I abominate war as unchristian. I hold it the greatest of human curses. I deem it to include all others—violence, blood, rapine, fraud, everything that can deform the character, alter the nature and debase the name of man." Or with Joseph Bonaparte, "War is but organized barbarism—an inheritance of the savage state." With Franklin I, therefore, conclude, "There never was a good war, or a bad peace."

No wonder, then that for two or three centuries after Christ all Christians refused to bear arms. So depose Justin Martyr, Tatian, Clement of Alexandria, Tertullian, Origen, etc.

In addition to all these considerations, I further say, were I not a Christian, as a political economist, even, I would plead this cause. Apart from the mere claims

of humanity, I would urge it on the ground of sound national policy.

Give me the money that has been spent in wars, and I will clear up every acre of land in the world that ought to be cleared—drain every marsh—subdue every desert—fertilize every mountain and hill—and convert the whole earth into a continuous series of fruitful fields, verdant meadows, beautiful villas, hamlets, towns, cities, standing along smooth and comfortable highways and canals, or in the midst of luxuriant and fruitful orchards, vineyards and gardens, full of fruits and flowers, redolent with all that pleases the eye and regales the senses of man. I would found, furnish and endow as many schools, academies and colleges, as would educate the whole human race—would build meeting houses, public halls, lyceums, and furnish them with libraries adequate to the wants of a thousand millions of human beings.

Beat your swords into ploughshares; your spears into pruning hooks; convert your warships into missionary packets, your arsenals and munitions of war into Bibles, school books and all the appliances of literature, science and art; and then ask, What would be wanting on the part of man to "make the wilderness and solitary place glad;" to cause "the desert to rejoice and blossom as the rose;" to make our hills "like Carmel and Sharon," and our valleys as "the garden of God?" All this being done, I would doubtless have a surplus for some new enterprise.

On reviewing the subject in the few points only that I have made and with the comparatively few facts I have collected, I must confess that I both wonder at myself and am ashamed to think that I have never before spoken out my views, nor even written an essay on this subject. True, I had, indeed, no apprehension of ever again seeing or even hearing of a war in the United States. It came upon me so suddenly, and it so soon became a party question, that, preserving, as I do, a strict neutrality between party politics, both in my oral and written addresses on all subjects, I could not for a time decide whether to speak out or be silent. I finally determined not to touch the subject till the war was over. Presuming that time to have arrived, and having resolved that my first essay from my regular course, at any foreign point, should be on this subject, I feel that I need offer no excuse, ladies and gentlemen, for having called your attention to the matter in hand. I am sorry to think—very sorry indeed to be only of the opinion—that probably even this much published by me some three years or even two years ago, might have saved some lives that have since been thrown away in the desert—some hot-brained youths

"Whose limbs, unburied on the shore,
Devouring dogs or hungry vultures tore."

We have all a deep interest in the question; we can all do something to solve it; and it is everyone's duty to do all the good he can. We must create a public opinion on this subject. We should inspire a pacific spirit, and urge on all proper occasions the chief objections to war. In the language of the eloquent Grimke, we must show that "the great objection to war is not so much the number of lives and the amount of property it destroys, as its moral influence on nations and individuals. It creates and perpetuates na-

tional jealousy, fear, hatred and envy. It arrogates to itself the prerogative of the Creator alone, to involve the innocent multitude in the punishment of the guilty few. It corrupts the moral taste and hardens the heart; cherishes and strengthens the base and violent passions; destroys the distinguishing features of Christian charity—its universality and its love of enemies; turns into mockery and contempt the best virtue of Christians—humility; weakens the sense of moral obligation; banishes the spirit of improvement, usefulness and benevolence; and inculcates the horrible maxim that murder and robbery are matters of state expediency.

Let everyone, then who fears God and loves man, put his hand to the work; and the time will not be far distant when

"No longer hosts encountering hosts

Shall crowds of slain deplore:

They'll hang the trumpet in the hall,

And study war no more."

—Popular Lectures and Addresses, A. Campbell.

Obedience to God Man's Highest Duty

Solomon said, "Fear God and keep His commandments, for this is the whole duty of man." (Eccles. 12:7.) This is a comprehensive statement covering all the relationships of life. The man who obeys this injunction will do his whole duty toward God; for God's commandments reach all these relationships. Solomon divides man's duty into two parts: fearing God and keeping His commandments and believing Him; for no man can fear a being of whom he knows nothing or whom he does not believe. Hence the doctrine of obedience is clearly suggested in the faith in man as a necessary prerequisite text. While faith that comes from knowledge of God and of His will has always been a prerequisite of acceptable obedience to God, the culminating, the final, the highest duty of man toward God is to obey Him.

Obedience in any being implies four things, viz:

1. The existence of an authority to give commands.

2. The superior right or power of such authority to give laws.

3. The ability in the subject to comply with the law.

4. In moral relationships, at least, a knowledge by the subject of the law-giver and of the law-giver's will in the matter involved. Obedience is always compliance with the expressed will of the law-giver. No law, no knowledge, no faith, no obedience.

In man there is always the possibility of mistake through his misunderstanding of the law. The law of Moses made special provision for those who erred through ignorance. The law of Christ in Luke 12:47, 48, suggests a difference in the estimation of God between those who knowingly have violated the law and those who have done it ignorantly. Physical laws appear to be an exception to this rule. The evident reason for showing mercy to those who sin ignorantly is found in the fact that motive in man plays an important part in God's estimation. The man who knows his Master's will and does it not is a rebel against the government of his Master.

The principles herein involved find example in our civil government. The man

who knowing the law openly refuses to obey it, is called an outlaw. Such a man is beyond the protection of the state and is considered a public enemy. The man who rises against existing authority and seeks to set up laws of his own is esteemed a traitor, liable to the highest form of punishment the state can inflict.

Rebellion against authority seems to have been the first sin of an angel and the Bible teaches that this was the first sin of man. Respect for authority is the first mark of good citizenship in the family, the state, the school, the army, or anywhere else. But man has always loved to have his own way. He calls it liberty. He too often mistakes license for liberty, anarchy for democracy, chaos for order. Impatient of restraint placed about him for his own good, man becomes a rebel against the laws of God and man. The sin in Eden was the beginning of man's career of determined resistance to the sovereignty of God. He has charged in a short time every law or ordinance God ever gave him, substituting his own devices for the appointments of his Creator.

To exemplify the last statement take water baptism. The action, the proper subject, and the design are unmistakably clear in the New Testament. The scholarship of all churches is in virtual agreement on this proposition. But early in the history of the church men arose who substituted affusion for immersion, and later many other marked perversions of the ordinance became common. The will of Christ in this matter is thus set aside to make room for the substitutions of human wisdom, and those who profess great faith in Christ become openly rebellious against his authority. The same may be said of the Lord's Supper, of church organization, and of many other things.

It appears that whenever man has in history become comparatively wise in his own ways, he has been more inclined to turn a deaf ear to the laws of God. Common sense should have taught the wise men of Greece and Rome not to worship images, but they closed their eyes to reason and their ears to the laws of God and sank to a plane of degeneracy that, in some particulars, was beneath that of the brutes (Rom. 1:18-26). At the present time, when science is bringing to light many things hitherto mysterious in nature, men of great learning are striving to banish the idea of God from the creation as if the universe without a maker would be more glorious than it would with one. Possibly there is at the bottom of the theory the idea that man appears greater without a sovereign over him. Reason suggests that the nearer man gets to God by exploring His works the more he should glorify Him; but in most cases the closer man gets to true knowledge of God, the more conceited he becomes and the more anxious to forget God.

Outside of the hearts and lives of men and fallen angels, the universe of mind and matter appears to obey the behest of its Creator. His sovereignty extends to all orders of being, animate and inanimate, and they do His will. But rebellious angels fell, and man, appointed sovereign over God's workmanship below, followed Satan's devices to defy the sovereignty of God. Some day the Lord will banish all rebels against His government away from His presence forever. His absolute sovereignty must and will be preserved.

N. L. CLARK.

What the World War Cost Us

The World War was the most expensive luxury the world has ever enjoyed. Leaving aside the cost in lives and suffering, the actual money spent in carrying on the war reaches a staggering total. Confining it to this country alone, one observer estimates that before this and the next generation is through paying for it, the total will amount to something like \$100,000,000,000. What starts the talk at this time is a paragraph in the annual report of the Secretary of the Treasury on the money cost of the war to our government. The treasury experts have been revising their calculations on the subject, and, like most such revisions, it is a revision upward. The last official statement, back in 1920, put the total cost at \$24,000,000,000. The treasury now puts it at nearly \$48,000,000,000, offset by certain receipts that bring the net total down to around \$35,000,000,000. One of the Washington correspondents who uses these figures takes the Civil War analogy and estimates that the payments for pensions and other forms of veterans' relief will bring the total up to more than \$100,000,000,000.

The treasury's new estimate is based on an extension of the war period to June 30, 1921, when the state of war with Germany officially ended. During the past year the treasury has made a detailed analysis of expenditures over this whole period and of continuing costs up to the end of last June. As we read in the report:

This estimate makes allowances for the estimated normal expenditures under the War and Navy Departments on a peacetime basis, receipts on account of the sale of war supplies and surplus government property, etc., and assets held on June 30, 1921, except the foreign obligations and the amount due from Germany on account of reimbursement of the costs of the American Army of Occupation which are taken as of June 30, 1927. Some of the assets shown as held on June 30, 1921, have, subsequent to that date, been converted into cash and covered into the treasury. The receipts and assets are credited against the total war expenditures.

It is not believed that the assets representing obligations of foreign governments and claims against Germany for army costs should be listed at their face value, but should be stated at their present value, based upon the average rate of interest the United States is paying on its public debt. This average rate was on June 30, 1927, slightly under 4 per cent per annum. The payments, therefore, to be received under the various funding agreements have been discounted so as to show their present value on a basis of 4 per cent per annum, payable semi-annually. This amounts to approximately \$7,440,000,000, or about 60 per cent of the value of these foreign debts based on the terms of the original obligations. Assuming that Austria and Greece will settle their debts on the same average basis, 60 per cent thereof, or \$30,000,000, should be added to the above. On account of the present conditions in Armenia and Russia the indebtedness of these governments has been eliminated from the assets. The total assets representing foreign obligations are, therefore, \$7,470,000,000.

The amount due from Germany on account of reimbursement of the costs of

the American Army of Occupation was on June 30, 1927, approximately \$225,000,000. The United States is to receive annually out of the Dawes annuities the sum of 55,000,000 gold marks until this claim is satisfied. Assuming, therefore, that the United States will receive on this account the sum of \$13,000,000 per annum for seventeen years, the present value of this asset, discounted on the same basis as the foreign obligations, amounts to approximately \$158,000,000.

The continuing costs of the war are the expenses of the Veterans' Bureau, interest on that part of the public debt of the United States created as a result of the war, and construction of hospitals for the care of veterans of the war.

These calculations, notes the New York Times editorially, show that the 1920 estimate was \$24,010,000,000. To this is now added expenses from 1917 to 1921, bringing it to \$27,183,989,000. To that is added "for the period from 1921 to July, 1927, interest on war debt and cost of hospital construction and expenditure by the Veterans' Bureau. On that basis the estimate of the cost of the war is raised to \$35,119,622,000. The trouble with all this, says the Times, is that no such estimate can be final:

Veterans' Bureau expenditure will continue into the distant future. This very treasury report shows \$230,556,000 expenditure in the fiscal year 1927 for pensions arising from American warfare prior to 1917. The estimate would also be bound to increase every year through interest on the debt, until the last of the war loans or of the obligations into which war loans had been converted should have been extinguished.

Irrespective of this question, some interesting comparisons suggest themselves to the writer for the Times:

On the basis of the war cost estimate of 1920, our direct expenditure for the war was something close to \$40,000,000 per day. On the basis of the 1927 estimate, it would work out at something over \$58,000,000. The common estimate of the cost of our Civil War, without including subsequent interest on the war debt, was \$1,000,000 per day in its early years and \$3,000,000 at the close. One year after the late European war had begun, the German chancellor estimated in the Reichstag that it was costing all the belligerent powers combined \$75,000,000 daily. As late as June, 1916, an international bankers' estimate fixed \$103,000,000 as the aggregate daily outlay.

But the figures from the Treasury Department do not tell the whole story. That veteran political writer, Judson C. Welliver, asks in a Washington dispatch to the New York American, "when the last bond is retired, the last insurance policy paid, what will the balance sheet show as the total cost of the conflict?" Mr. Welliver's guess is \$100,000,000,000. He points out that the total cost of the Civil War is now set at about \$6,000,000,000. But before the Civil War pensions are all paid the total will be at least \$9,000,000,000. Putting the World War cost at \$40,000,000,000 in round numbers, Mr. Welliver makes this little application of the rule of three: "If the current cost of the Civil War was \$6,000,000,000, and its ultimate cost \$15,000,000,000, then the current cost of the

World War being \$40,000,000,000 its ultimate cost would be \$100,000,000,000." He adds to this interest on the war debt until it is paid in 1949 (as it will be at the present rate of payment) which amounts to about \$16,000,000,000, to be added to the \$100,000,000,000.—From the Literary Digest for Jan. 7, 1928.

T. E. McBride, 101 South Washington Ave., Cleburne, Texas, Jan. 16, 1928: "I am in a position to give my time to preaching the Gospel during the year 1928. For nearly two years, circumstances have almost entirely kept me from giving any time to preaching, but at present things are different and I should like to arrange meetings for the year, and more especially, for the earlier months."

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6½x9 inches.
No. 2012. French Morocco.....\$4.35
No. 2022. French Seal.....5.75

Self-Pronouncing Reference Bible:

Size 5½x7½ inches. Has concordance.
No. 4722. French Seal.....5.25

New Testaments:

No. 2902. Size 5½x7¾x¾ inches.
Morocco Grain Cloth.....1.35
No. 2915. Same as No. 2902 with best binding.....3.45
No. 4102. Pocket size, 3¾x4½ inches.
Black, silk finished cloth......70
No. 4115. Same as No. 4102 with the best binding.....1.80

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather.....3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.
Per Copy, \$.05; Per Dozen Copies......50
Cowan-Sommer Debate.....1.00
Smith's Bible Dictionary.....2.00
Thayer's, Greek-English, Lexicon.....6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:

Price per Copy.....\$1.50

Life of Alexander Campbell:

Price per Copy.....1.25

Alexander Campbell's Theology:

Price per Copy.....1.50

Alexander Campbell As a Preacher:

Price per Copy......50

A Debate On the Roman Catholic Religion:

Price per Copy.....1.75

The Campbell-Rice Debate:

Price per Copy.....3.00

Christian Baptism:

Price per Copy.....1.50

The Christian System:

Price per Copy.....1.75

The Christian Baptist:

A paper edited by Alexander Campbell.
Price per Copy.....3.00

Popular Lectures and Addresses:

By Alexander Campbell.
Price per Copy.....3.00

The Living Oracles:

Price per Copy.....2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months
\$3.00 the Year

Dallas, Texas, February 15, 1928

Vol. XIV No. 13

On the Dodge

The Firm Foundation has at last become more liberal with its valuable (?) space and has devoted two columns thereof to an article from the "poison pen" of our little Cleddie Wallace, written in his usually breezy and supposedly humorous style with the evident intention of proving, by the help of his fellow digressive, W. K. Homan, deceased, that I am a liar and a perjurer.

This should concern me but little as Cleddie seems to have proved, to his own satisfaction that the apostle Paul is in the same class. Cleddie seems to think that if he can divert me into a personal wrangle in regard to my reputation, that the brethren will fail to notice that he makes no effort to produce any scripture for the Sunday school, his own work as pastor of the Sunday school church at Temple, the women's meetings or young peoples meeting and other societies being introduced by him and others into the Church of Christ. As a matter of fact, he has not failed, in his frantic efforts, to include himself in the same category, for every time he proclaims from the pulpit that he indorses nothing for which he cannot give precept or example from the word of God, he utters something which his acts belie. Where is the scripture which authorizes any of the things above mentioned? Even that stout champion of the Sunday school, the Gospel Advocate, makes no claim for Bible authority for this society for teaching, but boldly and unblushingly admits that it is modeled after the public school system. The Advocate emphatically asserts that the public school system is the very best guide we have along this line, thus exalting it above the word of God.

It is quite ingenious in Cleddie to try to switch the controversy to an investigation of my own reputation, but dear Cleddie, I have met such schemes as this when you were facing a cruel, wicked and unsympathetic world in swaddling clothes. What my present or past reputation amounts to I cheerfully leave to my brethren, but it shall be my utmost endeavor to exonerate the apostle Paul from any deception and the Holy Spirit from ignorance as to the best method of teaching the scriptures.

Having so graciously permitted the use of its space to Cleddie for this personal attack, may we now hope that the Firm Foundation will make good on its alleged willingness to have both sides of the Sunday school issue discussed in its columns and in The Apostolic Way? I say "alleged" because I have only Brother Arceneaux's word for this statement and they may put him in the Annanias class also rather than face an indefensible issue.

The Gospel Advocate gave utterance to an undeniable fact when it stated that the Sunday school is based—not on the word of God—but on the public school system. The whole thing was stolen from the sects and foisted upon the Church of Christ and should be returned to its rightful owners. Cleddie is such a bright youth that perhaps the Firm Foundation will give him the job of discussing the real issue now that he has gotten the personalities off of his chest. I will be glad and promise to treat him with all courtesy if they will agree. I will not say that my hope is very robust, in view of the futile efforts we have made along this line in the past, but it may be they can be persuaded that a

Double Our Subscription List

Let us double the subscription list of The Apostolic Way. We can, if every subscriber will only make a little effort. I want every subscriber of this paper to make up their mind right now, to send \$3.00 to Brother Duckworth between now and April first, to pay for one year's subscription to some brother who will be benefited by such a paper. Now, brethren, do you believe in taking an active part in helping to "restore New Testament order of things?" I know you do. Let's get busy, and double the subscription list of The Apostolic Way. I hereby promise to send my \$3.00 and a name before April 1, 1928.

J. M. WALTON,
Browning, Ill.

dissentation that has caused division all over the land is worthy of open and honest investigation, and will permit the brethren to read all that can be said on both sides.

Then again they may prove to be like some of the people of old, to whom the prophet Jeremiah said, "Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein." (Jer. 6:16). Perhaps they were like Cleddie, they were unwilling to change. We can only wait and see.

G. A. TROTT.

P.S.—Will Brother Showalter open up for my proof of those resignations, or does he still insist on being the sole judge, prosecuting attorney, jury and executioner. In other words, admit that he was merely bluffing?—G. A. T.

A Preachers Meeting

It was this writers privilege to attend a meeting held at Beaumont, Texas, January 15 to 22. I may not have given it the proper title, as the announcement said, "Special Meeting."

As the larger part of visitors from a distance were preachers, I don't suppose it would miss the mark far to call it a preacher's meeting. I was not invited to the meeting, but when the announcement appeared in the daily paper, I decided to attend. I judged from the list of subjects assigned to the different speakers that I would be interested in hearing them discussed. Especially was I interested on account of the fact that the most effective methods of teaching, and women's work in the church, and women as teachers were to be discussed. And knowing too that the Firm Foundation had published endorsements of J. T. Whitt's debates with me in which he took the position that women were to teach in public; that the word "prophecy" meant to speak in public, and women were to prophesy. Later, the Firm Foundation endorsed Early Arceneaux in his debate with me at Robstown, and he took the position that women should not teach in public, but in private only.

And believing that the array of testimony presented to show that Sunday school class teaching was public and not private, had run them off this position, I thought surely in the above named "Special Meeting" that some feasible or plausible solution would be made, or a new platform adopted. But the questions in controversy were touched very lightly, and with some apologies. One subject, viz.; "Essentials and Incidentals" was omitted on account of my presence. The chairman of the meeting told me this. He said it was left off because it would not be fair to me to discuss these subjects without giving me a chance to reply, which they were not willing to do. This was contrary to my wishes, that these controverted subjects be left off, for I had gone there to hear them. I told the chairman to please not change any more of the program on that account. It made me feel sad to think that preachers of the Church of Christ, and a goodly number of them too, would so hedge themselves in discussing vital questions that pertained to the Christian life, and especially not to allow criticism from one who has been advertised as not having passed the sixth grade, and with no scholastic training, even called a "crank" by some who take "cracks at the cranks."

Not only were the preachers guarded against an attack on their positions, but

every member of the congregation, and all visitors were likewise protected. I asked permission to distribute sample copies of The Apostolic Way after they dismissed the crowd, by handing them out as the people passed, and was refused. I knew the Catholics objected to their members reading anything except Catholic literature. They take up such Protestant books as they find in a Catholic home and carry them away. But it was strange to see those who claimed to be members of the Church of Christ, and preachers at that, refuse to allow their members read any literature except their own. If I had been a member of that congregation and had known that their preacher and leaders had refused me the privilege to read any paper or book that I pleased, I would have thought they regarded me as being very weak in the faith and easily led away from the truth. Are the members of Sunday school congregations so poorly informed that reading a copy of The Apostolic Way would upset them? I wish to say here, that any time I am in a meeting, they are invited to attend and distribute all the papers they desire, and reply to any thing I have to say. I believe the position I occupy will stand up under criticism, and my confidence in it prompts me to invite criticism. The whole Sunday school fraternity realize the force of our contention as set forth in the Apostolic Way, and are doing all they can to keep it away from the members of their congregations. It makes me, feel encouraged, in the strength of the plea, we are making for a return to the "old paths." I studied the propriety of having such meetings called "Special Meetings" or preacher meetings. I saw preachers there from a great distance who came to deliver one or two addresses. I knew they had to pay railroad fare, or gas and oil bills, and hotel bills in order to attend. I wondered if the money could not have been better spent in preaching the Gospel in mission fields?

I noticed quite a few had an axe to grind. Some representing Christian (?) colleges, some religious papers, and some a foreign missionary to support. I saw that such a meeting gave the preachers a chance to get acquainted with each other, and to press the claim of salaried preachers on the congregations. Also they had opportunity to learn what congregations needed a "located minister" and how much they paid.

I will not forget to say that I heard some wonderful lessons on different subjects, that I appreciated. I want to give the meeting credit for any good that I could see accomplished.

I would have nothing to gain by misrepresenting my brethren who are in error. Also will state that I was treated very nice by all who attended the meeting. Of course I was not put on the program for any speeches, but I did not expect that. I took no offense at anything, nor at any body present. I did not arrive until the second night, at which time I heard a wonderful sermon from Thomas D. Rose, of Houston, on the subject, "Making God First." He showed that God demanded the first fruits of the field, the best of the animals for an offering, etc. That the same principle obtained in the New Testament. "Seek first the kingdom of God and His righteousness." I thought while he was speaking, about which came first, the Sunday school or church; was it putting God first to use the uninspired literature as a text book instead of the Bible; to follow the Bible

plan of teaching an assembly, or the human plan; was it putting God first to demand the money before preaching, or to preach first and risk the brethren supporting him. And many such like things passed through my mind.

In my next, I will give some of the evil, or false positions advanced at this meeting.
J. N. COWAN.

"No Weekly Yet"

"The editor did his very best, his level best, to get the weekly on foot and going the first of this year, but he has signally failed. I sent out one thousand letters to readers, the greater number to whom, owe the paper for one to six years on their subscriptions, asking each for an immediate letter, and if possible with them, to send the paper five dollars on subscription, or for the books the paper has in the office for sale, all of which should be out among the people doing good, and I stated to each one that just five dollars for each invested in the paper, in its products in this way

Arceneaux-Cowan

Arrangements have been made for a discussion of the Sunday school question at Fort Smith, Arkansas beginning February 29, 1928, and continuing four or six days, between J. E. Arceneaux and the writer. There is much interest manifest in the discussion on both sides, and we expect this to be a real lively debate. Would be glad to see a good representation of preachers and brethren from several states, especially from Texas, Oklahoma and Arkansas. Fort Smith is easily reached by rail or automobile, and the brethren will care for visitors in a hospitable manner. Don't forget the date.

J. N. COWAN.

would insure the weekly paper to begin January the first.

"Well, less than two dozen accepted this offer, and a few others remitted from one to three dollars on their time to the paper, and several disputed the account and refuse to pay anything, but order their paper discontinued without explanation. I dislike to feel as I do about some of my readers, some of them owe from three to six years on their subscription, are elders in their respective congregations, and no doubt they pray long prayers every Lords day and try to make feeling talks at the Lords table, talking about the Loving Savior, His death on the cross and all for the sins of the world, and emphasizing the importance of living honest and upright lives, to meet Him in the by and by, knowing at the same time how they are treating their religious papers and their editors. They know I have sent them statement after statement. Such people may try to make themselves believe they will go to heaven, but it will be too late for repairs, when they discover their landing place as a residence for eternity.

"But I am going on in the effort, and shall reach the goal anyway, and the Gospel Guide shall yet be issued weekly to its

friends and then we shall have occasion to be glad we were able to make it without the aid of those who seem so criminally negligent. In the meantime I shall still try to collect from those who are behind with the paper."—Gospel Guide, January, 1928.

Comment

How can anyone claiming to be a Christian take and read a paper, then refuse to pay for it? We are glad the readers of The Apostolic Way are not that kind, and we hope to escape the burden of having to carry such readers on our list.

We are thankful that our readers not only pay their subscription, but send The Apostolic Way to others and make donations for its work, and I am expecting their continued support and cooperation, not only to take care of the paper's present needs, but to help push it into new homes.

The way our readers respond when we call for help for any purpose is very encouraging and spurs us on to greater efforts.

We are trying to give our brethren the best paper published, and they are showing their appreciation.

R. F. D.

Are We Ready to Depart?

This is a question which should be of importance to all of us, because every one of us must make our departure some day, this we cannot avoid. Now, since this is true, let each of us ask ourselves these solemn questions. Have I been serving my redeemer as I should? Has my past record been as clean as it could have been? Is my spirit ready to depart and return to the God who gave it?

Now if we can, let us picture ourselves as a cold lifeless form out yonder. Some where just ready to be lowered beneath the sod, without earthly friends standing by paying us their last respects and bidding us adieu. If we were able to speak could we say, "My record is clear in the sight of God. All of my evil thoughts and wrong doings have been erased from it?" But I fear that many of us would not be able to say this. Brethren we should be more careful about the ungodly deeds which we very often thoughtlessly commit, because the judgment day is coming and it is there that our ungodly thoughts and actions will be brought to light, and we will have to give an account for the same.

In the closing remarks let us listen to Paul speaking a short time before his departure, saying, "For I am now ready to be offered, and the time for my departure is at hand, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing" (2 Tim. 4:6-8).

Thus we see how a man has lived which is ready to depart, and if we keep the faith to the end of our journey, we will be like the Apostle Paul, we will be ready to depart and a crown of righteousness will be the reward; and not to us only, but unto all them also that love his appearing.

LUTHER GREGG,
Roscoe, Texas.

The West Texas College

The convention, in behalf of the West Texas College was more than any expected in point of attendance, interest, and results.

Brethren were in attendance from Robstown, south, Wellington, north, Dallas, east, to Levelland, west. The school is assured. Efforts will be made to have sufficient buildings for opening the school in time for the beginning of next term.

Brethren in all parts of the United States are expected to patronize and support the college.

The lots in the first section of the college addition are going rapidly and will soon all be sold, as well as the first addition of the farms on the two sections of land.

I began helping to draft plans for this school with a good deal of hesitancy, but the interest shown by members of the church, and by cities showing an interest in having the school located with them, has swept away all my misgivings. The whole plan, as accepted by the Floydada convention was one of business principles. The foundation funds for the school are to be secured by brethren making sound business purchases, and not by depending on donations, as is usually the case in starting a private school of similar nature.

Ever since my first connection with Gunter College, I have planned and dreamed of such a school as this, but sometimes the things we want so badly, we, with patience, have to wait for.

There were a number of things necessary to such a school: first, it was necessary to get the brotherhood wanting such a school. The interest manifested in the Floydada meeting proved they were ready. It has been alleged that we, as a people, were opposed to education. If those who have made such false accusations had witnessed that meeting, they could have been struck with the force of at least one sin they could repent of.

Another thing that was necessary to the success of such a school was a board of directors. The personnel of that board should be men of individuality, men of the very highest type of Christian character; men who held the cause of their Lord above everything else; men who wanted to serve rather than be served; men who did not look at things from a selfish viewpoint, but "how can I best serve my Lord and the brotherhood?" Furthermore, they must be men of financial standing, that the school might have the proper backing and prestige. And when the Committee that I selected gave us such a board as it did, I could have almost shouted for joy. These men have all been outstanding characters in the Church of Christ for years, barring myself, and they need no word of commendation from me. But it might be well for me to state that in addition to their character and fidelity, being all that could be required, their financial ability has been estimated to be one and one-half million dollars.

When the board selected Brother John R. Freeman as president of the new college, I knew the student body would be in splendid hands. The faithful service he has rendered to the Gunter College certainly has proved his worth. Personally, I know something of the sacrifice made by himself and family in his service to Gunter school, and I feel that this same interest and devotion will follow him in the new school. All

this being true, let us all pull together for a bigger and better school.

R. O. CONNER.

Statements From Minutes of Floydada Convention

Convention called to order by J. Frank Copeland at 10:00 A. M., January 28, 1928, at Floydada, Floyd County, Texas. R. O. Conner of Dallas, Texas, elected chairman of the convention; O. W. Kirk, Floydada, Texas, secretary.

The presiding officer appointed the following committee to recommend a board of directors: Alva Johnson, Turkey, Texas; J. N. Cowan, Robstown, Texas; J. Frank Copeland, Gunter, Texas; C. W. Watkins, Petersburg, Texas; R. F. Duckworth, Dallas, Texas.

The presiding officer appointed the following committee to draft a charter: John R. Freeman, Gunter, Texas, chairman; R. F. Meacham, Turkey, Texas; A. B. Duncan, Floydada, Texas; Sam Lemley, Wellington, Texas; C. W. Smith, Mickey, Texas.

Adjourned until 2:00 P. M., January 28, 1928.

2:00 P. M. Speeches heard, outlining purposes of college, necessity for it, authority for such work, and sacrifices necessary.

J. Frank Copeland: Outline purpose of school, and individual work, Scriptural authority for same though a secular affair in harmony with Scriptures, the heart to be controlled by principles of Christ, not a church school.

John Sanders: Necessity for such school created by infidelity prevalent in schools of today.

L. W. Hayhurst: School yet only a plan, a dream, evils that surround us alarming, everything is changing, morals bad, one correction, a school of the right type, influence of environment on character of children, offers his service, desire for zeal and united effort of all.

C. W. Watkins: Cost of Christianity, cost of nation, cost of school, sacrifice of all who make it go, school not for the older heads, but for younger generation, public schools do not fill demand, lives wholly for his children.

J. Harding Nall: Even a man with no religious convictions very anxious for such a school, two reasons for school, first, recollection of days in school, second, we are in a dilemma, laws demand attendance.

C. R. Graves: Wealth of brethren, how shall it be spent.

Alva Johnson: Church first in his heart, believes school will prepare and equip men, he is for it.

J. N. Cowan: Favors moving Gunter College to West Texas because opportunities there are great, be careful how you express yourself about the school, need of school not to be a reformatory, cannot supplant the institutions of home and church, proper training in home to be followed by proper training in school.

John R. Freeman: Purpose of school to create an atmosphere for children by influence of Christian teachers, relation of religious and secular affairs, points to students present as examples of work done by Gunter College, failures and successes both realized, school cannot supplant home training, moral backing necessary to success of school, every patron must feel a personal responsibility.

R. F. Duckworth: Jesus Christ, the Light, the Apostles the light, we reflect or deflect that light, a responsibility on us, bring up your children in the nurture and admonition of the Lord, His son, and example for his anxiety for him, saw to it that his employers were faithful members of the church, an illustration of the necessity to keep boys and girls under proper influence.

R. O. Conner: A school second to none, the plan: to be developed on two sections of land, 280 acres for school, of which two hundred acres for demonstration and experimental farm, thirty acres for campus, fifty acres to be sold in lots, balance of two sections to be cut into ten acre blocks, a cottage, Spanish type, to be erected on every other block, with a hennery, 100 hens, a cow, and two pigs, to be sold to families for \$2,750, \$250 cash, \$250 per year for five years, \$125 for ten years. Purchaser of home to have use of adjoining ten acre block, as the board may direct. One hundred and twenty lots surrounding campus for sale at \$1000 each, \$100 cash, and \$100 per year for nine years. Assets to total \$380,000; to borrow \$127,000; cash receipts from sale of property to furnish \$22,000 to begin operating on. 120 who want the school is all that is necessary to put the school over, and pay off loan.

2:30 P. M., January 29, 1928. Committee on directors, report, and convention accepted their report, designating the following directors:

A. B. Duncan, Floydada, Texas; Ben F. Simpson, Northfield, Texas; R. F. Meacham, Turkey, Texas; Sam Lemley, Wellington, Texas; Judge John Atchison, Stanton, Texas; C. W. Smith, Mickey, Texas; R. R. Seymour, Wingate, Texas; J. T. Corder, Tulia, Texas; R. B. Humphries, Robstown, Texas; O. W. Kirk, Floydada, Texas; R. B. Whittenburg, Bunker, Texas; E. L. Martin, Eden, Texas; Francis Carthel, Lockney, Texas; T. J. Latham, Woodson, Texas; R. O. Conner, Dallas, Texas.

All selections made within the State, for the reason of complying with the laws of the State, governing Charters.

Committee on Charter reports. Charter, read, and partially discussed. Necessity of later changes realized, and convention accepts report of committee, and adopts Charter with provision that directors continue the work, placing the Charter in legal form, protecting interests and principles therein expressed.

Speeches made by J. Frank Copeland, Alva Johnson, J. N. Cowan, and the plan presented again by R. O. Conner.

The following motion accepted by convention: This convention hereby appoints R. O. Conner of Dallas, Texas; John R. Freeman, of Gunter, Texas, and Alva Johnson of Turkey, Texas, as a committee for locating the school. After they have canvassed the proposition submitted for locating the college, then this committee shall, with its recommendations, submit their recommended selection and reasons for selection to the board of directors. Should the board of directors accept this location, it shall become effective at once. If they reject it, this committee shall proceed to make other selections and recommendations to the board of directors. Propositions from several cities read and referred to committee on locating the school.

Twenty-five lots were sold, and fifteen farms sold.

Statements From Minutes of Board of Directors Meeting

9:20 P. M., January 29, 1928
Floydada, Texas.

Eight members of board present, constituting a quorum. A. B. Duncan, elected president, O. W. Kirk, secretary, others present, R. O. Conner, Francis Carthel, Sam Lemley, C. W. Smith, R. F. Meacham, E. L. Martin. Present as advisors, John R. Freeman, R. F. Duckworth, J. Frank Copeland and W. F. Mullens. John R. Freeman elected president of college, R. F. Duckworth requested to advertise for name of school in The Apostolic Way, a scholarship in the school to be given to that boy or girl presenting the name selected, a photograph of the school to be given to all who present names. R. O. Conner and O. W. Kirk selected as two board members on executive committee, headquarters of board to be Gunter, Texas, until such time as the board sees fit to move it, mail to be sent to R. W. Jones, Gunter, Texas. R. O. Conner to continue as business manager until successor shall be named. Necessity for campaign fund discussed. \$700.00 raised, to be used for campaign expenses. Adjourned at 3:30 A. M., January 30, subject to call.

O. W. KIRK.

"Convention Plans to Develop School in West Texas to Be Second to None"

Plans to develop a school at some point in West Texas that will be "second to none," as outlined by R. O. Conner of Dallas, were received with enthusiasm by some two hundred members of the Church of Christ assembled in convention here Saturday and Sunday last from various parts of Texas, and the purchase of twenty-five building sites and fifteen farms were pledged when the location is determined. * * * That the interest in the school among the people of the church is pronounced is indicated by the fact that nearly two hundred people, not members of the local congregation, residents of counties far and near, attended the convention, although it was called on short notice, and some of them travelled a great distance to be present. * * * While the convention was in session, several telegrams and letters were received asking for the location of the school at various points, and at least two delegations were present either during the convention or immediately following it on Monday, orally presenting proposals for the site of the school. From the interest taken it appears that a site suitable to their needs will be found with little difficulty by the locating committee to present to the board of directors for approval. Although the plan is that the management and direction of the school shall be in the hands of members of the Church of Christ, it will not be a Bible school. It will have for its purpose, according to the understanding reached and incorporated into the charter which will be asked from the secretary of state, "the establishment and maintenance of a college for the giving of instruction in secular education, including literary subjects, agriculture, manual training, domestic science, and such other subjects as may be provided for by the board of directors, and shall have power to receive donations and endowments and to

procure lands necessary to the proper construction and maintenance of the college," * * * Announcement last week the Gunter College is moving from its present site near Sherman and that it is seeking a location somewhere in West Texas, presumptively at most any point within the area prescribed where a lively and friendly interest is shown, has created wide spread interest over the plains area, perhaps nowhere any keener than at Floydada, where the meeting, to discuss all phases of the situation, was held last Saturday.

That the institution will do a great big

The Preachers Year Book

As Brother Duckworth thinks best not to get out a Preachers Year Book for 1928, let us shape up for 1929. Let us talk about it, write about it until about October the first; then put a standing advertisement in The Apostolic Way. Give every preacher a chance to write to Brother Duckworth and let him know that he wants his name in the new Year Book. The time has come when we must know our own preachers. We have a few preachers going over the country claiming to be loyal, yet they will preach for the rankest kind of a Sunday school church. Last spring a preacher came through here saying that he was a Mississippi flood man. He said he was against all of the innovations that was dividing the church today. About two months ago he came back through this country, preaching only to Sunday school churches. After the next Year Book is out, no preacher will preach for me if I don't find his name in the preacher's Year Book. I would like to see an article in every issue of The Apostolic Way this year from some one telling what they think about it. I am getting too old now to let weak-kneed preachers impose on me if I can help it. About forty years ago I read an article in the Firm Foundation from Brother A. M. George, of Albany, Texas, on the Sunday school question. It was sure fine. If any one can send me that issue of the Firm Foundation, I will be glad.

M. SELLERS,
Loco, Oklahoma.

piece of development work wherever the locating committee may decide to establish it, probably more than half a million dollars, is enough to excite interest and create a positively favorable attitude.

What the locating committee may have in their minds to do is for them to know, of course, but the attitude of citizens of Floydada, should they desire to locate here, is unmistakably favorable. Indeed an institution of learning has long been one of the ambitions of the local citizenry although, heretofore, this ambition has failed to materialize. * * * The plan evolved was similar in practically all respects to that outlined through the press last week by R. O. Conner, J. Frank Copeland and Jno. R. Freeman, except as pointed out by Judge Arthur B. Duncan, that the school will not likely be named Gunter College. No effort will be made to appropriate property of that school for the new establishment to be set up in this territory, he said

Monday of this week. A unique plan has been outlined by them as to their future location. It is that two sections of land will be chosen for the site, of which 1,000 acres will be cut up into tracts of ten acres, and on every other one of these ten-acre tracts will be constructed a set of improvements, on which will be placed 100 white leghorn hens, a Jersey cow and a pig. These will be sold, as will also 120 building lots on the ground adjacent to the school, to people who are interested in the school.

"We think of Gunter College as a million-dollar institution," Mr. Conner told the club. "It is 25 years old, has survived the World War as so many colleges of its standing have failed to do. Now, we have outgrown our location and are coming west. Wheresoever we locate the school will spend approximately \$550,000."

President Freeman in a short talk supplemented the discussion of Mr. Conner by saying that the school is cramped in its present surroundings in the east; that the plains country appears to far surpass the territory in which they are now working, that the new location somewhere in this section would afford the school more opportunity for development and service to the people. "The school is a junior college, affiliated with the State Department of Education," he said.

Mr. Conner said he would be back in this section within about two weeks to confer with business men of Lockney and at that time he would also be glad to visit Floydada, and discuss the matter further with local people if this was desired.—The Floyd County Hesperian, February 2, 1928.

Grape Juice and the Spirit of Christ

Many brethren are being deprived of the "Lord's Supper" because they cannot conscientiously partake of "grape juice" at the table of the Lord. They believe that wine (fermented) should be used. Now in order for congregations who have such brethren, to maintain the "spirit of Christ" they would be duty bound to use "fermented wine" so long as it was possible to get it. This would also apply to every question of like nature. There would be no division in the church today if this spirit was manifested on every question.

But what can we use? We can use either, fermented or unfermented, and be on the safe side—the New Testament allows this—now for proof. "Wine is an Old Testament word, also a New Testament word. Jesus also uses the word, but when the supper was set he did not say "wine," but he did say "fruit of the vine." Now, what is "fruit of the vine?" It is either fermented or unfermented, and I am sure glad that the Lord used the word "fruit of the vine" because there may be times and circumstances when we could not obtain fermented wine and there may be times when unfermented could not be had. The Lord knew this when He said "fruit of the vine."

Now, some reason, "that the church at Corinth got drunk" so they must have used "fermented wine." Well they may have used fermented wine but there is doubt about their getting drunk; so I'll here give "Wilson's Emphatic Diaglot" on 1 Corinthians 11:21. "For each one takes first his own supper at the meal: and one indeed, is hungry, and another is satisfied.

J. A. DENNIS,
Union City, Georgia.

Young Men Write

We desire to encourage young men to write, and believe by giving this page to article written by young brethren we can help develop them into effective writers.

No article of more than 500 words will be considered for this page, and articles of 300 words or less will be given preference. Write with pen and ink or typewriter on white paper.

Be sure to give your age in figures in upper right-hand corner of first page of each of your articles, thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page. All brethren not more than 25 years of age are invited to write.—R. F. D.

Follow Specifications

What kind of house are you building? A man hired his friend to build a house, his friend being a contractor. Having delivered him the pattern and plans to carry out in the building of that house, he straightway commanded him to put all good material in the house, and he left the work to the contractor and took a journey.

When he came back home, the house was finished, but in building this house, the contractor had put bad material in the foundation, and elsewhere had not put good material as commanded; did not abide by the commandments given him. As he was a close friend to the contractor, he paid him for the building of the house and also gave him the building. He knew not that he would live in the building when he was building it.

We should be very careful, for when we obey the gospel, we then become a contractor for the upbuilding and advancement of the house of God. Our Lord left a precept and example to his apostles how to build and work and the apostles to us (Hebrew 2:3). When Moses was on Mount Sinai receiving the instructions on building the tabernacle, God had warned him to build all things according to the pattern he had shown him (Exodus 25:40). We have sufficient material to build with, and it will be pleasing to God. "All Scripture is given by inspiration of God, and is profitable for doctrine, . . ." (Timothy 3:16).

We need no man's devised plans to carry out the cause of Christ for we have sufficient scripture that is given by inspiration on how to carry it out. We know that the comforter has come and it was to guide us into all truth (John 14:26). And today, it seems as though it would have to be divided in parts in order to guide in all the different plans in carrying out the work of Christ.

We know that the foolishness of God is wiser than men, and the weakness of God is stronger than men (1 Corinthians 1:25) so then if the work done is in harmony with Christ, it is guided by the Holy Spirit, and if we build by or with some other plans it will be foolishness with God; so we should be careful in building; for the kind of house that we build, we may be required to live therein.

FRANK LILLY,
Abilene, Texas.

What Sin Can Do for Man

No tongue or pen of man can describe or write the history and consequence of sin. All admit what is "exceedingly sinful" and can best be seen in what it does.

If it came upon us like David's bear or lion, we might kill it. But it is internal like blood poison, enfeebling the body, mind, heart and will, and corrupting the whole life.

Let us enforce the lesson by some specific examples:

1. Sin will make a man the tool of the devil. While Christ was in the temple, the scribes and pharisees brought unto him a woman taken in adultery, trying to condemn her according to the law of Moses. They, denying the mighty power of Christ, said they had Abraham as their father. And even went far enough to say they believed in God.

Many delusive preachers get up today, and make a long, flowery speech claiming they preach the gospel of Jesus Christ. They only deceive the hearts of the simple. "He that saith he knoweth me and keepeth not my commandment is a liar and the truth is not in him" John 2:4. Sin will make a man do anything, even sacrifice eternal life for a false doctrine.

2. We know that a man is a sinner because he is a coward: "The wicked fleeth when no man pursueth but the righteous are bold as a lion" Proverbs 28:1.

We have those among us who claim to have power to heal the sick and raise the dead. Such men are cowards. Who will not hear the truth? This people draweth nigh unto me with their mouth and honoreth me with their lips; but their heart is far away from me. But in vain do they worship me, teaching for doctrines the commandments of men (Matthew 15:8-9).

Manassah was cruel, defiant and murderous, but he hid in the brush (2 Chronicles 22:11).

3. Remember Cain slew his brother. He was driven away from among his people, into a strange land (Genesis 4:13). Judas betrayed our Lord of Glory. For what? For thirty pieces of silver. What happened? He was numbered with the transgressors.

There are many Judas' in the world today, who covet after money. Listen, "money is the root of all evil" (1 Timothy 6:9).

4. It turns men from God, even the best and wisest men (Genesis 3:22-24; 1 Kings 11:1-4).

5. It binds men (Matthew 7:3-5; Isaiah 1:3).

6. It causes us to act foolishly (Acts 24:24-26).

I am acquainted with a young man who became a slave to whiskey. One cold night he and his friend were away from home. Their car broke down and they were unable to fix it. They built up a fire, and this boy caught on fire. He was so badly intoxicated, and so cold, he lay there until he was fatally burned. He realized he was lost. He hoped to get well so he could obey the gospel, but too late was the cry. "And thou mourn at last when thy flesh and thy body are consumed. And say how have I hated instructions, and my heart despised reproof. I have not obeyed the voice of my teacher nor inclined my ear to them that instructed me" (Proverbs 5:11-13).

"Oh, that they were wise, that they understood this, that they would consider their latter end" (Deuteronomy 23:29).

Oh, the power of sin.

Just one remedy for us (Romans 1:16).

CHARLIE HEAD,
Gunter, Texas.

Good Works

Good works are not such as are devised by men or upon any pretence of good intention. "But in vain do they worship,

teaching for doctrines the commandments of men" Matt. 15:9. But are only such as God has commanded in His holy words.

"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" Heb. 13:21. If these good works are done in obedience to God's commandments, they are evidences of a true and lively faith. "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works" Jas. 2:18. Good works edify the brethren. "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven" Mat. 5:16. Good works stop the mouths of foolish men. "For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men" 1 Pet. 2:15. Good works glorify God, (1 Pet. 2:12) as well as many other wonderful things. They are also essential to the attainment of eternal life (Rev. 21:27).

The night is far spent, the day is at hand, let us therefore do our works not to be seen of men, but prove to the dying world our faith by our works. "For the night cometh when no man can work" Jno. 9:4. Listen, young brethren as well as old, David in Psa. 101:2 says, "I hate the work of them that turn aside." Therefore "Let us study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

This, know we, that God has set a day in which to judge the world and that "God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" Act. 12:14.

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering for he is faithful that promised, and let us consider one another to provoke unto love and to good works" Heb. 10:22, 24.

FRED HOGLAND,
Melrose, N. Mexico.

Here's Something for the Review!

The "Apostolic Review," which boasts of being "founded by Benjamin Franklin, the Gospel Preacher" and has for its motto, "Devoted to Truth and Righteousness as Taught By the Apostles of Jesus Christ," makes a strong fight against what it justly calls "the one man preacher-pastor system" that is practiced by brethren whom the "Review family" calls "College-ites." The "Review" assures the "Review family" that this innovation is practiced by "our erring brethren down in the Southland": but they say nothing about this practice among the "Review family" in the North. But it doesn't take a Solomon nor a son of a Solomon to see that if the pastor system is wrong for "College-ites down in the South" it is also wrong for the "Review family" up in the North. The Mason-Dixon line won't be considered in the day of Judgment. The "pastors" in the South advertise themselves as the "minister" and are condemned by the "Review family" as being "pastors." But the "Review family" has "pastors" in some places in the

North. I am sure the "Review" will not say that A. W. Harvey and L. N. Raines are not members of the "Review family." I have a little paper, called "The Gospel Reminder," lying before me. It is published at Bloomington, Ind., where Raines and Harvey hold "pastorates" in two congregations that are identified with the "Review family." Raines is "publisher" and Harvey is an "associate editor." Read the following, which appeared on page 4, September 21, 1926, issue of this paper:

"Announcements"

"Services at the Church of Christ on corner of Lincoln and Fourth streets are held as follows: Bible classes meet at 9:30, worship at 10:30, Young People's meeting at 6:30, preaching service at 7:30 each Lord's day. Devotional services Wednesday, 7:30 each week.—L. N. Raines, minister."

"Church of Christ on corner of Indiana avenue and Eleventh streets: Bible classes meet at 9:30, worship at 10:30, Young People's meeting at 6:30, preaching services at 7:30 each Lord's day. Devotional services Tuesday night, 7:30 each week.—A. W. Harvey, minister."

Now, who said the "Review family" wasn't keeping step with the Firm Foundation, Gospel Advocate and Christian Leader? If the "Review family" will have their "Review" to advocate Bible colleges and advertise "No. 666 for Colds" they will then be up with the C. L., F. F. and G. A. Then, they can all go to advocating instrumental music in the worship, employ some infidel "ministers," and put on a few "leg shows" and they will be up with the ultra type of digressive brethren—the Organite or Christian church people. What say ye?
JAMES DOUGLAS PHILLIPS,
Everton, Arkansas.

God's Appointments

In whatever condition mortal man may be placed, God has appointments by which he may come to Him for His blessings, and come in no other way.

When God spoke to Naaman through His prophet, and told him to dip himself seven times in the River Jordan and he would be healed of leprosy, there was no other way for Naaman's cure. Naaman might have dipped in another river twice seven times, and he would not have been healed. 2 Kings 5:14.

The Israelites were told to march around Jericho once every day for six days, and on the seventh day to march around the city seven times and blow the trumpets and shout, and the walls of the city would fall. Had the Israelites failed in a single one of these commands, the walls would not have fallen. They had to respect God's appointment. Joshua 6th Chapter.

When the Israelites were bitten by fiery serpents, God told Moses to place a brazen serpent on a pole and set it up in the camp that those who were bitten might look up on it and be healed of the snake bite. If they had looked on any other serpent, they would not have been healed of the snake bite. Numbers 21:6.

When Nadab and Abihu, who were sons of Aaron, refused to get fire off the brazen altar to burn incense as the Lord commanded, he struck them dead. It seems Aaron was grieved for the death of his sons, so Moses said to him, "This is it that the Lord spake, saying, I will be sancti-

fied in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace." Leviticus 10:1-2-3.

The Lord will accept no substitutes for His appointments.

All the above Scriptures are in the Old Testament, which has been abolished, nailed to the cross, taken out of the way; but the Lord's appointments under the gospel dispensation are just as strict as those under the old dispensation, and Paul in Rom. 15:4 said, "The things written aforetime were written for our learning."

When our Saviour had ascended to heaven and sent the spirit to the apostles to guide them into all truth, he said by the mouth of Peter to those who asked what they must do, "Repent and be baptized in the name of Christ for the remission of sins" Acts 2:38. If they had substituted anything else than His appointments, they would not have been pardoned.

When the Lord said by Paul, "Fathers * * * bring up your children in the nurture and admonition of the Lord" (Eph. 6:4). He did not mean they should turn that work over to an unauthorized institu-

A Few Copies Left

We have received many commendations of February 1 issue of The Apostolic Way, stating Campbell's speech in that issue worth a year's subscription to the paper. We have about 500 copies left from the extras run. Brethren, order and place them where they will do good. 10 copies, \$1.25; 25 copies, \$2.50; 50 copies, \$3.50; 100 copies, \$5.00.

tion. That is His appointment, and we dare not disrespect it.

When the Lord commanded bread and fruit of the vine to be used in the communion, He did not intend we should use cake and coffee.

When He said, "Buried with Christ in baptism" Rom. 6:4 and Col. 2:12, He did not mean for us to sprinkle or pour a little water on the one to be baptized.

Let us honor His appointments.

H. H. MONTGOMERY.

Drifting, Drifting

Brother Tant has been quoted over and over as saying, "Brethren, we are drifting." But Brother Tant is not the only one in the ranks of our Sunday school brethren who are able to see this. Others are lamenting some are even defying, "the tendency to drift with the world." Others are beginning to get their eyes open, and to realize that they cannot go with the unscriptural Sunday school system, and pastor system without thereby encouraging further driftings.

We appreciate it when any man has the courage to stand up against error. The following articles, one from Brother Hedge, with a reply from Brother Oliphant brings out one point that we feel worth while to mention. They are not entirely agreed among themselves. The writers to the Firm Foundation have made much of what they called "division in the ranks of the no-class advocates." We have never denied

that our brethren disagreed on some points, nor have we any disposition to cover up their disagreements, but the Firm Foundation has perched itself upon the limb, "holier than thou," and pointed her finger at us. We think none the less of these two brethren, simply because there is some disagreement between them. We respect the courage they have to express their views. We are sure that Brother Hedge is right when he condemns entering into competition with worldly institutions to attract the human heart, by using the means provided by the world. The Gospel is God's drawing power, and, if properly used, it will draw men to Christ. Brother Oliphant may be right in thinking that Brother Hedge made too great a play on the words used, but the very fact that Brother Oliphant takes this technical point to attack Brother Hedge's warning shows that Brother Oliphant, himself, if not indulging in, is winking at, and ready to come to the defense of, things that appeal to the fleshly man. Of course, Brother Oliphant has taken the step, accepting a pastorate, that qualifies his mind for such a defense. We give in full both articles, as they appeared in the Firm Foundation. —Publisher.

"The Spirit of the World in the Church"

In Firm Foundation, issue of January 10, is a report of the work of the church at Hobart, Oklahoma, by Brother W. R. Swinney. Among other things Brother Swinney reported as follows: "Our young people gave a nice pageant Christmas evening entitled, 'The Angel's Message to the World.' We used a beautiful background, 9x24 feet, depicting Bethlehem and the Judean hills. It was quite beautiful and impressive." He added further, "We are making quite an effort to keep our young people employed."

The term "pageant" is defined as follows: "A theatrical show or spectacle; anything merely showy." Plainly then the church at Hobart entertained a show by their young people Christmas evening. "It was quite beautiful and impressive," the preacher said. Doubtless the elders and preacher meant well by having the young people stage the pageant. Their idea was to give the young people employment and at the same time entertainment. But it is not only important that we give the young people employment but that we give them employment in the things that cannot be questioned. I seriously question the action of the Hobart brethren in having the pageant Christmas evening at the expense of the Bible and the religion of Christ. The word of God is not to be reduced to the level of the picture shows and theaters of the world. And when it is so lowered it is in bad hands. If Paul shamed the Corinthian brethren for serving a regular meal in the church assembly, would he shame us for staging a show? We have home to eat in and we should eat there. There are also show houses and in them the shows should be entertained.

"But we must attract the people to the church," says one. Certainly we must attract people to the church if they are saved, but we dare not wave the flags of the world to do it. The world can always outstrip the church when it comes to the things that pertain to the lust of the eye, the lust of the flesh, and the pride of life. Again, if it takes the things of the world to win people to the church it will take the

same things to keep them. The digressive Christian church and the denominational churches are feeling the sting of defeat at this game everywhere. They are failing to furnish the amusement which the masses are looking for, hence, the falling off of church attendance. We cannot draw the line too closely between the world and the church. Let us hold the Bible and the religion of Christ high above the world. I offer these lines in the spirit of my Master and in the interest of His cause.

JOHN W. HEDGE.

"Brother Swinney's 'Pageant' and Brother Hedge's Criticism"

I have never entered into a religious journal argument with any of my brethren and I do not have any disposition to do so at this time. But I have just finished reading an article in the Firm Foundation of January 24th, by Brother John W. Hedge, under the caption: "The Spirit of the World in the Church." Thinking that possibly no harm can come from my offering a few observations concerning this article, I am venturing to do so.

Brother Hedge quotes Brother W. R. Swinney as saying: "Our young people at Hobart, Oklahoma, gave a nice pageant Christmas evening, entitled 'The Angel's Message to the World.'" After defining the word "pageant," he then proceeds to class the action of the young people in the church at Hobart with the public entertainment offered in the show houses.

Now I know John Hedge and I am quite sure that anything he might say at any time would be prompted by the right intentions. I am equally sure that he would not do anything he does not believe to be in harmony with the spirit and teaching of the New Testament.

I did not see the "pageant" given at Hobart, nor have I talked to any one who did see it, but I am unable to see the wrong in the thing done, as viewed through Brother Swinney's report. Is it not good to tell the "Angel's Message to the World?" I attempted to do that in a sermon recently. Then is it wrong to dramatize or picture in action that same message? If one could be termed "the spirit of the world in the church," might not the other also?

Suppose Brother Swinney's use of the word "pageant" to designate the acting of a Biblical scene, be not exactly the correct word, this does not militate against the thing which was actually done. I find Webster gives some definitions of "baptize" which I would not suspect Brother Hedge of having done when he reports having baptized folks. Brother Hedge uses the words, "church," "faith," "repent," and many others—in fact most all Biblical terms—without regard to the definitions given them in the dictionary. The Standard dictionary says Sunday is the "Christian Sabbath" but we do not use the term. No one would criticize my use of the word on that basis.

Brother Hedge's reference to Paul's condemnation of the Corinthians' serving a regular meal as the Lord's Supper is not germane. The two cases are not at all comparable. Brother Swinney did not offer his drama as a substitute for or a corruption of a divinely appointed act of worship on the Lord's day.

I agree heartily with the principle taught in Brother Hedge's article. I detest the church attempting to enter into competition with places of entertainment. I am sure Brother Swinney agrees with us on

this matter. But I see no objection to presenting Bible truths by spoken word, written word, dramatic action, or in any other "decent and orderly" way which may be found effective.

I have not found "the spirit of the world" offering "the angel's message." I hardly think such a presentation could be attributed to "the spirit of the world." If young Christians who have "acting" ability, use it in presenting and emphasizing a New Testament truth, rather than a fickle theatrical production, why criticize them? Why not, rather commend them?

Brother Hedge, I am not speaking in "self defense." I have not been participating in any "pageants." But I would like to ask, was your criticism of a principle involved, or was it merely a play on the use of a word?

This is written in the spirit of love. I love both these brethren and, knowing them as I do, I have no doubt of their considering the things I say in the spirit in which I say them.

W. L. OLIPHANT.

The Sunday School

The Sunday school is not of faith, I know it cannot be,

In all the Bible first to last, no hint of it I see.

Division into classes, women teachers as well,

Caused a world of trouble, and how I'll have to tell

The Bible is our guide, you all agree with me

God's will to us is given, and all can read and see

We should all speak the same, and walk by the rule

Speak as the Oracles, there is no Sunday school.

The women must keep silent, said the apostle in his word,

But the women still are teaching, as if they never heard

"We do not teach in public," we hear these women say,

We meet again at eleven, and that's the public way.

The change of hour can make no difference, and you can plainly see

The work you do is just as public, as public work can be

And a human way I must contend, can never be no better

Than God's divine as Paul directs in the first Corinthian letter.

A brighter light the church could be, more sinners we could win

If all believed what Paul has said, what's not of faith is sin.

The Bible plainly tells us, that we should all be one

In John seventeen, hear the prayer of the son.

God through his darling son gives some eternal life,

But, oh, how he hates this division and strife.

This ought not so to be, and I pray what can I do?

But stay with the Bible, and with the faithful few.

The Sunday school is a failure, say the scholars of today.

Then why, oh, why not give it up, and teach the Bible way?

And all be one and walk by faith, and work with all our might

As one great strong united band, we could teach the world, and teach it right.

And then the world could plainly see that we with one accord

Believe that all we say and do should be done in the name of the Lord.

A powerful light we then would be, our power at Satan we'd hurl

And then no more could it be said, we are the laughing stock of the world.

Just two per cent of pupils in the Sunday schools today

By this great human method, their Savior do obey.

So says a powerful preacher that's known by all so well

His name I need not mention, his initials plainly tell

But four letters in initials is one too much you see,

So to make it short, leave off the S., and you have it, G. H. P.

Then why, oh, why dear brother, if peace you love so well

Will you not teach as Paul directs is more than I can tell.

E. F. MORGAN,
New Castle, Texas.

What Are You Doing?

Brethren, are you conducting your meetings or worship so that your young women are being edified and built up in the knowledge of the Scriptures, so they will be able to bring up children in the faith, and thus help largely to perpetuate the church where their lots may be cast?

Are you developing young men in the Word, so they can fill the responsible places in life, such as to office of a bishop, a deacon, or an evangelist?

Are you conducting your meetings so that all will be made stronger for the daily duties of life, so that others may see that you have "been with Christ and learned of him?"

How old is your congregation? Ten, twenty, thirty years old? How many men have you developed into elders or preachers in that time? Many congregations will have to answer, NONE.

Let elders and parents wake up and develop the talent, and encourage the young men to prepare for the work of the ministry, every good work, for Jesus' sake, and for the sake of lost souls.

Do not put in all your time fighting the other fellow, who you think is doing such work in a wrong way. Doing the thing in a wrong way may not entail severer punishment in eternity, than not doing it at all. No doubt that more people will be lost for not doing, than for doing in a wrong way.

Encourage your good boys to become good men and preachers of Christ. Teach them this lesson daily, not as a joke, but in all seriousness. Keep it up and you will win at last, and God will be honored and people saved.

C. D. MOORE,
Paden City, W. Va.

Renewals are in order too.

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE 1913-1916
CLARENCE TEURMAN 1916-1923
R. F. DUCKWORTH 1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

Churches to War On Professional Evangelism Stars

New York, Sept. 6 (AP)—The World says today that professional evangelism, with its highly paid stars, its expensive retinues and its whirlwind campaign, faces a fight for survival with the Protestant evangelical churches of the country arrayed against it.

The churches are said to be planning substitution of "visitation evangelist" for the practice which has for its present leaders such figures as Billy Sunday, Gypsy Pat Smith, G. Campbell Morgan and Aimee Semple McPherson.

Visitation evangelism is described as personal appeal based upon a survey of the Protestant families in a community by special committees. The cost of this method is said by its advocates to be much less than the big meetings and more fruitful of church members than the hit-the-trail methods of the latter.

The "revolution against professional evangelism," which the World says is centered in the Federal Council of Churches of Christ in America, is reported to have had its origin in the East and to have spread until this fall and next spring visitation evangelism campaigns are to be conducted in New York City, Philadelphia, Pittsburgh, Boston, San Francisco, Albany, Harrisburg, Pa., Portland, Ore., and a score of other cities.

Comment

The foregoing news item by the Associated Press emphasizes again the futility of man's trying to improve the divine pattern. The system of what this news item calls "professional evangelism" has left the old line, has accepted the circus tactics and performances, getting away from the drawing power of the Gospel of Christ, and since these preachers, lecturers, or "professional evangelists" have adopted the more glittering demonstrative and emotional, they have left off preaching the Gospel in its simplicity. Christ no longer is the center, the Word of God is no longer the power by which men's lives are changed, but in their sermons, they elevate the human standards and hold out to the perishing a human system by which they are told they can escape the wrath of God.

The "visitation evangelism" as outlined in the foregoing is destined to become a professional procedure prescribed and circumscribed by human organizations which will destroy the effects of what scriptural ideas it may follow.

The Apostles evangelized, they preached to great crowds, they traveled in companies, usually there were more than one when a work was undertaken, but they did not pattern after the Jewish system, nor the religious practices of the heathens of their day, but independently and different from any other religious procedure, they went single-handed, by two's, and by companies. Women sometimes accompanied these evangelists, but with the evangelist went, by himself, with two or three companions, or with a company, the public

address was not the order of the day, but they worked individually, men and women talking about the kingdom of Jesus Christ in a private way. The Apostles went into the market places, the synagogues, the places of amusement, wherever they found a crowd already gathered, and there found, or made, an opportunity to talk to the people already assembled. It was in these kind of gatherings usually that the public speaking was done except where the whole church came together. The organizing of the Sunday school, prayer meetings, or other human institutions for the purpose of gathering men and women into an assembly in order to teach them the word of the Lord, is only the beginning that leads further and further from the divine pattern, and divine system, the divine example set by Christ and His Apostles.

Every church should know the religious faith and conviction as far as possible of every individual living within the radius of their activity and this information would come naturally if every member of the church were doing all that he or she could do to carry the Gospel to the unconverted, going into their homes, talking with them in the streets, in the market, or wherever and whenever an opportunity was presented, and we should not wait for opportunities to be thrust upon us.

Let the public speakers tell the story of the Gospel of Christ, let the individual, privately, men and women, tell the story of the Gospel of Christ to the unlearned, to the unconverted, and the effects of the simplicity of the Gospel of Jesus Christ will be discernable in the life of individuals, communities, in fact, the whole world.

Advise Promptly

We desire to receipt for every dollar received in this office. Usually the remittance is entered on books and receipted for, the first thing. Mrs. Duckworth has been doing this work for a long time, but she was taken ill in December and that work has been delayed. Some mistakes may have occurred.

The 'flu' and bookkeeping do not associate very closely, and the work being unfamiliar to other helpers in the office, and the work having to be rearranged, makes errors possible, and if they have occurred, we want to correct them. Please notify us promptly if any mistake has been made in your credits or in the service from this office.

Mrs. Duckworth is some better now, beginning to do some of the work, cannot do her full portion. Waiting on her while sick, being out of the office, has put me behind with my correspondence. I hope to catch up in a few weeks.

Please do not neglect to notify us promptly if you fail to receive in due time a receipt, or if books and papers ordered do not reach you on schedule. We will appreciate cooperation of brethren who hear of those who are not getting their paper. Either advise us, or have them do so.

Serve Our Readers

The religious journal, like other periodicals, is expected to furnish news of interest to its readers.

The supporters and patrons of the

school, which is being located in West Texas, are readers of The Apostolic Way. They want to keep in close touch with the activity and development of the school. This information, as well as purposes, plans, and principles of the school can best be furnished by someone in daily touch with every phase of the school work.

We have tendered Brother John R. Freeman, president of the college, space in The Apostolic Way, asking that he edit, articles, writeups, and reports, dealing with the school and its work.

We trust that beginning with next issue he can give us a page, more or less, (preferring that it not be less) dealing with such matters and with school work in general. His ability as an educator and writer not only fits him for the work in the school, but also for giving those who do not attend, much information of importance along educational lines.

R. F. D.

Power and Standard of Education

(Notes for address, public school at Tulia, Texas, May 15, 1927)

Through the kindness of a mutual friend, I was suggested as the one to make this address. I trust you are not expecting anything profound, sublime, or learned. If you are, you will be disappointed.

I prefer to deal with a few simple thoughts that might in some degree stimulate your mental conception of the importance of life and the part you are to have in affairs pertaining to yourself and others.

The boy, the girl, the man and the woman, who can endure with a smile the hardships, the jolts, the knocks, and rebuffs of life without becoming discouraged will win. Our schools, while not all we would like for them to be, are in many ways wonderful institutions, and the boys and girls of today must make the changes and improvements in our school system of tomorrow.

In addition to the millions of books to be found in school libraries, there are said to be 70,000,000 in public and private libraries subject to the public use. In 1923 there were 359,000,000 books printed. Thus is shown the desire of the people to acquire information. Besides all this we have our millions of newspapers, telephones, telegraph, and our means of communicating through the radio, which has just begun.

The instrument for which all these methods of imparting knowledge have been established is the human brain, and we are told that there are 9,000,000,000 cells in each human brain and that it takes the concert of 10 cells to produce one simple thought. This thought is deepened by the number of cells involved, and the harder we think, the greater the effort put forth, the more cells are brought into play; thus our ability of unraveling seeming mysteries and digging up deep thoughts depends upon the number of cells we bring into play, and the number of cells brought into play depends upon how much we practice thinking and to what degree we are able to concentrate upon a single thought.

The brain, the human brain, is the greatest piece of machinery that man has ever been able to analyze, and even now the great mental scientists of the world have only a fraction of the comprehension of the elasticity, power, and accommodation to

immediate needs of the human brain. This brain is made useful to us by the exercise of the mind, and the mind is controlled by will power. The individual's will power is not developed so rapidly by external as by internal forces. The individual who would control his will power, increases its concentrated functioning, must do so by continual exercise. Suggestions from without will assist the action from within, only when agreed to by the individual possessing the mind. If you would be benefited, when you must learn to control the mind with the will power. The power of the will must be developed; not too stubborn for adjustment, but too strong for improper, and too often being diverted; in other words, to use a slang expression we all understand, the possessor of the will must learn to have a backbone, to stand firmly and unyieldingly for conscientious convictions of the right, ready at all times to yield when conceived to be wrong.

Herein lies the need for education. Education is not so much being crammed with information gleaned from books or tutors as it is the knowledge, skill and discipline of character; the ability to choose between the right and the wrong.

The boy or girl who thinks that they are being educated simply because they are able to recite their lessons in school, are surely a great way from the principles of education. If you would be educated properly, you must learn to discern between proper and improper, between true and false, between justice and injustice, between unselfishness and selfishness. The best educated man or woman is the one who best knows how to serve humanity;

and unless our education is going to develop in us that depths of comprehension and understanding that will cause us to think of others before ourselves and enable us to understand why it is more blessed to give than to receive, enable us to render good for evil, our education is far short of the needs of the human family as recognized by the divine creator Himself.

Realizing the great need, of the human family, to be, the proper use of the will, and its control of the human mind which is to control the human body, the divine Creator gave us that wonderful Book of Books in order that men and women might be educated in the highest sphere and standards of life. For the last 30 years I have been declaring publicly and privately that there is not a faculty of the human brain, not a single department, not a single phase of its mechanism but that can be developed by an impartial, unbiased, unselfish study of the Holy Scriptures. If some would-be scientist should question this, I ask him to name the faculty of the mind and what it will take to develop it. I then obligate myself to show that the Bible, the word of God, will develop that same faculty.

God, realizing that "it is not in man that walketh to direct his steps" (Jer. 10:23), gave us the Scriptures adapted to our every need, and so fitted them to the human mind as to develop its every faculty when we yield to His injunction, "Obey My voice, and do according to all which I command you" (Jer. 11:4).

In order to complete this course of education and to meet the developments and needs of man, God sent His Son into this

world to give a system of fundamental principles that will make every boy and girl who follow equal to, and often superior to their associates as thinkers upon any subject. No, just the fact that a man can quote a lot of scripture does not show him intellectually strong; the ability to quote scripture is one thing, the grasp and comprehension of the principles taught quite another. For instance, take the three chapters of Matthew known as the Sermon on the Mount. It might be called a Magna Charta of the New Covenant or it might be called the Constitution of the Christian System. No man or woman, boy or girl can read these three chapters with even a small degree of comprehension, without being lifted up, pulled a little higher in the scale of mental conception of the duties and responsibilities of life. Take for instance, Matthew 5:1-16: "And seeing the multitudes, He went up into a mountain: and when he was set, His disciples came unto Him: and He opened His mouth, and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute

Garretts Bend, W. Va., Jan. 30, 1928

BRO. J. N. COWAN,
Robstown, Texas.

Dear Brother:—I have just finished reading your debate with Brother Sommer the second time, and beg to say, I am highly pleased with your arguments and the gentleman and Christian spirit you presented in the debate. The brethren here are standing with you. We have just "Thus saith the Lord" for our guide. With all candor and brotherly love for Bro. Sommer, will say I think he is the most unreasonable debater I have ever read after. He almost utterly failed, I think, in all of his arguments to meet the issue. He knew he had a false position therefore he could not rise above the false theory he had taken. How hard it is for a man to give up after he is caught in his own net. I consider he was as strong as his position, and it was so weak it could not stand before the truth. A fountain cannot rise above its source. With love for you and your work, and kindest regards for Brother Sommer and his erring brethren, I am,

Your brother in Christ,
W. S. WATTS.

We have a few more copies of the Cowan-Sommer Debate. Would be glad for brethren to order, and put them to work. Wherever the debate is read impartially, it will do good. \$1.00 per copy. Send all orders to The Apostolic Way, 4819 East Grand Ave, Dallas, Texas.—R. F. D.

you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Sublime does not express it. It is so much higher and stronger than anything that the human mind can put into words; only by divinity could such principles be so simply expressed. Now read: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it" (Matt. 7:24-27). Here is a great foundation for human consideration, a great principle laid down when it comes to comparing truth and error. The boy who, in his mathematical problem, builds upon a false theory, will eventually find that he has a sandy foundation, that his building will not stand, that his mathematical demonstration is wrong. The boy who builds upon the truth, on the correct principle, will find himself building upon a rock, and the storm of attack, the flood of criticism, and ridicule that come against his proposition will not destroy it because it is in the building of a Christian life.

The Apostle Peter gives us a fine expression just in this connection, "Seeing ye have purified your souls in obeying the truth" (1 Pet. 1:22). Truth, all truth, has a purifying, cleansing, ennobling power. The boy and the girl who want to be men and women of the highest rank, of the highest power, should seek for truth constantly and continuously. They should shun error as they would shun a coiled rattlesnake, realizing that error is always ready to drive its fangs of deception into the human heart, the human mind, and by so doing, lower the standard of our conception of right and wrong and our ability to rise to the needs of the hour; that we may attain to the higher things of this life as well as prepare for the glorious things of the life to come.

Too many people go through life aimlessly, carelessly, indifferent, doing just enough to "get by." If we study just enough to try to make the teacher believe we have mastered our lesson, we are developing a principle in our character that will cause us, when grown, to work just as little as we can to keep our employer from reducing our wages. On the other hand, when we study not just enough to let the teacher pass us, but study to get all we can out of the problem or the theme before us, we will be developing a principle that will cause us to endeavor to do our best in life and to work for our employer without regard to

the compensation we are to receive from him, but work with a purpose to do the very best we can. This principle will cause us, when we undertake to walk the Christian path, to try to do the very best we can.

Barnabas lays down a fundamental principle that should permeate the life of every individual: "With purpose of heart, cleave unto the Lord" (Acts 11:23). The idea is found in the word cleave; cleave, do not hang on loosely, carelessly or indifferently, but cleave; and in the great economic construction of things, God has seen to it that the power to cleave is left with the individual. We can cleave to the right, the true, the pure, if we will. The Apostle Paul gives us a statement on the same line: "Every man according as he purposed in his heart, so let him give" (II Cor. 9:7). There must be a purpose if we would accomplish any thing worth while. That purpose must be clean, pure, uncontaminated. Everything we give, whether it be mind, heart, time, energy, or material possessions, must be backed, planted upon: purpose of heart.

Then to every boy and girl, every man and woman, in this presence, let me urge upon you to place your body completely under subjection to the mind, allow that mind to be governed by a well developed will which has received its tutoring from the greatest teacher the world has ever known, our Lord and Savior Jesus Christ. "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven," saith this great teacher. Then, realizing that it is not in man to direct his steps, let us turn to the higher power; the divine being; let us put ourselves in the arms of the great redeemer and say command Lord, and thy servant will obey. Realizing in our hearts and in our souls that God gave to Christ, Christ to the apostles, and the apostles to us, the instructions, that when learned and obeyed, will purify our souls, redeem us, regenerate us, and put us into covenant relationship with the power of the divinity, from which no hand is powerful enough to remove us.

R. F. DUCKWORTH.

Education

Manufacturers find intelligent, educated mechanics more profitable to employ, even at higher wages, than those who are uneducated. We have never met any one who had much experience in employing large numbers of men who did not hold this opinion, and, as a general rule, those manufacturers are most successful who are most careful to secure intelligent and skillful workmen.

It requires extensive observation to enable one even partially to appreciate the wonderful extent to which all the faculties are developed by mental cultivation. The nervous system grown more vigorous and active, the touch is more sensitive, and there is greater mobility in the hand.

We once knew a weaving room filled with girls above the average in character and intelligence, and there was one girl among them who had been highly educated. Though length of arms and strength of muscle are advantages in weaving, and though this girl was short and small, she always wove the greatest number of pieces

in the room, and consequently drew the largest pay at the end of every month. We might fill many pages with similar cases which have come under our own observation, but there is no occasion. It has long since been settled by the general observation of manufacturers, that intelligent workmen will do more and better work than ignorant ones.

But the excess in the amount of work performed is not the most important respect in which an intelligent workman is superior to a stupid one. He is far more likely to be faithful to the interests of his employer, to save from waste and to turn out with selfish desires that lead to covetous practice. He who serves others best, serves himself best, but we cannot serve others properly without a purpose. We cannot serve God acceptably without to profit every thing that comes to his hand. There is also the exalted satisfaction of being surrounded by thinking, active and inquiring minds, instead of by ignorance.

Such are some of the advantages to the "Captains of Industry," which result from the employment of intelligent workmen; not in one article, nor any number of articles, could these advantages be fully set forth. And if it is impossible to state the advantages to the employer, how vain must be the effort to describe those which result to the workman himself!

The increase of wages is the least and lowest of the rich rewards of mental culture. The whole being is enlarged and exalted; the scope of view is widened; the objects of interest are increased; the subjects of thought are multiplied; life is more filled with emotion; and the man is raised in the scale of creation.

To intelligent English travelers, nothing in the United States has excited so much wonder and admiration as Lowell, Nashua, Manchester, Lawrence, and the other manufacturing towns of New England. That factory-girls should play on the piano, and sustain a creditable magazine by their own contributions; that their residences should be clean, commodious, and elegant; that factory-men should be intelligent gentlemen, well-read in literature, and totally unacquainted with beer and its inspirations, have been, for many years, the crowning marvels of America to all travelers of right feeling and good judgment.

Daniel Webster says: "Knowledge does not comprise all which is contained in the large term of education. The feelings are to be disciplined, the passions are to be restrained; true and worthy motives are to be inspired; a profound religious feeling is to be instilled, and pure morality inculcated under all circumstances. All this is comprised in education."

Too many have imbibed the idea that to obtain a sufficient education to enable a man to appear advantageously upon the theatre, especially of public life; his boyhood and youth must be spent within the walls of some classical seminary of learning, that he may commence his career under the high floating banner of a collegiate diploma—with them, the first round in the ladder of fame.

That a refined, classical education is desirable, and one of the accomplishments of a man, we admit—that it is indispensably necessary, and always makes a man more useful, we deny. He who has been incarcerated, from his childhood, up to his majority, within the limited circumference of

his school and boarding room, although he may have mastered all the classics is destitute of that knowledge of men and things, indispensably necessary to prepare him for action, either in private or public life. Classic lore and polite literature are very different from that vast amount of common intelligence, fit for every day use, that he must have, to render his intercourse with society pleasing to himself, or agreeable to others. He is liable to imposition at every turn he makes. He may have a large fund of fine sense, but if he lacks common sense, he is like a ship without a rudder. Let boys and girls be taught, first and last, all that is necessary to prepare them for the common duties of life—if the classics and polite literature can be worked between the coarser branches, they will be much safer—as silk goods are, enclosed in canvas, or a bale. We wish not to undervalue high seminaries of learning—but rather to stimulate those to persevere in the acquirement of science, who are deprived of the advantage of their dazzling lights. Franklin, Sherman, and others, emerged from the work shop, and illuminated the world as brightly as the most profound scholar from a college. In this enlightened age, and in our free country, all who will, may drink, deeply, at the pure fountain of science. Ignorance is a voluntary misfortune. By a proper improvement of time, the apprentice of the mechanic may lay in a stock of useful knowledge, that will enable him, when he arrives at manhood, to take a respectable stand by the side of those who have grown up in the full blaze of a collegiate education—and with a better prospect of success at the start, because he is much better stocked with common information, without which a man is a poor, helpless animal.

Education of every kind has two values—value as knowledge and value as discipline. Besides its use for guidance in conduct, the acquisition of each order of facts has also its use as mental exercise; and its effects as a preparative for complete living have to be considered under both these heads.

Education cannot be acquired without pains and application. It is troublesome and deep digging for pure water, but when once you come to the springs, they rise up and meet you. Every grain helps fill the bushel, so does the improvement of every moment increase knowledge.

Says Swedenborg: "It is of no advantage to man to know much, unless he lives according to what he knows, for knowledge has no other end than goodness; and he who is made good is in possession of a far richer treasure than he whose knowledge is the most extensive, and yet is destitute of goodness; for, what the latter is seeking by his great acquirements, the former already possesses."

One of the most agreeable consequences of knowledge is the respect and importance which it communicates to old age. Men rise in character often as they increase in years; they are venerable from what they have acquired and pleasing from what they can impart. Knowledge is the treasure, but judgment the treasurer of a wise man. Superficial knowledge, pleasure dearly purchased, and subsistence at the will of another, are the disgrace of mankind.

The chief properties of wisdom are to be mindful of things past, careful for things present, and provident of things to come.

He that thinks himself the happiest man is really so; but he that thinks himself the wisest is generally the greatest fool.

A wise man, says Seneca, is provided for occurrences of any kind: the good he manages, the bad he vanquishes; in prosperity he betrays no presumption, and in adversity he feels no despondency.

By gaining a good education you shall have your reward in the rich stores of knowledge you have thus collected, and which shall ever be at your command. More valuable than earthly treasure—while fleets may sink, and storehouses consume, and banks may totter, and riches flee, the intellectual investments you have thus made will be permanent and enduring, unailing as the constant flow of Niagara or Amazon—a bank whose dividends are perpetual, whose wealth is undiminished however frequent the drafts upon it; which, though moth may impair, yet thieves cannot break through nor steal.

Nor will you be able to fill these storehouses to their full. Pour into a glass a stream of water, and at last it fills to the brim and will not hold another drop. But you may pour into your mind, through a whole lifetime, streams of knowledge from every conceivable quarter, and not only shall it never be full, but it will constantly thirst for more, and welcome each fresh supply with a greater joy.

Nay, more, to all around you may impart of these gladdening streams which have so fertilized your own mind, and yet, like the candle from which a thousand other candles may be lit without diminishing its flame, your supply shall not be impaired. On the contrary, your knowledge, as you add to it, will itself attract still more as it widens your realm of thought; and thus will you realize in your own life the parable of the ten talents, for "to him that hath shall be given."

The beginning of wisdom is to fear God, but the end of it is to love Him. The highest learning is to be wise; and the greatest wisdom is to be good. The wise man looks forward into futurity, and considers what will be his condition millions of ages hence, as well as what it is at present.—The Royal Path of Life.

Is There A Scriptural Order of Items in the Lord's Worship

In The Apostolic Way of January 15th are two articles that claim to answer this question. One of these is a long and well written effort by Brother Joseph Miller of Indiana. Brother Miller is replying to Brother Mickle, who also recently expressed himself in these columns. Following Brother Miller, Brother Sidney Sharp appears in a brief article in an effort to show me a regular one-two-three order of exercises, for which I called some time ago.

I have no doubt that all three of these brethren are sincere in their views. For their evident honesty of conviction, I love them; for there is nothing more commendable in men who profess to follow Jesus than zeal for the Lord's way of doing things. But when it is necessary to assume and suppose and put together doubtful positions on passages and draw questionable conclusions about a matter of religion, we may be assured that the Lord did not consider it very important. Brother Sharp asks: "Can a congrega-

tion of disciples of Christ be saved by this way of worship (Acts 2:42) or not?" Of course, Brother Sharp wants my opinion. Yes, if they are Christians and worship God in sincerity. Then he wants to know why all congregations cannot do likewise. Of course, they could do so. If this were done, all would worship alike, and we should at least, have harmony. But the same is true of Brother Mickle's orders; and Brother Sharp and Brother Mickle are as far apart as they can be, Brother Sharp insisting that we pray last and Brother Mickle that prayer must be first!

The last sentence suggests the whole trouble about such questions. These two good brethren could not worship together, just because both of them have honestly reached widely different conclusions about what the Lord wants them to do. Can we blame the Lord for this? Are we ready to charge it to ignorance, insincerity, or stubbornness? I answer, No! It is explained by none of these. The trouble is that all these brethren make the same mistake. They assume: 1. That there is a certain fixed order for such exercises; 2. That the New Testament churches observed this order; 3. That the two passages on which they base their respective theories (Acts 2:42; 1 Timothy 2:1-2) contain the Lord's rule. Now, no man can read one passage in Holy Writ that says any one of these three things. If so, where is the passage? How does Brother Miller or Brother Sharp know that Acts 2:42 refers to the Lord's day worship? The verse simply says that the disciples in Jerusalem "continued steadfastly in the apostles' doctrine," not on Lord's day only but every day in the week. The thought is that they followed every day ("steadfastly") the directions given by the apostles. This course gave them such fellowship, one with another, that they sold their possessions and put all into a common treasury. How people who did this made contributions as we do into the Lord's treasury on Lord's day, I cannot see. They had nothing of their own to give. This is not my interpretation of the passage, but it is the meaning suggested by the context and it is the universal view of the best commentators. To make this passage a rule for the Lord's day worship is a very doubtful step to take. Then to bind this upon the churches as a rule for all time is, I believe, a dangerous assumption.

Brother Mickle encounters the same difficulties. To establish his contention, he must prove that Paul was discussing the Lord's day worship; that Paul gave one item to be observed first and left the others to our choice; that the churches had for thirty years under divine guidance never heard of this requirement, etc., etc. Each of these positions has features to commend it. Acts 2:42 was written of the Mother Church. If Christ intended to give such a law, reason suggests that was the time and place. The Jewish Tabernacle service suggests an argument for this order. But we remember that the priest offered incense (typical to prayer) morning and evening daily; whereas, they ate the shew-bread (typical of the Lord's supper) once a week. Thus when we study the question closely, it appears that the use of Acts 2:42 as a rule for the Lord's day worship is at best a beautiful but uncertain application of the passage.

Brother Mickle's teaching that we must pray first likewise has some things to com-

mend it. It is customary in public gatherings of various kinds to open with prayer. At our meals we give thanks first. Since Christians meet to worship God, nothing can be more appropriate than to begin by asking the Lord to be with them. The effect of prayer upon the worshippers is to encourage a spirit of devotion and humility that prepares them for the rest of the worship. These and other considerations favor the idea that prayer is a very suitable thing to have first. But this is far from proving that the Lord requires such an order.

Finally, I still insist that when we do the things the Lord has clearly prescribed, in any convenient and edifying way, we have met His requirements. To do something the Lord has not authorized or to organize something besides the church to carry on His work is dangerous presumption. On the other hand, to make rules He has not prescribed, no matter how honest the intention, is likewise to err presumptuously. Both courses tend to lead worshipers away from God. Let us be true to the simple and unmistakable ways revealed by the Lord, leaving to others the task of making rules to bind men where the Lord has left them free.

N. L. CLARK,
Fort Worth, Texas.

The First Resurrection of the Dead

(Rev. 20:1-6)

This is the only chapter in the Bible that the above term is used. Therefore, its implication is essentially literal. The term resurrection, is never used in a figurative sense. Moreover, it is never used interchangeably, with any term that does not imply the raising of the literal dead. There is probably not a text in the Bible that teaches so much that is understood so little. For this reason it is made the dumping ground of human inventive and speculative theories. Many prophetic truths are fulfilled in the first resurrection. As many human theories are discredited by the same occurrence. This text has been discussed for many years, by various writers, with apparently little or no conciliation, by those occupying opposite views of its significance. There are various reasons for this confusion. I will name some of the most objectionable, as I observe them: (1) A tendency to make it entirely too metaphorical. (2) A lack of general Bible knowledge. (3) A tendency to interpret the prophecies of the Old Bible, relative to it, in a literal sense. Most all of the prophecies, of the Old Testament have a Spiritual application. For this reason the Jews never could understand the prophets (Acts 13:27; Rev. 19:10). (4) A tendency to analyze it with ancient history. Often have I heard my brethren remark, "That the Book of Revelation could not be understood without the aid of profane history." But Paul says: "We are thoroughly furnished unto all good works through the Scriptures, and to study them to show ourselves approved unto God." I search the SCRIPTURES for the solution of the Scriptures and my brethren search PROFANE HISTORY. Is it strange that we differ? (5) Much of the confusion, on this subject, is chargeable to two improper punctuation marks in the fourth para-

graph. Where the two semi-colons appear, there should be parenthesis. Of course, some one will say: "Oh yes, you would change the punctuation marks to suit your position!" Such statement admits the possibility of my charge. But I would change them to prevent them from making the passage teach a plain and positive contradiction of many other plain statements on the subject of Christ's second coming and the resurrection. They make the passage teach that the apostles or martyrs of Jesus were in the First Resurrection and reign of Christ. While I expect to prove that the reign of Christ begun on Pentecost about A. D. 33, just after the First Resurrection and before the blood of a martyr of Christ had ever been shed, and will end at His second advent and general resurrection and judgment. The substantiation of these facts, preclude and destroy the idea of a pre-resurrection and millennium by Christ. It also precludes the idea of the martyrs of Jesus being included in the First Resurrection. For these reasons I assume the right to replace the two semi-colons, in the fourth verse, with parenthesis, and then invite my opponents to point out any disagreement, that such a change will make, with any other passage on this subject. If they cannot do this, then my charge of their impropriety is sustained. For surely no one would object to the change of an uninspired punctuation mark that would make a passage of Scripture conflict with other plain correlative passages, when the change will produce perfect harmony with the same. So with the above lengthy explanations out of the way, I will now get busy on my text.

Now the text shows conclusively that the reign of Christ began immediately after the First Resurrection of the dead. Because it is stated in plain terms that the subjects of the First Resurrection (1) lived and (2) reigned with Him throughout His reign. Then the subject resolves itself into two questions, viz: Has or has not the First Resurrection occurred? Is it past or future? In this article I am going to affirm that it has already occurred. Because, if the First Resurrection has not transpired, Christ is not king, and therefore, His reign has not begun. Moreover, if He is not reigning, He has not arisen from the dead. If He has not arisen from the dead, the accusation of the Jews, that He was an IMPOSTOR is sustained, and in the language of the apostle Paul, the apostles are found false witnesses, and we are yet in our sins. But Paul declares that Christ has arisen and become THE FIRST FRUITS of them that slept, I Cor. 15:20. In the 25th verse he says: "For He must reign till He has put all enemies under His feet" (26th v.). "The last enemy that shall be destroyed is death."

Then we learn from Paul, (1) that Christ has arisen from the dead. (2) That He is reigning. (3) And that He must continue to reign until the last enemy, death, is destroyed. Now, if we can find out when the last enemy death will be destroyed, we can tell when Christ's present reign, on earth, will end (not begin). In Rev. 20:15, John is shown the general resurrection and judgment of the dead. At this time he sees the Devil, death and hell and every one whose NAME is not written in THE LAMBS BOOK OF LIFE, cast into the LAKE OF FIRE. Then we find that Christ's reign on earth will continue until the last enemy, death, is destroyed and that will be at the general resurrection and

judgment. Then it is certain that there can be no pre-resurrection or pre-millennium or pre-binding of Satan between now and the general resurrection and judgment. And it is equally certain that there can be none on the other side. Because, this same apostle Paul tells us in the above 15th chapter of 1 Cor. that "then cometh the end" and that He will then deliver up the kingdom to God the Father and become subject to Him. John abundantly corroborates the above declaration of Paul. In Rev. 21:1-4, immediately after the Devil, death and hell had been cast into the LAKE OF FIRE, he says: "AND I SAW (1) A NEW HEAVEN AND (2) A NEW EARTH, (3) FOR THE FIRST HEAVEN AND THE FIRST EARTH WERE PAST AWAY. (See 2 Pet. 3:10-14). (***) AND (4) I HEARD A GREAT VOICE SAYING, BEHOLD THE TABERNACLE OF GOD IS WITH MEN, AND (5) HE WILL DWELL WITH THEM, AND (6) THEY SHALL BE HIS PEOPLE AND (7) GOD HIMSELF SHALL BE WITH THEM, AND (8) BE THEIR GOD, AND (9) GOD SHALL WIPE ALL TEARS AWAY FROM THEIR EYES, AND (10) THERE SHALL BE NO MORE DEATH, AND (11) NEITHER SORROW, (12) NOR CRYING, (13) NEITHER SHALL THERE BE ANY MORE PAIN, (14) FOR THE FORMER THINGS ARE PAST AWAY." No thousand years millennium by Christ, here, but heaven itself. NO binding of Satan here. He is destroyed in the LAKE OF FIRE. NO SECOND CHANCE here. All are safe in heaven. John saw, the above, events occur at the end of Christ's victorious reign on earth at His second advent. Paul said that Christ's reign would end here and that He would turn the kingdom back to God the Father, and John shows conclusively that He did this. So I have proven by Paul, Peter and John, that the idea of a pre-resurrection and millennium, this side of the general resurrection and judgment, is a delusion. I have shown that on the other side is heaven itself.

R. M. MICKLE,
R. R. No. 2, Waco, Texas.

God's Word and Its Relation and Importance to Man

(Jno. 1:1)

"In the beginning was the Word, and the Word was with God, and the Word was God."

The majority of people don't value God's Word as highly as they should, that is, they don't realize the ability and sufficiency of it. The majority of religious people think there is something of greater importance than the Word of God. They like to separate the Word and the Spirit, and suppose that the Spirit is closer related and of more importance than the Word in the salvation of humanity.

The great burden of God in placing salvation in reach of humanity was to get his word in man's reach, who could comprehend it and act upon it. Christ, the Holy Spirit, and the Apostles were agents God used in placing His word in man's reach. God first spoke directly to man, then through agents, angels, prophets, etc.; then he began to speak through the New Covenant by Christ; (Heb. 1:1, 2) but now God and Christ speaks to man through the Spirit by his word. Hence, Christ said,

"My words, they are spirit, and they are life" (Jno. 6:63).

People don't realize that the word of God is his power which he uses to accomplish his undertakings. It was the power which He used in creation (Jno. 1:3). Whenever He wanted anything made or to come into existence, He just simply spoke the Word, and it was so. When He wanted light, He just simply said, "Let there be light, and there was light" (Gen. 1:3). (And this is true in every step in creation. Read the first chapter of Genesis). The Word of God is His power by which He rules the universe and holds all things in store. "But the heavens and the earth, which are now, by the same Word, kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men" (II Pet. 3:7).

The power of redemption is in the Word of God. It contains the germ of life, and is therefore called the Word of life, and the words of eternal life. It is the power by which we will be judged. Hence, Christ said His words would judge us in the last day. Being 2000 years old, most people think the Word of God has lost its power and is a dead letter; but Paul says it is "living and active" (Heb. 4:12). The Word of God is eternal and unchangeable (Matt. 24:35; I Pet. 1:21; Psa. 119:89).

God said His word had gone out from Him and would not return unto Him void, but would accomplish the thing whereunto He sent it (Isa. 55:8).

God established and revealed through His word a single way from earth to heaven; but the great majority of religious people think that God's Word is of minor importance on this subject, and they can treat it lightly and compromise with the world, and sectarianism, or other so-called churches; telling them that they believe that all the churches (?) are right, and they will all go to heaven, or that people will be saved in any or all of them. Thus courting their friendship, and treating God's Word as a joke, where it says that there is one "body" and that the body is the church, thus there is only one church; and the "Friendship of the world is enmity with God," "Woe unto him that the world speaks well of," and "Ye can not be a friend of the world and be my disciples" (Jas. 4:4; I Jno. 2:15; Matt. 6:24; Jno. 15:19; Matt. 15:13-16; Psa. 12:6; 18:30). The Bible is a book that but very few people are very familiar with; and yet the salvation of humanity depends upon it. In the end will be the word, and the word will be with God, and it will be God.

GROVER WHITE.

Present Condition of the Church

In Revelation 3:15-16, we have a vivid picture of the church today. This congregation was spiritually wretched, miserable, and poor, and blind, and naked. God said that this church was luke warm, and for this reason, He said He would spew it out of His mouth.

Some of the evils that exist in the church today are as follows: an unqualified eldership, unqualified preachers and teachers, many divisions, strife, envy, railers, revengers, lodge members, show and game lovers, tobacco slaves, fashion lovers, women who cut off their hair, wear knee dresses, paint their faces, and wear men's

clothing, members who do not pray and offer thanks to God for blessings, those who do not teach and pray with their children at home, those who use unbecoming language, those who do not meet for worship regularly, and many who are friends of the world. You may say that this picture is overdrawn, but it is not. I have not mentioned near all of the evils that I know to be in many congregations. One of the worst evils I know of in the church is the lack of brotherly love. The lack of brotherly love has caused the church to fail to keep many of the commandments. In Galatians 6:1, Paul says, "Brethren if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." James also says, "Brethren, if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death and shall hide a multitude of sins" (James 5:19, 20). Brethren, do you realize that those who are overtaken in a fault will be lost if they are not restored or converted!!! The church does not, very often, obey the command to withdraw from every one that walketh disorderly. 2 Thess. 3:6; I Cor. 5:4-5-13. He says, "Know you not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump (church) as ye are unleavened."

Brethren, how can a congregation claim to be loyal when it has members in it who practice such things? How do we expect to get the world to believe in Christ if we so live as to mock Him? I am doing my best to get the brethren to wake up.

D. J. WHITTEN.

Another Evolution Theory

"Let us go back a few milleniums in our evolutionary progress from the slimy sea of our beginnings, and find out the why and the wherefore of a stomach. Once we were wee masses of jelly, idly swimming about in sun-warmed muddy waters. To get food we simply folded part of our jelly about tiny objects, took from them what we could use, and unfolded ourselves or turned ourselves inside out and slid away from what was of no use to us. Slowly, extremely slowly, we gradually developed a better way of taking in food—a mouth; a better way of disposing of that food and its wastes—a digestive tube and outlet, and an individualized stomach; and organs of locomotion to enable us to secure better food and not wait for just 'any old refuse' to glide up to our slimy sides. At first, then, we were all stomach—any part of our jelly-like bodies being able to extract nutriment out of the particles around which we folded. But by slow evolutionary processes, our stomach gradually made, through need for them, the sensory organs, the brain, the locomotive organs, the skeleton, and the rest of the body, to provide that stomach with sustenance and protect it from harm."

The above extract is from the pen of a man mighty in the realms of writers on subjects pertaining to health, and a publisher of many magazines, and so much do I think of him for his ability along these lines that I do not here mention his name, and as well, too, that it was not written as a proponent of the evolutionary theory, but

while writing of other subjects. But I wish to call attention to this just to show to what extent smart men will go—that is, men who are highly educated in many things, except the Bible. It is fine and right to get the best education we possibly can in everything we should have a use for, but it is not right to not also have a good knowledge of the Bible and things connected therewith. This is the trouble with the world today. It is why we have evolutionists and many other things that will not do us any good here on the earth or in the world to come. Teach the younger generations coming on the stage of life that they must get wisdom and understanding, but that the wisdom and understanding of the Bible excels all others. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" (I Cor. 3:18, 19).

J. E. REAGAN,
Kansas City, Mo.

Ifs

If the Lord rewards me as I have labored for Him today, just how much will I receive? Just as much as I have worked. Every man shall be rewarded as his works. Matt. 16:27.

* * *

If we love God, we will labor for Him, we work for that we love. If we love Him, we love everything He loves, and hate everything He hates. "These six things doth the Lord hate: yea, seven are an abomination to Him: A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." Prov. 6:16-19.

* * *

If we hold to that that causes discord among brethren, we are an abomination to the Lord. Brethren, the class system and women teachers are the very things that has caused so much discord among the brethren. Are you going to hold to it? If you do, you are an abomination to the Lord. There shall in no wise enter anything that worketh abomination into the City of God. Rev. 21:27.

* * *

If we endeavor to keep the unity of the Spirit, (not our spirit) in the bonds of peace, Eph. 4:3, we will obey the commands that came by the Spirit, as is found in Phi. 3:16, walk by the same rule and mind the same thing. "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." I Cor. 1:10.

If we do this, love, peace, and unity will reign in the church of our Blessed Lord, and we will make a great gain for Him in this world, if not; no peace here. If no peace here, there will surely be no peace hereafter.

* * *

If the brotherhood will keep pushing The Apostolic Way, and assist Brother and Sister Duckworth, in their great work, Etern-

ity alone will reveal the good that will be done. The paper is growing better fast, making new friends, finding its way into many new homes, and doing much good. Brethren, let's push the good work on.

If a hundred congregations will send Brother and Sister Duckworth seven or eight dollars, the congregation will not be hurt, and it will enable them to buy them a car that will greatly help them in their work. Most everyone has a car of some kind, and really need it. Brother and Sister Duckworth are confined to their office (to work for the cause of Christ) and have no conveyance of their own. For their health and a matter of necessity, they need a car. It would not cost each member of the Church of Christ in Texas twenty-five cents. Brethren, let's send it in. I am writing this without Brother Duckworth's knowledge or permission of doing so, hoping it will come to your eyes then to your heart.

If you want to do some good in the way of helping a needy cause, send for the 32-page tract, Holy Bible, What Is It Worth to Us? It will cause every reader to think as they have never thought. Boys and girls should read it and their parents, too, twenty-five cents per copy; \$2.50 per dozen. I need to sell them to pay my publisher. Another book that has done much good, From the Cow Camp to the Pulpit, \$1.50 per copy, address all orders to Sidney W. Smith, Abilene, Texas, Box 483. If you know of a place that a good camp meeting would be in order, let me know. My brother, E. J. Smith of Crowell, Texas, and I want to hold a meeting of that kind this summer. Write me and we will get busy. SIDNEY W. SMITH.

Brother J. C. Osterloh reports that he has moved from Sentinel, Oklahoma, that his new address is Hastings, Oklahoma. Brethren will please take notice of his change of address.

Littman-Timmons Debate

Beginning January 2nd there was a four-day debate held at Independence, our home meeting place. Lewis Littman, being a missionary Baptist, represented his people, first in a denial that the church of which I am a member generally called the Church of Christ, is Scriptural in origin, name, doctrine, and practice. His denial was composed largely in saying that the Scriptural texts as presented by the affirmative did not refer to the church, etc., making about the usual disposal as commonly made by others of like faith, when it came to the weekly observance of the Lord's supper, complaining that our weekly observance made it become too formal. His denial all through, was, with very little effort on his part, to show authority for doing things in any contrary way. Our valuable space will allow no recital of arguments in this report. Mr. Littman found his church first mentioned in the calling of Simon and Andrew, then the calling of James, and John. Here it was called out. Failed, of course, to prove his identity in either origin, name, doctrine, or practice. Mr. Littman, as his name suggests, is a Jew, yet, a very pleasant and winning man. I admire both the zeal and courage of the man. We got along very agreeably throughout the debate. Mr. Ira Smith,

pastor of the Baptist church in Martinsville, Ill. acted as moderator for both of us. I had asked both Brother C. T. Cook, and Brother W. J. Black if they would act as moderator, so to be sure of one of them, and it so happened that neither of them could be present, and I used the same moderator my opponent used, giving him the power of chairman. We found him, as well as my opponent, to be of sterling qualities.

If Mr. Littman felt as favorable towards our chairman, and all his rulings, as I did, all concerned were fully satisfied.

At the close, the chairman asked the voice of the house as to their feeling towards the spirit in which the discussion had been held, and I understand that every person expressed their high appreciation of the courteous manner in which the debate was held.

Mr. Littman expressed a desire, since the debate, to meet me in a discussion of the work of the Holy Spirit in conversion. I agreed to it, and hope we may hold it in their house in Oconee, Ill., where he holds the pastorate.

O. A. TIMMONS

Anna

In talking with those who believe in the Sunday school method of teaching, we are often confronted with an argument concerning "Anna." This case, at a glance, seems to favor the contention that women taught in public under the "Law of Moses," but when the case of "Anna" is studied closely, there is but very little to indicate that such is true. Brother Taylor committed an error in his debate with Brother Cowan at Ballinger in discussing "Anna" and "Hannah" as two persons. It is my understanding that the "Anna" of Luke 2:36 is the "Hannah" of the first book of Samuel. Brother Cowan might have made the same mistake, but it will be remembered that he was following Taylor. With this bit of matter and confusion about "Anna" or "Hannah" out of the way, let us go to Luke 2:36-38, and see what we can find. First, Anna departed not from the Temple (Luke 2:37). Second, but she came in at a certain instant (Luke 2:38). But says one, "How can she have come into the Temple, when she at no time departed from the Temple?" The only reasonable conclusion of the matter is: Anna had private apartments in the Temple, and as the scene described in Luke 2:27-34, was in progress, Anna, came out of her apartments and approached them. The New Testament in modern speech says, "And, coming up just at that moment," the "coming in" then of verse 38 was not a coming into the Temple, but a coming in or up on what was taking place. When, or at the time she came on the scene, did she make a public address? The record simply states that she gave thanks as Simeon had done in verse 34, and spake of the child to all of those that looked for redemption in Jerusalem. There is nothing to indicate that she spoke to the people about the child Jesus, only, in a private, general and conversational way. It must be remembered that this gathering consisted chiefly of those who had assembled for the purpose "to do for the child Jesus after the custom of the law" (Luke 2:27). By reading the law, then, as found in Lev. twelfth chapter, we can arrive at no other conclusion, but, that the gathering of Luke, (second chapter) the chapter that states Anna

came up, had not assembled on the inside of the tabernacle where the public teaching took place, but at the door on the outside. The appearance of Anna on the scene was purely incidental, as the record indicates. There, she found Simeon speaking to Mary and Joseph about the child and joined in the conversation.

Some people try to justify instruments of music in the worship of God, because of finding them in the Temple. It must be remembered however, that the Tabernacle made by Moses, was moved and placed in the Temple, and that God's service was to be accomplished in the Tabernacle. Not in the Temple, but in the Tabernacle which was in the Temple. To be in the Tabernacle was to be in the Temple, but to be in the Temple was not always to be in the Tabernacle. I have never been able to find instruments of music in the Tabernacle. We find them in the Temple, but not in the Tabernacle, where God's worship and service took place. It must be remembered then, that what Anna said about the child Jesus, was not in the Tabernacle; yet in the Temple, and falls far short of proving women's authority to teach in public.

J. A. BRADBURY,
Sweetwater, Texas.

Charity

This is one of the most noted and taught chapters, I believe, in the Book, 13th I Cor. Though I speak, etc., and have not charity, I am become very minute in sound, so to speak, and my sound does not carry, only as a tinkle. Though one has all knowledge and gift, and faith, without charity, is nothing.

The world defines charity as bestowing gifts to poor and needy, or donating to organizations which does but Paul says, "though I bestow all (not part) my goods to feed the poor and give my body to be burned, and have not charity, it profiteth me nothing." What is charity? Let the next verse describe it.

Charity suffereth long, Peter says, also I Pet. 4:8, "And above all things have fervent charity among yourselves." why? "for charity shall cover the multitude of sins." Have we this? Are we kind? Do we envy not, charity does not. Charity vaunteth not itself, are we considerate and not rash in our lives? "Charity is not puffed up." Are we? "Doth not behave itself unseemly, see Rom. 1:27. "Seeketh not her own, see I Cor. 10:24. I'm afraid none of us are active in this, are we, "is not easily provoked." If we have charity, we will be patient, "thinketh no evil," Brethren, how many of us go far beyond thinking and say so much evil. The sisters, too, are included. We all are to be filled with charity. We will think no evil of our brethren or those in Christ.

"Rejoiceth not in iniquity." What about back-biting? Is not that a way of rejoicing in another's wrongs? See Rom. 1:32. But on the other hand, we should rejoice in the truth. "Beareth all things, believeth all things, endureth all things." Brethren, have we put on charity? Let us each measure ourself by this pattern.

The last verse tells us charity is greatest, more than faith or our hope. He tells us in another place to add to our faith, etc., which also shows that faith alone will not save; is discord an evidence of charity? Is malice, hatred or evil-speaking? I fear not.

Brethren, I have been preaching the true Gospel for over 18 years, and I never saw things so unsettled as today. I do not believe in classes, nor women teachers in the assembly, but I do think the women could do their teaching at home more than they do. More study, and less talking, more modesty, and less lust of the eye and pride of life. I often wonder about those congregations in Arkansas for whom I preached when I lived there, if they are still faithful. When preaching, we are told to preach the "Word," the Gospel. Are the happenings of today gospel? I hear some preachers tell of his visits here and there, and of the strife and discord. Is that right, is that gospel? We should preach Christ and Him crucified, and follow Paul, even as he followed our Savior, and above all, put on charity. Pray for the Lord's cause to go on. The fight is on, brethren. Let's do our part and let The Apostolic Way help doing its part, and let's all stay with the Truth.

M. F. PRUETT,
Wheatfield, Ind.

Cracks at the Quacks

Brother Cled Wallace calls it "Cracks at the Cranks;" he might as properly put it "Cracks at the Quacks." A "quack" in medicine is bad enough, but in point of worthlessness he is incomparably inferior to a quack in religion.—Firm Foundation, December 20, 1927.

The doctor gives the prescription, some of the family says, "Don't take it that way. If you do you are narrow minded and hair splitters." Others of the family say, "Take it as prescribed." Therefore there is a division in the family. Who is the "quack?" The doctor is Christ and the Apostles; the prescription is the Bible, and the family is the church of Jesus Christ.

The Doctor says, you may all teach or prophesy one by one, the women keep silent, 1st Cor. 14th, but Brother S. A. Ribble, a member of the family and a relative of mine in the flesh, a debater and contender for the class system, says, the 14th chapter of 1st Cor. is to the church when it comes together to break bread. How so Brother? The 23rd verse, "If therefore the whole church be come together into one place,"—what for?—"To break bread," part of the family says, "What says the prescription?" "To be edified and be comforted," "That all may learn."

But we are church "busters" because we want to take the medicine like the Doctor prescribes, how sad.

May we all remember that we will have to take it like the Doctor prescribes or die, a spiritual death and be lost.

O. C. RIBBLE,
South Bend, Texas, Box 42.

Should a woman lay by in store upon the first day of the week? Some say that a woman is commanded to do so, and others say not to do that. Paul says, "Let every one of you lay by him in store as God has prospered him" 1 Cor. 16:2.

Some contend that when any one is baptized that he is born of the spirit, but if I taught that, I would not condemn the Holiness for they say they have the spirit; for Christ says, "that which is flesh is flesh,

and that which is spirit is spirit" John 3:5-7. If born of the Spirit and born of God is the self-same thing, what about 1 John 3:9? "Whosoever is born of God doth not commit sin for his seed remaineth in him and he cannot sin because he is born of God." Well, if anyone wishes to write to me, I would be pleased to hear from the same as I am not able to work and would like to have a reply on this. Address J. T. McGee, East Star Route, Comanche, Okla.

A Wonderful Story

We are in possession of a clipping from the Trinity County Paper, published at Groveton, Texas, in which a certain little Hindu makes some bald claims of his discoveries.

The findings would not be so much nor intrude upon the right and feelings of the majority of the public, were it not for the fact of his claims of divinity and setting himself up as a rival of the only one true Christ. But well did Jesus warn his earliest followers of others who would claim to have succeeded him.

This would-be rivalist announced that he was going to organize the religious world. I wonder how? It might be he had the Sunday school fever on while he was so warm. I have been repeatedly asked if I believed this report. Yes, I believe anything that is true. I believe the Devil so far as that is concerned. I believe there is a Devil and too, that there always will be a false Christ, false Apostles, Spirits, Gospels, churches, Doctrines, and practice, all in Christ's name, if you take their word for it.

I believe, too, that all those false things and ways will be until Jesus comes again. In fact, I believe false men, doctrines and worship have brought upon the Church of Christ Apostasy. My faith in the Hindu prophet amounts to as much as it would in a puddle duck, or hardly so.

Possibly some have an inclination to deposit faith in the little fellow who threatened misfortunes upon all who fail to believe in him and publish his claims, but as for me, I have no desire in that direction. Neither have I the remotest fear of his power and courage to flood the world with curses for refusing to crown him Lord of Lords.

I had as soon the Lord find me guilty of anything else as to charge me with faith in an offspring of India. Before I would put one fractional unit of faith in any twentieth century religionist, as my guide, I would fold my good old Book and let it rest, and my lips refrain from its contents. If I really wished to be an infidel, I would be one right and honorably. I would not corrupt pure infidelity by hiding behind a Hindu prophet, or any other man or man-made doctrine or movement and offer it to God as divine.

Upon my honest conviction I stand or fall, and no man can hold me up or cast me down. But any institution, doctrine or practice of man's origin is no higher than the man or men who set them up. Sunday school teachers, women of authority of men to "speak"—where art thou? Can't you see?

J. M. PORTER.

Developing the Talents of the Young

We must make an effort to bring out our young people. If they are brought into the church, and not employed any way, not induced to do any thing, nor in any way made useful, one half of them will be led off into the world again. A bishop who understands this matter, will engage not simply the attention of the young, but their ability, whatever it may be, and bring it out. We fell in company with a bishop of this kind a few evenings since, on the cars, who informed us, if our memory is not at fault, that out of about forty male members in his congregation, in Illinois, all but some three took some part in the public worship, by way of reading, prayer, or exhortation. We have recently heard of several churches of this sort. These can worship without a preacher, can "draw out an audience," and will, in a short time, send out preachers. Bishops who thus bring forward their young men, are bishops indeed. They do not imagine that their work is to sing, pray, preach, break the loaf, rule, and do every thing, and that the duty of the audience is simply to obey them. It is the work of a Christian bishop to develop and bring out the talent in the congregation, and apply it to the work of the Lord. Here is where our preachers are to come from. The church must furnish the preachers of Christ. No other institution will ever do it. We need not look to our colleges to make preachers. They will never do it. We need the colleges as much as any of our brethren have ever thought; but not to make preachers, but to educate our young men who want to preach or do anything else.—Choice Selections from Benjamin Franklin.

The Deadly Parallel

The devil first used wrested scripture in opposing the Lord. Having failed therein; the only other avenue was persecution. So likewise have our hired pastor, Sunday school, brethren proceeded. They also first used wrested scripture, having failed therein; they resort to abuse. The Ephesian Silversmith sentiment absorbs their being. They realize their "graft" is in danger. Paul and Peter both prophesied they would make "merchandise" of the church. The hired pastor is unknown to God's economy, and is the forerunner of innovations. They are leeches on the church. Take away their pay, and see how long they stay.

Paul was at Ephesus three years, read Acts 20:17-35; at Corinth a year and one-half; at Thessalonica a year and one-half, read 2 Thessalonians 3:6-9. No one with the spirit of Christ can engage in this imposition. The townclerk would charge them with being robbers of churches. Cled E. Wallace has another of his spiritualizing effusions in Firm Foundation of December 13th. Not one word of Scripture; just bluff, brag, blow and abuse. I wonder if he partakes of the emblems? He has done as I said he would; ducked, dodged, dived, and will never come up to the issue. I agreed to affirm the congregation he worships with at Temple, is unscriptural in work and worship. He sidesteps by wanting Brother Johnson and I to discuss another issue. Why did you not counter,

by offering to affirm the same of the other congregations? You knew it would be accepted. Cled is a greater warrior. He shoots from ambush. He knows Showalter will protect him. Christianity with such men is a farce. They suppose that gain is godliness. We have this fight won. Nothing but mud slinging left for them. Cled says, he will feed Brother Johnson and I in his kitchen after the family have finished. What must be the state of his mind, to engage in such reckless remarks? I suppose he will partake of the emblems; eat and drink to his own condemnation. This young man's heart is not right. I trust he may yet be saved.

G. W. PHILLIPS,
Ardmore, Oklahoma.

Los Angeles Meeting

Brother Musgraves of Elk City, Oklahoma, did the preaching, and to say he did it well, is putting it rather mild. The meeting was a grand success as far as the preaching is concerned. The brethren received much strength, and three young ladies were baptized. Two others, one a young man and woman, renewed their obligations to the Lord, and will live more Godly lives in the future. Brother Kelums did the baptizing.

This meeting was held in our own house at 3535 Siskiyou street, Los Angeles. The brethren of the Montebello congregation assisted much in this meeting. Every one was well pleased, with the preaching as it was done in harmony with the truth. I can not see any reason why we can not have some sound gospel preacher to locate in Southern California to do evangelistic work, as it is needed so badly here.

It seems to me if the brethren can only be made to realize their great responsibility we could give a good support to this work. There is a congregation at Delano, one at Elcentro, one at Montebello and one here in Los Angeles, besides brethren in many other parts of the country, and towns near, that I am satisfied would assist in this work. To the brethren in these congregations, let us go to work and get a man to evangelize in this field, much good can be done if we will only do our part. Let's work while it is day.

D. F. NICHOLS,
3207 Garnet St., Los Angeles, Calif.

Questions

Brother Jernigan, will you please answer the following questions through The Apostolic Way?

1. Is the kingdom of God a physical or Spiritual kingdom?
2. Can dead, inanimate things be in a live Spiritual kingdom?
3. Can any word have both a literal and symbolical meaning at the same time when used in the Bible?
4. Christ says His disciples should eat and drink at His table in His kingdom, Luke 22:29, 30, and Paul said, "I would not have you partake of the Lord's table and the table of Devils" 1 Cor. 10:21. Is the piece of furniture the bread when placed on the Lord's table? If you say no, what is the Lord's table?
5. Paul said, "I would not have you be partaker of the cup of the Lord and the

cup of Devils, 1 Cor. 10:21. Is the vessel we drink out of in the communion, the Lord's cup? If not, what is the Lord's cup?

6. "We have an altar, whereof they have no right to eat which serve the tabernacle" Heb. 13:10. What is that altar?

The above questions were sent to me by Brother J. W. Kelly. I shall try to answer them the best that I can, and in the order he sent them.

1. God's kingdom is a Spiritual kingdom.

2. No, only the sense of being used in the worship.

3. I know of no word in the Bible used literally and symbolically at the same time.

4. The bread, and cup containing the fruit of the vine, are all that is necessary to furnish the Lord's table.

5. Yes, the cup we drink from in the communion is the cup of the Lord.

6. My conclusion is, that the altar is the Christian worship. The word eat is used figuratively, and signifies to partake of or take part in. Those who are serving God by obeying Moses' law have no right to take part in Christian worship.

A. J. JERNIGAN.

The offer, 10 copies 10 months to one address for \$10.00 is still in effect.

King Jesus and His Kingdom On Earth

His subjects are those who believe in Him, repent of their sins, confess Him before men and are baptized for the forgiveness of sins: then they arise to walk in newness of life and continue faithful until death. They become kings and priests unto God and shall reign with Christ in His kingdom sitting on thrones judging themselves and the world with His Word of judgment (Rev. 20:4).

"And I saw thrones and they sat upon them, and judgment was given unto them and I saw the souls of them that were beheaded for the Word of God, and they lived and reigned with Christ, through His reign, till He delivers up the kingdom unto the Father."

In the sixth chapter of Revelation and tenth verse, "The same spirits are referred to as crying with a loud voice to ask 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?'" The answer in verse 11, that "They should rest yet for a little season until their fellow-servants also and their brethren that should be killed as they were should be fulfilled."

This shows that all the martyrs are reigning with Christ, in His kingdom, under the gospel dispensation, which is to be preached, in all nations; then shall the end come.

Now, in the fifth verse of chapter 20 "The rest of the dead lived not again (the wicked) till the Gospel dispensation closes." Then in the sixth verse (I give the rendering from the Greek) "Happy and holy is he, who partakes of and continues in the regeneration; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with Him through the gospel age." Satan shall be loosed a little season. For there must come a falling away first and the Man of Sin be revealed.

In II Thess. 2:8 we read: "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and with the brightness of His coming." With Paul's words I address you—"Finally Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you, and that we may be delivered from unreasonable and wicked men, for all men have not faith, but the Lord is faithful who will establish you and keep you from evil and we have confidence in the Lord touching you, that ye both do and will do the things which Christ commands you, and the Lord direct your hearts into the love of God and into the patient waiting for Christ." 2 Thes. 3:1-6.

"O for a Faith that will not shrink,
Though pressed by every foe;
That will not tremble on the brink
Of any earthly woe."

SAMUEL W. YORK.

This is the time to get new subscribers.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6 1/4 x 9 inches.

No. 2012. French Morocco.....\$4.35

No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5 1/2 x 7 3/4 inches. Has concordance.

No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5 1/2 x 7 3/4 x 3/4 inches.

Morocco Grain Cloth..... 1.35

No. 2915. Same as No. 2902 with best binding 3.45

No. 4102. Pocket size, 3 3/4 x 4 1/2 inches.

Black, silk finished cloth..... .70

No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.

760 pages, large 8vo.

Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.

Per Copy, \$.05; Per Dozen Copies..... .50

Cowan-Sommer Debate 1.00

Smith's Bible Dictionary..... 2.00

Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:

Price per Copy.....\$1.50

Life of Alexander Campbell:

Price per Copy..... 1.25

Alexander Campbell's Theology:

Price per Copy..... 1.50

Alexander Campbell As a Preacher:

Price per Copy..... .50

A Debate On the Roman Catholic Religion:

Price per Copy..... 1.75

The Campbell-Rice Debate:

Price per Copy..... 3.00

Christian Baptism:

Price per Copy..... 1.50

The Christian System:

Price per Copy..... 1.75

The Christian Baptist:

A paper edited by Alexander Campbell.

Price per Copy..... 3.00

Popular Lectures and Addresses:

By Alexander Campbell.

Price per Copy..... 3.00

The Living Oracles:

Price per Copy..... 2.00

TELEGRAM from Littlefield, Texas:—Littlefield gets College, be home tomorrow.—R. O. Conner.

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

Semi-Monthly \$1.50 Six Months
\$3.00 the Year

Dallas, Texas, March 1, 1928

Vol. XIV No. 14

Taubman Says

George P. Taubman, pastor of the First Christian Church, Long Beach, Cal., is the teacher of the greatest men's Bible class in America. Send him your men's class problems!

There are about twelve million adult men in the United States who do not belong to any church of any kind—Protestant, Roman Catholic, Hebrew, etc., according to church statistics.

One is apt to think pessimistically about religious conditions when facing such facts as the above. This statement should stir the men of the churches.

That is not the only shocking fact. Take this from Dr. Athearn: Seventy-five per cent of the Sunday School pupils who are in the church at 12 years of age are gone by the time they are 18 years old, and we capture fewer than three out of every five in the Bible school. The casual observer notes a still larger number leaving the church between 18 and 25. How many young men are left at 26 years of age?

There is a crisis, apparently, but there is both a challenge and an opportunity in the crisis. The challenge and opportunity should be considered carefully and prayerfully by our men, for the writer is convinced that these millions of lost men and these millions of teen-age boys will be evangelized only when consecrated, militant Christian men tackle the job.

These twelve million men are lost. Let us face the facts.

They are not being won by the present organizations in the church, and, unless the church changes greatly, the men will not be interested.

This calls for the organization of men along masculine lines for the special purpose of evangelizing these millions of men. I have a notion that the leak among teen-age Christians and church members will be stopped the same way.

Here's your objective, men, one worthy of the best that is in you and of your best organization ability: twelve million men to be won to Christ before the summer of 1930.

So, men of the churches, awake out of your smugness and complacency. It is high time that we got our men at this task. Our men can do it if they will.

It will demand organization of Bible classes, with Gospel teams and personal workers campaigns. We can not win them unless we meet them as the apostles met the men of their day. Come on, men, let's go! Twelve million lost men in America. We must win them for the Man of Galilee.

Here is the imperative necessity of or-

ganizing men's Bible classes and organizing co-operative groups of classes in community, city, county and state. It is the task of the men of the local church.

Comment

The foregoing we clipped from The Outlook. Here a man of ability makes an argument showing conclusively that the Sunday School, the class system, is a failure, then expects to remedy the condition by piling on more failure, more classes, instead of turning to the Lord's plan, using the means and methods which he placed in our hands by command and example.

Instead of organizing Bible classes, let us put our men in the field like the Lord put them: two and two. No, not a Mormon idea. Even the Mormons have some truth, and learn some things from the teachings of the Lord and the apostles, and they learned that the sending of men two at a time is much better than sending them one at a time. The apostles practiced the method. The results were that the truth, the zeal, gave impetus to a movement forward beyond anything the world ever saw before or since. Let our preachers arrange to go in pairs, not less than two to one place, to one appointment, in one meeting. Then they can carry out the apostles' methods of teaching. Let your prophets speak two or three. Some one says, "But, Brother Duckworth, the churches will not support us." Yes, if that is the Lord's plan they will. The Lord's plan will win and the Lord's hand is not short. He is as able now to bless those who follow His plan as He ever was.

Now to the individual members of the Church of Christ, I come with an appeal to you. How many of these twelve million men in the United States that are not anything, to say nothing of the number who are subjects of Gospel address and need to be turned from error to truth, I say, how many of them will we who are clamoring for apostolic Christianity reach and convert? Two years of Christian activity, well planned, and the plans carried out will see our number doubled. Are we ready for the fray? Have we the courage? Have we the love for God and for humanity? Are we really concerned about eternity and the preparation for it? If we are, if we will read and pray, and talk plain, simple truths of the Gospel of Christ, men and women will be won to the Lord. Gentle reader, are you a fruit-bearer? If not, Peter says, "You have forgotten that you were purged from your old sins." No one bears any fruit of the kingdom of Christ that does not plant some truth into the heart of some other individual. Let us win souls for Christ by using the Lord's plan.

R. F. D.

Turn on the Light

Some months ago we published a statement concerning the amount of money that was to be raised by the city of Atlanta, Ga., to tell the world about its advantages. The glowing report made of the results obtained are wonderful, but we will not take space here to tell about them. The Dallas Chamber of Commerce, as well as many other cities, are undertaking the same thing. Read the following: "The Chamber of Commerce announced Friday that a minimum of \$150,000 yearly would be spent for three years with the purpose of telling the story of Dallas, telling of its advantages with fact and figures, to thousands of people scattered between New York and California, between Florida and Maine."—Dallas News.

One hundred and fifty thousand dollars a year for three years for what purpose? To tell the world, to tell the folks between New York and California, between Florida and Maine about Dallas, its commercial, material advantages. The people who furnish this money will not have a direct return, but an indirect return, but they consider that this indirect return is well worth their effort. Of course, thousands who take no part in raising these funds will reap a portion of the benefit. That is the imperfection of human plans.

Our Lord said, "The children of this world are in their generation wiser than the children of light." And here we have another example. These men of the world, willing to receive an indirect benefit, realize the advantages to be gained by telling people what they have. Suppose The Apostolic Way should ask for \$15,000 a year donation for three years to be spent in telling people in the United States of the Church of Christ, of the opportunities to be gained, the wealth to be distributed, the inexhaustible supply of benefits to be derived by becoming a possessor of a portion of the territory within the borders of the kingdom of Christ.

We could spend that much money without wasting one penny. Fifteen thousand dollars a year spent in distributing copies of The Apostolic Way would turn thousands to the truth, call hundreds away from the contaminating influences of vain religion that is blighting the souls of members of the Church of Christ.

No, we are not asking for that donation just now. But if a few brethren would write me, proposing to make liberal donations, give me a basis upon which to figure that I might lay plans, I surely would rejoice. I believe the Lord would bless

them and that the kingdom of Jesus Christ would be benefited. If you have a suggestion, write me about it.

R. F. D.

Preacher's Meeting (No. 2)

When it was announced that the great church builder, U. R. Forrest, of Brownwood, would arrive, I was sure expecting to hear something, and sure enough I did. He said, "The Church of Christ should be the most popular church in the city."

Of course to make it popular, requires that it be conformed to the approval of the populace. "Popular" means to make pleasing to the people. If Paul sought to please the people he would not be the servant of Christ. I cannot think of any time in the history of the early church that it was popular. This idea of popularity is what builds up the church according to U. R. Forrest. I admire his frankness in stating this, for many so-called church builders deny it. It is popularity seeking that is causing division in the body of Christ to-day. Hear Forrest again: "You cannot run a 1910 model church in 1928, any more than you can run a 1910 model Ford in 1928." Now you have the key to successful church building. The idea is to keep up with the new models.

This is what I call "shelling down the corn," admitting the fact that they are not contending for the old model, yea, the Jerusalem model, but even a 1910 model is out of date. We have been telling them that their practice of hiring pastors to manage the local congregation (and I have proof that is the work expected of the located minister), the Sunday school with its women teachers are not found in the old model church at Jerusalem, nor in any other local congregation that was established after that model in Apostolic times. Now we have the proof that the class method with all its workings belong to the new model church of 1928.

Another remarkable statement from Forrest is, "Young men are to take the lead in putting the church on the map." The proof (?) cited for this was Joel's prophesy referred to by Peter on the day of Pentecost. "Your young men shall see visions and your old men shall dream dreams." It was argued that the young men were the men of vision, could look ahead and see the needs of the church, while the old men could do nothing but dream dreams. In the old model church A. D. 33 to 96, the old men were to take the oversight of the church, feed the flock and rule well in the congregations; but in the new 1928 model the young men are to take the oversight.

The old men who have driven through many years of dangers and steered clear of wrecking the church by running into the many humanisms, must now ride in the rear, while the young men manage the steering wheel. These young men have seen many opportunities to establish drive ways that will take the church around by way of worldly pleasures, and run races with denominations in demonstrating their new model churches. They are going so fast towards the world that they have seen the need of four-wheel brakes to keep from running into, or over some of the rest of the world.

These young men of "vision" may be obtained from a hatchery that is turning

them out as professional managers of the new model churches. The old veteran preachers of the Gospel must set back and dream while these visionaries run the church into eternal perdition!! If you will read 1 Kings 12, you will see how some young men's advice turned out.

Rehoboam turned the advice of the old men down, and took the advice of the young men, and increased the burdens upon Jereboam and the men who stood with him, and instead of chastising them with whips, they chastised them with scorpions. Remember that I am only relating what I saw and heard at the Beaumont meeting. U. R. Forrest should be good authority among the Sunday school people, for he is manager and office editor of the Way of Truth, published at Brownwood, and is now the president of Thorp Spring Christian College.

In a sermon delivered Tuesday night of the meeting, U. R. Forrest emphasized the fact that "there never had been a division about the things in God's word." And, "Where the Bible speaks we speak, and where the Bible is silent we are absolutely silent." But he was preaching for the benefit of the Sects then. It would not do to apply these statements to the new things that belong to the 1928 model church.

Instead of being "absolutely silent" where the Bible is silent, where the Bible is silent on Sunday schools, leap year parties, winner roasts, ladies Bible class, young folks organizations of the Church of Christ, etc., "we absolutely speak." Yes, we will have them over the protest of the old dreamers of the church, the old godly men and women will have to get out if they don't want these things. When told that the Bible says no more about these things than it does about the Methodist church, they say, "you are old fogy dreamers; you do lots of things where the Bible don't speak, such as passing the emblems, putting money on the table, using common drinking cups, etc." Every time they use the slogan, "We speak where the Bible speaks and are silent where it is silent," they will have to apologize for repeating it. It does seem to me that where the Bible does speak we should agree, and we know that it says exactly how to do when the whole church comes together in one place to teach or edify. The inspired writer even goes so far as to forbid certain practices, such as more than one speaking at a time, and for women speaking in the assembly. Surely we are not allowed to run over a plain prohibition (See 1 Cor. 14:23-35).

The Bible did not say, not pass a hat, or not put your money on the table. It did not say, not to pass the emblems, or not use a song book; but the Bible did say, not two speak at once, and for the women not to speak in the congregation.

How can you make all these things equal, when the Bible positively forbids a plurality of teachers in one meeting teaching at the same time, and forbids women teaching in this meeting. I am frank to admit that the manner of distributing the common loaf and cup is left to us as well as the manner of getting the collection together. And I would be just as frank about the manner of teaching if the Bible had not prohibited certain manners as described above. But when the Bible says not do a thing, I believe in letting it alone. In my next, I will show that the "located preacher" is expected to manage the local

church, using some uninspired proof offered at the preacher's meeting.

J. N. COWAN.

The Lord's Supper

Many monuments have been erected to perpetuate the memory of some hero, or some notable event, but the most sublime and sacred monument that was ever erected, is the Lord's Supper. Unique in origin and purpose, instituted before the wonderful event it was to commemorate, it has stood for almost nineteen hundred years; venerated and loved by all true Christians. On every first day of the week, wherever a Church of Christ is assembled for worship, this sacred monument is present. The table with one bread for the communion for the body of Christ; one cup for the communion of the blood of Christ. What a beautiful figure! Jesus had one body that died on the cross. One blood that was shed on the cross. Paul said, "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus the same might in which he was betrayed took bread: and when he had given thanks he broke it, and said, Take eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup" (he took the cup and gave thanks for it, just as he had given thanks for the bread) saying, This cup is the New Testament in my blood: this do ye, as oft as ye drink it in remembrance of me" 1 Corinthians 11:23-26. The Lord told Paul, that the cup was the New Testament in His blood. Then with what reverence and solemnity should we approach the Lord's table to eat of that one bread and to drink of that one cup in remembrance of our blessed Lord.

There may be a thousand different Churches of Christ, meeting at a thousand different places at the same time, yet each church can eat of the one loaf and drink of the one cup in memory of the one blessed Jesus who tasted death for every man. The passover was a wonderful type of the church. While there were millions of the Israelites who all kept the passover at the same time, each family kept it separately. Each household ate its own lamb with its own unleavened bread and bitter herbs. The blood was sprinkled on the door posts of every house, shed from the lamb that was eaten in that house.

A. J. JERNIGAN,
521 Live Oak, Altus, Okla. ✕

"Attention"

Brethren who have need for a loyal gospel preacher, one who stands for primitive Christianity in teaching, in life, and in worship, should call Brother Paul S. Knight of Booneville, Arkansas. He is able to teach and defend the gospel anywhere. The elders of the Church of Christ meeting at Dodson Avenue and South Seventeenth Streets of Fort Smith, Arkansas, heartily endorse him, and commend him to the work.

Signed,

W. C. WILLIAMS
JOHN STOVER
GEO. HENDERSON
W. R. DUNCAN

Gunter College—West Texas College

The effort to maintain the Gunter College under the conditions which surrounded it had become more and more burdensome each year. The faculty and the board were unable to find a way to bring relief to the hampering conditions which prevailed. It seemed that the business people of Gunter and surrounding territory did not see the need or the way in which they could come to the school's relief sufficiently to enable it to overcome the depressing circumstances by which it was surrounded.

The idea of locating the school in West Texas had been agitated by some individuals for two or three years, Brother J. Frank Copeland being the chief agitator, and seemingly making but little progress with the brotherhood at large, with the board or with the faculty. The high regard in which all hold him caused every one to listen respectfully to what he said, then seemingly dismissed the suggestion and proceeded as before. Some even criticized him for his agitation.

The board held a meeting at Denton, and there Brother Darnell introduced a resolution, being a disgruntled member, he was allowed to have his way. His resolution became a matter of record and it was the match which was needed seemingly to set fire to the kindling wood Brother Frank Copeland had been preparing for two years. The friends of the school sprang to their feet, demanding a school in West Texas. The board of directors realized that Brother Darnell's manifest desire to injure the school could best be overcome by yielding to the demand of the school's supporters to move the school to West Texas. So they fell in line with the proposition which others had initiated. The faculty, including the president, was more reluctant, and still held back. But the enthusiasm for the moving of the school to West Texas grew and finally became of such force and magnitude that the faculty were compelled to yield and now even the president, Brother Freeman, is so enthusiastically working in behalf of the school that he did not have time to give us the write-up concerning prospects and purposes of the school which he had hoped would have appeared on this page of this issue.—Publisher.

The locating committee has been on the Plains for nearly two weeks. We have been advised that they have visited Lockney, Floydada, Crosbyton, Littlefield, Levelland, Amhurst, Snyder and Tulia and possibly some other places. A number of West Texas places asked to be considered for the location of the school, but the committee did not consider them within the Plains region outlined for the locating of the school. It seemed that the majority of the brethren wanted it on the Plains.

As we go to press, Littlefield has the best prospect of securing the school. Possibly it will be located at Littlefield and decided upon by the time this issue of the Way reaches our readers. We will, at least, have more definite information by next issue.

Brethren desiring to know more about the school or any work in connection there with should write R. W. Jones, secretary-treasurer, Gunter, Texas. All corre-

Cowan-Black Discussion

There will be a discussion of the "Sunday School" question between Bynum Black and the writer at Oklahoma City, Oklahoma, (unless Black can find some loop-hole to crawl out) to begin March 6, 1928, and to continue about six nights.

Those expecting to attend should get in touch with Cliff Johnson, Rt. 2 Box 58, Oklahoma City, Oklahoma. This discussion follows the one at Fort Smith, Arkansas, with Arceneaux.

J. N. COWAN

spondence with or concerning the West Texas college is supposed to be handled by him from Gunter for the time being.

I have no official connection with the school. Have only acted in an advisory way, agreeing to handle the sale of the lots until the committee should determine upon a location for the school. I will then turn over to Brother Jones and the board of directors all lists and records, funds, etc., pertaining to the school. So please do not write me about the school, but write Brother R. W. Jones, Gunter, Texas.
R. F. D.

"Christians—A Peculiar People"

Tit. 2:14. "Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works." Luke 1:17. "And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

Rom. 12:2. "And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God."

Rom. 14:8. "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

I Cor. 1:25. "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."

I Cor. 1:27. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

I Cor. 7:31. "And they that use this world, as not abusing it, for the fashion of this world passeth away."

I Cor. 10:21. "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of the devils."

II Cor. 5:6, 7. "Therefore, we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight.)"

II Cor. 6:14-18. "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light when darkness? And what concord

hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for we are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, said the Lord Almighty."

II Cor. 7:1. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Rom. 12:9. "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."

Rom. 12:11, 12. "Not slothful in business; fervent in spirit; serving the Lord. Rejoicing in hope, patient in tribulation, continuing instant in prayer."

Rom. 12:13, 14. "Distributing to the necessity of the saints; given to hospitality. Bless them which persecute you, bless, and curse not."

Rom. 12:21. "Be not overcome of evil, but overcome evil with good."

Gal. 5:16. "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh."

Gal. 5:19-23. "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."

Eph. 4:3. "Endeavoring to keep the unity of the Spirit in the bond of peace."

Eph. 6:10. "Finally, my brethren, be strong in the Lord, and in the power of His might."

I Pet. 3:9, 10. "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light. Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy."

Rev. 21:1-4. "And I saw a new heaven and a new earth: for the first earth were passed away: and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, and I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, nor pain for the former things are passed away."

C. H. JAMES,
Roswell, New Mex.

The First Resurrection of the Dead

(Rev. 20:1-6)

In a former article I showed that Christ is reigning and that His reign must continue until the LAST ENEMY DEATH is destroyed. I proved that this event would occur at Christ's second advent at the general resurrection and judgment. All christendom accepts the fundamental fact that Christ has arisen from the dead. But many refuse to believe that the First Resurrection has occurred, that the prophesied restoration of Israel has been fulfilled or that the tabernacle and throne of David has been re-established and that Christ is now reigning from that throne. All of these things are inseparably connected, by both prophecy and revelation, as the major events that were to follow immediately after the fundamental fact of Christ's death and resurrection. Then to be consistent, with both prophecy and revealed facts, the person that has accepted the fundamental truth that Christ has arisen from the dead, must also accept the above correlative facts. When the Jews saw the wonderful works that Christ did on earth, they accepted Him as the prophesied Messiah which was to come to deliver them. But when He failed to re-establish the throne of David and to bring about the restoration of FLESHLY ISRAEL, as they supposed the prophecies to imply, they concluded that they were mistaken in His identity and that He was an impostor. Now all of the above prophesied events must either have a temporal or a spiritual application. You cannot place a temporal construction on some of the above prophesied events, and a spiritual construction on others. For instance, if the kingdom was to be a spiritual kingdom, its subjects must of necessity be spiritual. If the kingdom was to be a temporal kingdom the restoration must be composed of fleshly subjects. Now the Jews had placed a temporal construction on all the prophecies concerning the mission of Christ's first advent. They believed that Christ would gather together all of fleshly Israel, that He would re-establish the temporal throne of David and that He would occupy that throne and give them a perpetual reign of peace and protection from their enemies. When Christ did not perform this work, they rejected Him and had Him put to death as a deceiver. And until this day the Jews are still living in expectancy of Christ, the Messiah, to come and accomplish the above work. This example of the Jews ought to serve as a most impressive lesson to people of to-day, as regarding the terrible consequences of a misapplication of the Scriptures. For this reason, the Jews were blinded, and had crucified the Lord of heaven and were responsible for their own destruction as a nation. But are people of to-day profited by the Jews fatal mistake? Very, very, few have received the lesson that came to the Jewish nation because of their misapplication of the prophecies, concerning Christ and His work. Many people to-day are making the same mistakes, or even worse, than the Jews made. For, notwithstanding the fact that they have accepted the fundamental truth that Christ has come suffered and arose from the dead, and become a Spiritual king, they are looking for and teaching others that fleshly Israel is to yet be restored, the throne of David reestablished and

Christ to come and sit on that throne and reign for a thousand years. Such people never seem to be able to detect the inconsistency of such position or to realize the fact that when Christ was put to death, in the flesh, that that event alone destroyed the last spark and vestige of hope of a temporal work by Christ. One of the very last questions propounded to Christ, by His apostles, just prior to His ascension to heaven, was: "Will thou at this time restore again the kingdom of Israel." The apostles, as did all of the Jews, had looked forward with great desire for the accomplishment of this great event. They realized that His last opportunity to perform this work was at hand, therefore, they asked the above question. But Christ's answer was: "It is not for you to know the times and the seasons which the Father has put in His own power. But you shall receive power after that the Holy Ghost is come upon you and you shall be witnesses of me in Jerusalem, Judea, Samaria and the uttermost part of the earth." Now it is a very potential fact that after the Holy Spirit had come on the apostles, they never did teach one word about a TEMPORAL RESTORATION OF ISRAEL. But an equally potential fact is, that they did teach a Spiritual restoration of the same. Yea, we hear the apostle Paul exclaim: "There is neither Jew nor Greek, bond nor free, for you are ALL ONE IN CHRIST JESUS." He tells us that the middle wall of partition between the Jews and Gentiles is taken away. Such statements as these and many others, that we could name, are not very soothing to the doctrine of a fleshly restoration of Israel. But the apostles, as many people to-day, did not realize or have the remotest thought, when they asked Christ the above question, that His mission to heaven was primarily for the purpose of bringing about the restoration of Israel and the re-establishment of the throne of David as per prophecies. But before there could be a Spiritual restoration of Israel, there must first be a resurrection of their dead, and this brings me to the subject of my text.

The first proof that I desire to offer, on this subject, is found in Matt. 27:51-53. Here we have an account of an event which occurred just after Christ's resurrection, that is absolutely THE FIRST of its kind on record. It is said here that "the graves were opened and many bodies of the Saints, which slept arose." This most certainly was a resurrection of the dead. They were all Jewish saints. Therefore, they were the First Resurrection of the dead. This event was the fulfillment of such prophecies as Isaiah 26:19, Dan. 12:1-2, and Ezek. 37. These were very evidently among the souls that John saw under the altar at the OPENING OF THE FIFTH SEAL, Rev. 6:9. And they were told that they must rest yet for a little season until their fellow servants and brethren that must be killed as they were should be fulfilled. This statement teaches that the condition of these souls would be changed at the fulfillment of the last prophesied martyrs of their kind. Jesus Christ was the prophesied redeemer, of the Jewish dispensation. He was the last martyr of the Jewish dispensation "to be killed as they were." Then at the opening of the sixth seal we have the descriptive events that occurred at Christ's death. Therefore, at the opening of the sixth seal we have the crucifixion of Christ and the events of Matt. 27:51-53. So John and Matthew are

in perfect agreement on these facts. Then we find that Christ's preparatory work or personal ministry on earth, including His death and resurrection, opens six seals of the book of seven seals. Be it known that this BOOK OF SEVEN SEALS contained the revelation of GOD'S ETERNAL PURPOSE from the foundation of the world, New Covenant, or New Testament Scriptures. Paul refers to this document in Eph. 3, as the "Mystery which in other ages was not made known (sealed) to the sons of men as it is now revealed (opened) unto the apostles and prophets BY THE SPIRIT." But before this wonderful and priceless information could be revealed to the Holy Apostles, by the spirit, Christ must suffer, die and arise from the dead to open its two last seals. We are now between the sixth and seventh seal events. We imagine that we can see Christ visiting His apostles for His last time, and hear Him as He instructs them concerning the great commission, Luke 24:44-53, which is to be REVEALED (opened) unto them just after the opening of the seventh seal at the sounding of the first trumpet. He has resurrected judged and sealed 144,000 of the twelve tribes of Israel (see Rev. 7:1-8). He now instructs His apostles to go to Jerusalem and wait for the PROMISE OF THE SPIRIT, and extends to them His last blessing, before His ascension to heaven with His 144,000, resurrected and redeemed saints. In Rev. 14:1-5, John sees Him just before this ascension, on Mt. Zion with this 144,000, which are redeemed from among men, being the FIRST FRUITS (first resurrected) unto God and the Lamb. And he says that they FOLLOWED THE LAMB whither soever He goeth." Now He is parting from His apostles and disappears in this cloud (of saints) in His ascension to heaven, to sit down on the throne of David at the right hand of God. Just now, is the perfect fulfillment of 1-Chron. 17:7-14, and Ezek. 37. We now have in heaven: (1) The First Resurrection of the dead. (2) One hundred forty-four thousand of the twelve tribes of Israel. (3) The prophesied restoration of Israel that was to be consummated by Christ. (4) The re-establishment of the tabernacle and throne of David. (5) Christ is sitting on that throne at God's right hand. (6) The New Jerusalem, the "mother of us all," Gal. 4:26. WE now turn to Acts 1:12-15 and Rev. 8:1-4. In obedience to Christ's command the apostles are all assembled at Jerusalem awaiting the promise of the Father, which is soon to come, just after the opening of the seventh and last seal at the SOUNDING OF THE FIRST TRUMPET. At this moment there is a great calm on earth and in heaven. The above texts show that the apostles are all of one accord and are engaged in solemn and earnest supplication. Christ had taught them to pray "Thy Kingdom Come." Our Rev. text shows that the saints of heaven are engaged in the same service. THE LAST SEAL IS OPENED and soon is to go forth one of the greatest proclamations that has ever SOUNDED FROM HEAVENS THRONE. This brings us to Acts 2:1-4 and Rev. 8:5-6. The day of Pentecost is fully come. (1) "AND THE ANGEL TOOK THE CENSER AND FILLED IT WITH FIRE OF THE ALTAR AND CAST IT INTO THE EARTH. AND THERE WERE VOICES (TONGUES), THUNDERINGS AND LIGHTENINGS, AND AN EARTHQUAKE. AND THE SEVEN ANGELS

PREPARED THEMSELVES TO SOUND" (John's vision).

"AND SUDDENLY THERE CAME A SOUND FROM HEAVEN AS OF A MIGHTY RUSHING WIND. AND IT FILLED ALL THE HOUSE WHERE THEY WERE SITTING. AND THERE APPEARED UNTO THEM CLOVEN TONGUES LIKE AS OF FIRE, AND IT SAT UPON EACH OF THEM. AND THEY WERE ALL FILLED WITH THE HOLY GHOST AND BEGAN TO SPEAK WITH OTHER (VOICES) TONGUES AS THE SPIRIT GAVE THEM UTERANCES (.....) AND THEY WERE ALL AMAZED AND WERE IN DOUBT, SAYING ONE TO ANOTHER WHAT MEANETH ALL THIS? AND OTHERS MOCKING SAID THESE MEN ARE FULL OF NEW WINE," (Mark's account).

This brings us down to Acts 2:14, and Rev. 8:7. The great calm at Jerusalem is broken and the people are on their tip toes of excitement because of the wonderful things that are happening. The book of seven seals, containing GODS' PURPOSE has been opened, and is now ready to be SOUNDED to dying humanity for its first time. The prophecies of Isaiah, 2:1-4, and 9:6-7, Dan. 2:44, and Mark, 9:1, is in the act of fulfillment. THE KINGDOM HAS COME AND READY FOR SUBJECTS. "And the first angel SOUNDED and there followed hail and fire (the word of God) mingled with blood (of New Covenant) and they were cast upon the earth, and the third part of trees were burned up, and all grass was burned up," (John's vision of first trumpet). Yes, the law of Moses, with all of its animal sacrifices, was utterly destroyed by the terrible HAIL STORM OF GOD'S WORD, contained in the New Covenant that descended down from heaven and devastated Jerusalem on the day of Pentecost, A. D. 33, at the sounding of the first trumpet, through the apostle Peter, who had been entrusted with the SACRED KEYS to unlock the kingdom of heaven to the people of all nations. Read his address in this second chapter of Acts.

Immediately after the redemption of the 144,000, (The First Resurrection) John was shown the angel with the EVER-LASTING GOSPEL that was to be carried to all nations, as per Pentecost, Rev. 14:1-6. In Rev. 20:4, John is shown, the above redeemed, sitting on thrones in heaven, "And they LIVED AND REIGNED with Christ a thousand years," (throughout His reign). "But the REST OF THE DEAD (martyrs of JESUS—Christian dispensation) LIVED NOT AGAIN (WERE NOT RESURRECTED) UNTIL THE THOUSAND YEARS (Christian dispensation) WERE ENDED." Now when will the Christian dispensation end? When the LAST ENEMY DEATH IS DESTROYED, AT THE SOUNDING OF THE LAST, SEVENTH TRUMPET. Then we find that the seven trumpets can very truthfully be termed, "THE SEVEN MILE POSTS OF THE CHRISTIAN DISPENSATION." It having begun with the FIRST and ends with the LAST. Paul says: "For the TRUMPET SHALL SOUND and the dead shall be raised." I am confident that I can prove that six of the trumpets have SOUNDED, and John says that the seventh would SOUND shortly thereafter. Brethren, ARE WE READY FOR THE JUDGMENT DAY?

Summary of Proven Facts

(1) The book of seven seals was the New Testament. (2) It could only be re-

Home Training and the Sunday School

Denominations everywhere are alarmed at the indifference to religion and the falling away of their numbers. Surely they have tried every means under heaven to cause people to be religious and specialized on Sunday School, the kindergarten of the church (?). Those who are willing to give the facts as they are tell us that the Sunday School is a failure.

Most all secular papers are urging "home training," but this is not just the word. "Parent training" would be better. And wherever the father or mother go to worship God, our children should be there.

I will here give a good thought from the Literary Digest, Dec. 10, 1927: "Parents are neglecting to teach their children even the merest elements of Christianity."

J. A. DENNIS.

vealed through the shedding of Christ's blood. (3) Immediately after the resurrection of Christ, at the opening of the sixth seal, the First Resurrection occurred. (4) This First Resurrection followed Christ to heaven. (5) It was composed of 144,000 of the twelve tribes of Israel. (6) This was a fulfillment of the prophesied restoration of Israel by Christ the Messiah. (7) Out of this was built the tabernacle and throne of David as per prophecy. (8) It is the New Jerusalem, which is above, the mother of us all. (9) Christ is occupying the throne of David at the right hand of God. (10) From this throne He established His kingdom on earth and begun His thousand years reign, at the sounding of the first trumpet. (11) The First Resurrection, New Jerusalem, are to reign with Him throughout HIS reign. (12) His reign will continue until the last enemy, death is destroyed, at the sounding of the last, and seventh trumpet, at the general resurrection and judgment. (13) At that time the "Rest of the dead," Christian dispensation, will be resurrected. (14) Then Christ will turn the kingdom back to God, the Father and become subject to Him.

R. M. MICKLE.

Route No. 2, Waco, Texas.

An Open Letter

To Sister, of, and to all other Sisters of like occupation: No doubt you will be surprised at getting this letter from me. But no use to be surprised, astonished, and amazed at your course of conduct in teaching a class of youngsters every Sunday morning before the Church and the world. Thus doing the very thing that God tells you not to do. The first Lady of the land did the very thing that God told her not to do. Don't you reckon she was "an-up-to-date-Lady," a "leader in society," or wanted to do something to "make her mark in the world?" Anyhow, she led herself, her husband, and all her posterity into sin, and the result has been awful, terrible, fearful and eternal. I cannot think that Mother Eve really intended to commit a great sin,

by eating the fruit of a certain tree, and giving some of it to her husband. But she acted as though she thought her wisdom and judgment in the matter was greater and better than the wisdom and judgment of God. So she decided to do the very thing that God told her NOT to do, and then abide the consequence.

Even so, Sister, I cannot think that you really intend to commit a great sin by teaching a class of youngsters every Sunday morning before the Church. But you act as though you think that your wisdom and judgment is greater and better than the wisdom and judgment of God, for God says for you NOT to do that. In 1 Cor. 14:34, God says, "Let your women keep silence in the Churches, for it is NOT permitted unto them to speak." In verse 35, God says, "It is a shame for women to speak in the Church." I never see you looking "ashamed" of your job, but you look bold and brazen. Then, in 1 Tim. 2:12, God says, "I suffer NOT a woman to teach, nor to usurp authority over the man, BUT TO BE IN SILENCE." Please tell us how you interpret these passages before your class? I venture to say you steer clear of those passages and give them a good letting alone. You cannot teach these passages to your class without losing your job. However, nobody objects to you teaching little children, big children, or even grown-ups in your own home or in somebody else's home, in a private way, but when you teach a class in public, then you take an active hand in disturbing and dividing the Church.

Please tell me who gave Mother Eve authority to eat the forbidden fruit? Was it God or the devil? You know God didn't give her such authority, but he told her NOT to eat it. Even so, you know God didn't give you authority to teach that class. But he told you NOT to teach it.

God says, "Thou shalt not kill," "Thou shalt not steal," "Thou shalt not commit adultery," and many other things he says NOT to do. Now I am telling you that you have as much authority to "kill," "steal," or "commit adultery," as you have to teach that "class." For God says for you NOT to do either of them. Is the foregoing about to offend you, or hurt your feelings? You did not hesitate to offend me and all my friends and hurt our feelings by forcing your class system onto the Church, in violation of divine law, and without consent of the Church.

Let us believe what the Bible says, obey what it commands, practice what it requires, go where it leads, and stop where it stops in all matters of faith and practice. By so doing, God will love us, and bless us. Jesus will honor and save us, Saints and angels will admire us and Heaven at last will be ours to enjoy throughout the realms of eternal day.

J. M. WALTON,
Browning, Ill.

The Cup

It is quite refreshing and, if one must have an opponent, pleasant to investigate differences with a brother who seeks the truth only as it is quite evident to me to be the case with Brother Trott. Our differences do not in any sense or degree shake the confidence I have had in him for nearly fifty years as an honorable, conscientious Christian gentleman.

I shall try to bring out more clearly in

this what I had in mind when I sent the questions to Brother Duckworth, and which it seems were not understood clearly by Brother Trott.

I fully agree with you, Brother Trott when you say, "it is not necessary or safe to ask why the Lord did a thing," or taking it in the sense I think you meant, which is, as in the case of immersion, it is neither proper nor loyal to ask why He requires it as a condition to forgiveness of sin, but it is both necessary and safe to, at times, ask did He really require it and make obedience to it necessary? If He did, it matters not at all why He selected it. So it would be just as unnecessary to ask why He used only one cup when the supper was instituted if it can be shown from any passage of scripture that one cup is the only number that can be used in acceptable worship. You did not show it, Brother Trott. Paul's statement, "Those things which ye have learned . . . and seen in me do" cannot possibly mean that the details of the "things learned" must be observed, else we would have to go up in the mountain to pray. We would also have to meet and eat the supper in an upper chamber, these and many other details and incidents having been "seen and learned." That proof-text does not sustain your contention, Brother Trott. Try it over. You tell us that the early Christians "probably met in small assemblies in such places as would be unobserved by their enemies" as a result of the persecution, and think I imagine a congregation of thousands, and for proof of which you cite Acts 2:46. I am truly glad you called attention to that passage. Let's read it. Verse 44 says, "And all that believed (the 3000) were together." Now the 46th verse, "And day by day continuing steadfastly with one accord in the temple (the most public place in Jerusalem) and breaking at home (the ordinary meals), they did take their food with gladness and singleness of heart." Or, as the King James Translation has it, "from house to house did eat their meat," etc. Now Verse 42, "And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread (the Lord's Supper) and the prayers."

Now, Brother Trott, what have we learned from the quotations? Simply this: the 3000 met daily in the temple; they continued steadfastly in the apostles' teaching which included the Lord's supper and prayers, also that they were all together (v. 44), and that they ate their meat, or daily food from house to house, or at home. Is 3000 together in the temple steadfastly observing what the apostles taught them (which included the observance of the Lord's supper) an imaginary large congregation, or is it large in reality? If a reality, tell me if only one cup would suffice for the worship to be carried on "decently and in order" as we understand that to mean?

I once read where someone said that it was a rule of logic that "no doctrine can possibly be true if it leads to an absurdity." If it is not absurd to use only one cup in the supper service with 3000, or more likely 8000, participants, and where there is not a command for one only to be used, and where neither scripture nor human reason forbid the use of more—if such a proceeding would not be absurd, I confess I do not know the meaning of the word.

The meeting in secret places, caves, etc., took place when the persecutions became so severe that it was unsafe to meet in public places. Being "all together" and meeting daily in the temple is sufficient proof that, at that time the Christians at Jerusalem were not scattered abroad. And the inference is almost conclusive that it was several years after the establishment of the church before they were seriously disturbed. In Acts 15, we read that Paul, Barnabas and others were sent from Antioch to Jerusalem to obtain certain information concerning circumcision, and were received of the church and elders. This was nineteen years after Pentecost. As I understand it, the validity of the contention for the use of one cup only in the Lord's supper service depends on whether or not the precedent given by the Savior must be observed on all subsequent occasions of like nature, as when it was given. No one claims any command for one cup only. If you claim that Paul's injunction to do "those things which you have both learned and received and heard and seen in me" makes the precedent binding, why does not the same scripture make the sea shore, jail, or mountain binding as a place in which to pray? We have all these in precedent. Concretely stated, if one precedent is binding, why not all? If not all, then tell me how you determine which must be observed, and which may be.

Now, "come, let us reason together" awhile. You and I have been hearing or reading after such thinkers and Bible scholars as the Campbells, Creath, Barns, Breuts, Poe, Lipscomb, Kendrick, E. G. Sewell, Franklin, Rice, Errett, Rowe, Harvey, Dabney, and many, many others for fifty years and not one of them, as far as I have any knowledge of the matter have ever hinted that the use of two or more cups in the service renders the service invalid, or, as one brother calls it, "damnable." How can we account for as important a matter as this is claimed to be having escaped the notice of such men? Why, if the requirement to use one cup only is so Medo-Persian in character and its essentiality on a par with faith, prayer, singing, etc., is there not some definite requirement made for it as is the case for all other essential acts? Brother Trott, I am going to ask you to cite me to one other example, or precedent given by the Savior or any apostle that makes its observance or repetition necessary to acceptable worship if there is no command for its subsequent use. If you try to cover this by the statement of Paul to "do" what they had seen, heard, and learned of him, you must of necessity include every act of the Savior and all the apostles that he had told about.

Now a little about "fruit of the vine." Asking why the grape vine was thought to be meant instead of some other vine, as I did in my questions brought out exactly what I intended it should, which was a reference to the kind of "fruit of the vine" the Lord used when he instituted the supper. He used the wine used in the passover supper. You acknowledge that when you say, "We know the passover wine was made from grapes." Wine is the fruit of the vine. Unfermented grape juice is fruit of the vine, but entirely different from wine, in that it contains leaven. Herzog says the Jews meant wine by the expression "fruit of the vine." E. Stahelin says (in speaking of the wine) "heretical sects used

various substitutes" (for wine) and among others, says the substituted "unfermented grape juice." Now, my dear Brother, you are trying to justify the use of this substitute and yet you say in your No. 7 answer "No justification can be offered for any substitution. Those who substitute milk, honey, or anything that could not be derived from grapes had no excuse for so doing." (My bold.) That statement means that if the substitution was derived from grapes, it was justifiable. I do not believe you mean that but am at a loss to know what else the statement means. Please tell us. You will agree that the Savior used wine at the supper. To use anything different from what the Savior used is a substitute. Unfermented grape juice is not wine, hence is a substitute for wine when used for the same purpose for which wine is used. It makes no difference if both are the product of the same vine—they are not the same, nor are they equal to each other. You must either accept this as true, or show that wine and unfermented grape juice are the same. Which will you do?

Yes, unleavened bread was used by the Savior, but we would not know it if we had to depend entirely on the words "loaf" and "bread" to learn what kind it was. The word "bread" is a general term and may mean any kind of bread. So also is fruit of the vine a general term, and is applicable to grapes in any form, grape juice, or wine; which shows the necessity of other information than that imparted by the expression "fruit of the vine" if we would learn what the Savior used at the supper. We find that by reference to what was used in the passover supper which, as you have correctly said, was wine. Enough for the present.

J. T. MARTIN

COMMENT

I can fully reciprocate all that Brother Martin has so kindly remarked in regard to me. The only expression he has used that I feel inclined to object to is where he refers to me as his "opponent." Positively, I am not; I am simply his co-laborer, seeking the same end—the manifestation of the truth as revealed in the New Testament. When we make mistakes (as we all sometimes do, being human and therefore fallible) the only way for a Christian to do is to admit it, and I see that I did not fully understand the exact drift of Brother Martin's first query as to "why" the Lord used but one cup. Also I find that Bro. Martin has failed to grasp the meaning of "together" in Acts 2:44. It certainly does not mean that they were bodily assembled together, but that they were together in mind and faith. This is made clear in Acts 4:32, where we are told that "the multitude of them that believed were of one heart and one soul." The comment made in my copy of the greek New Testament is as follows; "proverbial expression, denoting the most entire and cordial affection and agreement." The comment on Acts 2:44, which I am sure Brother Martin must have overlooked gives a similar rendering. "The believers were perfectly unanimous, and joined together in every good word and work." It seems that the Temple was a sort of open forum in which all were free to express their views or convictions, but that any non-Jewish, religious rite would be permitted is unthinkable and

contrary to all Jewish tradition and custom. I venture to say that this cannot be successfully denied. There seems to be some dispute among the most learned of commentators as to whether the breaking of bread mentioned was the Lord's supper or ordinary meals. Concerning this I read the following commentary in my Greek New Testament. "Many commentators understand the Holy Eucharist here to be spoken of. See ch., 20:7; 1 Cor. 10:16. The connection of the verse certainly seems to point to some religious rites or observances."

There seems to be no way to decide this matter positively and for that reason no conclusive argument can be made to support either view, so that it does not help either. I could insist that it refers to partaking of the Lord's supper and produce learned commentators to prove it and Bro. Martin could do the same with an equal number of the same kind of witnesses but neither of us could prove his position by the scriptures and therefore it would avail nothing in settling the matter. To do just what the Lord wishes is a vital matter with me and when investigating any Bible subject, I try my best to look at both sides and all sides as impartially as possible and refuse to accept anything as proved just because the argument looks plausible. The argument based on prayer is not by any means convincing, because Paul said for men to pray everywhere and he and Silas prayed in prison, thus plainly teaching that the incidentals do not have to be observed. This differs greatly from the use of the cup in the communion, concerning which we have no such testimony. Whether we may use one cup or more the undisputed fact is that only one was used in the institution of the supper and therefore we know that it will be acceptable with the Lord, and we have absolutely no intimation that we may increase the number. This being safe, we can all be "perfectly unanimous" and every man's conscience clear in using one cup and there will always be conscientious objectors to more than one, hence unity will be disrupted when the number is increased. As to the fruit of the vine; we all know that grapes are the fruit of the vine and the only form in which we can drink them is by drinking the juice of the grape, either fermented or unfermented. That expression—"fruit of the vine"—is no where used in the Bible except in connection with the communion and being invariably used in that connection, makes it impossible for us to say positively that either one may not be used. However, that brings up the question of unity again and I deem the safe plan to be to use wine, because I am sure the element used by the Lord was wine and that the best informed men agree upon that. Thus I do not look the unfermented grape juice as a substitute since it is undoubtedly "fruit of the vine" nevertheless for the sake of unity and because, in so doing we are following more exactly the action of the Lord himself, I advocate the use of wine.

I believe this covers about all that Bro. Martin has brought up and is not written in a controversial spirit, or in any attempt to prove myself an able debater. I look upon Bro. Martin as being equally desirous for unity among the children of God as myself and am simply trying, with his help, to bring about that happy result.

G. A. TROTT

Unavoidable Disappointment

Brother Duckworth, Uncle Hearty Jenkins' wife is not expected to live more than two or three days, so she has asked us all to get you to speak the last words over her. She is a faithful Christian and she says she is ready and willing to go. So Uncle Hearty has asked me to write you and plead for you to come when we send you a telegram. All of your expenses will be paid. Brother Duckworth, I beg of you to come. You will do good. If she dies, I will send you a telegram.—Elbert E. Jenkins.

February 11 Brother Jenkins sent us a telegram announcing the death of Sister Ella May Jenkins. We had to wire him we could not go.

February 16, 1928.

Mr. Elbert E. Jenkins, Rusk, Texas.

Dear Brother Jenkins: I do not know when anything has come up to me that hurt me as badly as having to wire you I could not come to Gallatin last Saturday night. When I received your letter advising me of the probability of my being called, I told Mrs. Duckworth I would have to go. When I received your telegram both of us sat down and did our best to work a way out. There was no way open for me. I just simply could not arrange to get away from circumstantial conditions which surrounded me. Of course, I know there is a limit to what men can do, but when an appeal comes like the one you sent me I can hardly endure my limitations. During that night and the next morning I sent and received six telegrams and long-distance telephone communications. I had been in daily touch with brethren in every part of the state for an entire week. Conditions over which I had no control had centered on me. All were looking to me for certain information, advice and direction. Mrs. Duckworth was not physically strong enough to handle this work for me. Both our babies were unwell. No one else could handle my work. I could have left here by 10 o'clock Sunday morning if there had been a place for me to worship on the road, and if I had had some way to reach there, but we had no train or automobile line leaving Dallas for Jacksonville after that hour until late in the afternoon. Brother Conner had engagements which he could not break which required him to leave Dallas at 6:45 Saturday evening. He rode all night, stopped off to worship Sunday morning, and then had to make a long drive to meet his appointment Monday. He will be in the West all this week, possibly next. Please advise the brethren there just how I feel about this disappointment. I would have come in spite of any material things.

It seems that my time, energy and strength is constantly overtaxed. I wish I could do more. There is so much to do, so much work, so much preaching. So many have asked for my time, for a visit for just one sermon, but I just can't get

to all the places. Pray for me that I may have the courage and the wisdom to do that which is best for the cause of the Master. Yours in Christ,

R. F. DUCKWORTH.

Passed On

Sister Ella May Jenkins, wife of W. H. Jenkins, passed on to await her reward February 11, 1928, at 1:25 p. m., at the age of 46 years.

She was laid to rest in the Family Cemetery (Rome Cemetery) Monday morning at 10 o'clock.

She leaves to mourn her dear husband, W. H. Jenkins, and three loving children, two boys and one girl, Algert Jenkins, Roy Jenkins and Miss Willie May Jenkins. Also leaves her father and mother, two of the best old people I ever knew, Mr. and Mrs. Rome. She leaves three sisters and one brother, Mrs. Laura Dobbs, Rusk; Mrs. Anna Rogers, Rusk; Mr. Jim Rome, Port Arthur; Mrs. Carl Hughes, Port Arthur.

Sister Ella was born about four miles north of Rusk, Cherokee County, and departed this life living near the same place where she was born.

There was a large crowd present to pay their last respects to one that was loved by everybody.

She was baptized at the age of 16, if I mistake not, and has lived a faithful Christian ever since. She realized all the time that she was going to die, and said she was ready to go. She pleaded with everybody to live better and to go to worship on every first day of the week, and then when the time came they would be ready to go as she was.

She called her husband and children to her bed and plead with them to ever live the life that God would have them live, and then they would join hands again on that golden shore, to never part no more, where there is no sickness nor death nor separation and shall ever enjoy heaven's blessings together forevermore. May we all live so as to meet this good woman in heaven. ELBERT E. JENKINS.

Appreciates Our Efforts

Waco, Texas, Feb. 5, 1928

Dear Brother Duckworth:

I believe from what I have seen in the office of The Apostolic Way when I lived in Dallas, that you have lots of work to do all the time. I have refrained from writing you, on account of knowing you and Sister Duckworth have all you can do to keep up. I sure do wish that every reader of the Way could visit you like I did. I am sure we could all appreciate your efforts, and The Apostolic Way, more. In the last Apostolic Way (Feb. 1) page 8, I notice an article on Jealous Church Members; that surely is the truth. I have noticed this very thing in every congregation I have met with. Too many of us are not satisfied to do our best, and let the other fellow do the same. We are planning to have several mission meetings this year, beginning sometime in the spring.

J. C. MOORE,
Route 8, Waco, Texas

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
CLARENCE TEURMAN.....1916-1923
R. F. DUCKWORTH.....1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

"Danger Menaces Lot's Wife; May Be Ground Up"

Jerusalem, Feb. 9 (A.P.)—The famous pillar of salt identified as being Lot's wife in the Old Testament story is reported to be in danger of being torn down for the manufacture of salt by the people holding the concession to work the Dead Sea deposits. The threatened extinction of this noted pillar is causing dismay in many quarters.

Comment

"But his wife looked back from behind him, and she became a pillar of salt."—Genesis 19:26.

Why get excited or disturbed? If the pillar of salt created of Lot's wife for her disobedience has been preserved up to this time by the hand of God, if God desires that it remain, it will remain, in spite of all the efforts of any salt concern. If it has served its purpose, and God does not care for its remaining, there will be no calamity upon the world because of its destruction. The lesson in the case of Lot's wife is the thing to be remembered. Too many people are looking back upon the life of sin and disobedience, in which they once indulged themselves, and spiritually they lose all they have gained by having started on the way of life. God commanded Lot to take his wife and his two daughters away from a wicked city. They began in obedience. With longing eyes Lot's wife looked back to what she was leaving. She did not escape the wrath of God. We are commanded to take our bodies, our minds, our souls, our spirits out of the wicked city—the city of this world. We may start well, but if we look back with longing eyes, with a desire for the things we have left behind, we will not escape the wrath of God.

In This Issue

The second set of articles on the cup question by Dr. Trott and Brother Martin appears in this issue. Cowan's second article on "The Preachers' Meeting" and the announcement of the location of the school, along with much other news of a general or local interest appears. And a number of articles discussing principles are well worth reading, even though you are not agreed with the writer.

In Next Issue

We desire each reader to note carefully and advise others who are not readers that in our next issue we expect to begin publishing a discussion of the "wine" question (must it be fermented or may we use unfermented wine). The two brethren writing on this question are to

write three articles each without knowing who is to write on the other side, send the three articles to me, then I will publish them serially, one from each, in each issue. After these three have been printed, each of the writers, still unaware who the other writer is, will have one article each in which to review what the other has said. Thus personalities will be kept out.

We expect to arrange a similar discussion of the "Cup, Container," question at an early date.

In next issue we expect to publish statement filed with the Federal War Department regarding our position relative to Christians engaging in carnal war, with notice from the War Department of our statement being filed. Every member opposed to Christians engaging in carnal war should have a copy of March 15 issue to file for future reference. We can furnish extra copies at, one copy 15c; ten copies, \$1.25. All orders should be sent us as early as possible.

Hear Ye Him

Please give through The Apostolic Way an analysis of Matthew 17:4: "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for Thee, and one for Moses, and one for Elias."—Orin McIntyre.

Comment

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."—Matthew 17:5. If we could only turn back the curtain of time and stand where Peter stood with Moses and Elias and Christ, we could then perhaps get some appreciation of Peter's feelings when he exclaimed, "Lord, it is good to be here." The Jews had been reared to respect tabernacle service. It was in a tabernacle that God met with them. Naturally, Peter felt that here were the three notables in the divine scheme, dealing with the welfare of the human family. And it would be a fitting thing (measured by human judgment) to build a memorial to each of these three great men and to build them near the very spot where the three appeared.

The incident, however, served a better purpose in the great divine scheme. It convinced Peter, James and John and all others who believe the story that Moses and Elias understood and appreciated the work being done by the Lord on earth. Thus, in the Jewish mind, the connecting link was forged, approved, sealed. But divinity had still another purpose, a higher, stronger purpose. Let Him declare it. "This is my beloved Son, in whom I am well pleased, hear ye him." God had recognized Jesus Christ as His Son. He had shown by miracles and signs and by the very presence of Moses and Elias that these two great characters had the appreciation of heaven. But one thing the world had not yet learned, and one thing that was necessary for Jehovah to declare in such a way, and under such circumstances as to impress the heart and the mind of the leaders of the Jewish family in the new regime, Peter, James and John had been selected to witness this scene and to hear the declaration, and amidst the cloud the voice thundered, "Hear ye

him," a principle to be remembered by these three great apostles after the Holy Spirit had enabled them to comprehend the wonderful teachings they heard from the lips of the Master. One of the great outstanding incidents in the career of Christ that bound Him to His Jewish apostles was this incident. The testimony of Peter, James and John concerning it were unquestionable. They, themselves, were influenced by it, and through them the world is still feeling the echo, "Hear ye him."

As we contemplate the scene and as we listen to the words of divine acknowledgment of the Son of God, His power and authority, we are impressed with the simplicity and directness with which God reaches the human mind, the human heart, the human soul, and caused to realize that in deed and in truth the world depends upon the Son of God for its salvation and cannot hope to reach the Father except through His Son.

R. F. D.

The "Whip"

In Congress there is a member designated by the majority party, sometimes the minority also, as "Whip." This "Whip" has privileges others would not presume to use. The "Whip" lashes his party's opponents, sometimes unmercifully, and is constantly on the lookout for stragglers who may have a tendency to vote with the opposition. He has the full confidence and support of his party leader.

The Firm Foundation seems to have selected Cled E. Wallace as its "Whip," and Brother Showalter, like the presiding officer of Congress, does not choose to recognize any one who desires to reply to Brother Wallace, the Sunday School "Whip" through the Firm Foundation.

We have furnished space for the "Whip's" articles, replies, assaults, assertions and misrepresentations, but the editor of the Firm Foundation who is so fair (?) continues to print the vituperations of its "Whip," but declines to publish replies made to him.

It is amusing to see how seriously some of the writers of the Firm Foundation take themselves. They seem to think their personnel has attracted our attention. Of course, the real thinkers know that the prestige of such writers is borrowed from the influence of the Firm Foundation. So long as that paper repeatedly loans its prestige and its influence to such writers by allowing them space, while refusing others space to reply, we are interested in what they say. But when Brother Showalter withdraws his apparent endorsement these little fellows, like Brother Wallace, will not receive much attention anywhere.

The writers of The Apostolic Way who have paid their respects to Brother Wallace see him as a willing tool of the unfair tactics of the Firm Foundation and they are after exposing the sophistry and double-dealing of this paper.

Even Brother Wallace is not blind enough or weak enough to fail to get our position. We oppose the dividing of an assembly into classes for the purpose of teaching the Bible. Our Sunday School brethren know their practice at this point can not be defended. So they proceed to becloud the issue by misrepresenting our position and by trying to direct the attention of their followers to something they

assert we claim concerning the home, but they are afraid for their readers to have none of our writers tell them just what we contend for.

When the fight was on over the organ, its advocates continually asserted that those opposing the organ were opposed to music. They knew better, but the misrepresentation helped to blind the eyes of their followers. Our Sunday School brethren know that we believe in teaching the Bible. They know we believe in teaching it to women, to children. They know we believe in the use of human helps, literature. They know that every one of the defenders of our position teach men, women and children and that they use uninspired literature. But for them to admit our doing this throws them wholly on the defensive and they cannot defend their position for the dividing of an assembly into classes, the use they make of women teachers, or the use they make of uninspired literature.

Brother Showalter, unless Brother Arceneaux misrepresented him—did you do that, Brother Arceneaux?—agreed to a discussion of our differences through the columns of the Firm Foundation and The Apostolic Way. We selected our man, sent propositions. But never a cheep can we get out of Brother Showalter. He and Brother Arceneaux ought to fix this thing up. It begins to look like he was failing to stand up to his promises to Brother Arceneaux, or that Brother Arceneaux made a false representation to cover up his defeat at Robstown. Something wrong somewhere, but I suppose occasionally the "Whip" will be brought out to take care of such matters, because Brother Showalter and Brother Arceneaux are afraid they will get into a "jam" if they undertake to handle the situation and of course, if they get Wallace into trouble, they can just pitch him overboard, because he is only the "Whip."

Babies in the Church

Yes, we are told that there are babies in a church—in a church calling itself Church of Christ. It may be a shame to tell where it is located, but it is commonly referred to as the Pearl and Bryan Street Church of Christ in Dallas. Am I ashamed of it? Yes, just as ashamed as the other apostles were of Judas when he betrayed the Lord.

Yes, babies in the church. Pearl and Bryan street preachers, leaders, elders, claim that there is but one religious organization and that is the church, and that the Sunday School is the church at work. And in the Sunday School they boast of having children two and three years old, that they are bringing up in the nurture and admonition of the Lord, have become a substitute of the parents, have taken over the work of the mothers and fathers, and while they, the mothers and fathers, fold their arms in idleness and sit in the rocking chair of ease and fan themselves with an imaginary sanctimonious appearance. The Pearl and Bryan Street Church has put the Methodist church to shame by organizing its two and three-year-old Sunday School classes. I suppose Brother Nelson, "the pastor," is considering plans by which they can purchase nursery bottles and nipples, so that the church can raise the babies, take

them from the mother's breast, and bring them up in the nurture and admonition of the Lord.

Yes, these folks are religious; just as religious as the Jewish hypocrite who stood on street corners and made long pretense of his prayers; thanked God he was not like other folks, and then disregarded God just as other folks had done. There is not a religious body in the city of Dallas that shows less respect for the Word of God than does Pearl and Bryan Street Church. The conduct of their religious performance is an abomination, a blot upon the fair name of the Church of Christ. It, and others like it, are bringing more disgrace to the family of God than has come since the days of the Reformation. In fact, to find a parallel, we have to go back to the time when the church drifted into Roman Catholicism.

Brother J. B. Jackson has added a little digression himself. Being a part of the Pearl and Bryan Church, he could not be expected to help it, I suppose. But, anyway, at the end of his radio Bible class, he has added sacred songs, accompanied by instrumental music furnished by Ford and Glenn, who are known as specialists in jazz music. Neither Brother Jackson nor Brother Nelson have yet announced when they will have on a "Charleston" program.

Impositions

Dear Brother Duckworth:

I am enclosing a letter from H. H. (or T. H.) Stanbury, which I received last Friday. Now just a few days before I received this letter he came to my house soon afternoon and wanted to borrow \$8 to buy his ticket to Boonville, Ark. I gave him \$2 out of the church funds. He left my house at 4 p. m., as he said, to be on his way. Well, he stayed in town all night and got a draft for \$40 from somewhere in Tennessee, but he does not know I know about the draft. I think the brotherhood should be warned about such men in some manner.

W. B. JAMESON.

Sapulpa, Okla., Jan. 15, 1928.

Comment

In 1925 we published some telegrams, sent us for money, by this Brother Stanbury. His initials seem to change with his needs. In Oct. 1 issue, 1927, we published a statement concerning his getting money from brethren in Corpus Christi. He seems now to be operating in Oklahoma. If he is operating as he has been reported to be, he is not worthy of the respect and confidence of brethren anywhere and the goodness of brethren is the only thing that permits such a man to be able to continue to operate. We should be as wise as serpents, and harmless as doves, and we should not be slow to entertain strangers. All I know to do is to warn brethren in such cases and leave it to them to remember, but a man who would get money under a false pretense or a misrepresentation of facts would not hesitate to change his name.

Power of the Word

In all kingdoms of God's creations there are respective laws of production and maintenance. This is true of the animal, vegetable, and mineral, the fowls of the air, and the fishes of the sea. Surely the

Lord knew how to keep in perfectness each of the various kingdoms without consulting with man as to his flimsy wishes or preference in regard to anything. But now we come to the real beauty of all his creation. The creative power of God was not wrought without purpose or design. Man was created for His Glory. The kingdom came to earth through the creative power of God, hence its origin was a miracle. The seed of that kingdom was delivered by supernatural power; however, the seed is His naturalizing power to keep in perfectness His kingdom or church till He shall deem it proper to close time out on earth. In this kingdom were diversities of gifts until the perfect system or seed could be established. The very power of the kingdom is its natural ability that God has placed within her to give forth, produce, multiply and maintain its kind on earth in its original state and position. The process is easily seen that its ordained officers and their performed duties will bring the purposed results, otherwise, humanism is as high as any system can get without God and His way. We are begotten by the pure word (1 Cor. 4:15). We are born or delivered by the pure and simple word, (1 Pet. 1:23). We are fed by the word (1 Pet. 2:2). We grow by the word, (Hez. 5:13-14). We add grace and peace (by word) Jud 2. We are kept by the same power (1 Pet. 1:5). By it we are appointed to die (1 Cor. 15:21). By it we will be raised from the dead (John 5:29). By it we will be judged, (Matt. 24). By it we will be justified or condemned. All this without a Sunday school or Bible class division in the church.

J. M. PORTER,
San Augustine, Texas.

The Law and Circumstances

God's law is revealed in examples and commands of the Bible. In Deut. 12:32, we have this statement: " whatsoever thing I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Again 1 Peter 2:21, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Cor. 11:1, "Be ye imitators of me, even as I also am of Christ." Again Phil. 4:9, "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." God's commands are expressed in unmistakable language but we should be careful to distinguish between the commands and the circumstances that surrounds the case under consideration. There are many movements of inspired men that are not examples to us in the age of the world to follow: Now don't get excited at this statement, but let us first reflect for a moment. There were commands to inspired men with circumstances connected therewith that does not apply to us, that is the circumstances under which that inspired man acted does not apply to us.

Now the law of pardon to the alien sinners is embodied in Mark 16:15-16. "All power is given unto me in heaven and in earth go ye therefore into all the world and preach the gospel to every creature, for he that believeth and is baptized shall be saved but he that believeth not shall be damned." Acts 2:38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and

ye shall receive the gift of the Holy Ghost." In these passages is set forth the conditions of pardon to the alien sinner. The things necessary to make an alien sinner a Christian is the same today as it has always been, but circumstances that surround one case does not always appear in other cases. For example, the case of the Eunuch as he was returning from Jerusalem from worship, he read the prophet Isaiah. The angel of the Lord appeared to Philip and told him what direction to go and then later the Spirit told him to join himself to the chariot and he did so, and began at the same place and preached unto him Jesus.

Now dear reader, this is a circumstance of both the Eunuch and Philip that has nothing to do with the law of the conversion of the alien sinner, neither the circumstances surrounding Philip's case applies to the preacher of the gospel of today. The angel of the Lord does not have to appear to the preacher today, neither does the preacher have to ride in a chariot with the sinner, but these are circumstances connected with this particular case, but the record says that Philip preached Jesus. Now we should preach Jesus and the circumstances shows that Philips preached the need of baptism due to the fact that the Eunuch demanded this act at his hands. So when I fail to preach baptism, I fail to preach Jesus. When I preach Jesus, I will also preach baptism.

Another case we could mention here and that is the case of Saul who saw the Lord on the Damascus road, and was struck blind and fasted and prayed three days and nights. Now this was a circumstance and not the law of pardon to Saul. We don't have to see Jesus and be struck blind and the Lord appear to the preacher that we may learn and do our duty and become a Christian, but the law of pardon is the same to all alike, simple faith in Christ, the simple confession that he believes Jesus Christ is the son of God, qualifies him for baptism.

Now let's keep in mind the circumstances connected with the case of Philip and the Eunuch. The circumstances were this: they were on the road that leads from Jerusalem to Gaza. We don't have to be on that road; they came to a certain water, we don't have to come to this same certain water, but must go to water if we are not at it. This man had just learned his duty when he got to this certain water and Philip said, "If thou believest thou mayest." He said I believe Jesus Christ is the Son of God, but when you ask a man if he believes what the Eunuch said he believed, and he says "I do," does he make the confession? I answer, yes. The circumstance is different, but the circumstance is not law. The Eunuch's statement was not inspiration. Now we could take up many cases to show the difference between the circumstances and law, but I deem this is sufficient along this line.

Now let us see what the law relative to the Lord's supper is, and the circumstances that surrounded the institution of it.

Some think that we should take it only at night or not at all. For what purpose was it instituted? We observe it in memory of the awful death He died for us and by observing it, we show to the world that we believe He is coming back some day and that when He comes He will "come without sin-into salvation." The circumstances under which the supper was insti-

tuted and observed the first time is not the law relative to the supper, but it was taken by the Savior and the twelve disciples, the first time in an upper room at night. So if we observe it only at night we should have an upper room and only twelve observe it at a time. But these were merely circumstances surrounding the case. It makes no difference whether we observe it at ten o'clock in the morning or ten o'clock at night of the first day of the week, or the Lord's day. There is no command as to what hour to observe the supper; so we are to use our own pleasure in the case as to the hour of the Lord's day we shall take it.

Christ said, "This is my blood of the New Testament which is shed for many, for the remission of sins." What was the blood? The fruit of the vine was emblematical of His blood, but not His literal blood, because He had not died then, so the fruit of the vine was that which the cup contained, and the contents was the thing to be taken and not the cup. We cannot drink the cup but we can drink that which the cup contains. So in as much as there was no necessity for but one cup when the supper was instituted, let us not conclude that if the circumstances demand more than one cup, that we violate any divine law, because we do not bless the cup but the contents of the cup. And when we observe this institution let it be with an eyesingleness to show our Lord's death until He comes again and take it discerning the Lord's body.

Now let's reason a little further. How large would the cup had to have been to have contained enough wine for the three thousand that were added to the church at Jerusalem on the Pentecost? A container that would hold enough wine for three thousand, small sups, would have some other name besides a cup. Possibly we would call it a bucket, churn, tank, jug or jar. So it makes no difference whether one container or two are used because this is meeting the requirements of the circumstances, and we drink the contents and not the cup.

We could take up this same line of reasoning along the line of contribution but we will pass that.

But let me say here. Christ said, "Go into all the world and preach—," He did not say how to go, but the thing to do, is go. He did not say to ride: horse-back, auto or train, but said go. If He had said to walk and preach, and then if I were to ride to preach, I would be violating the law. But the circumstances have been that I have walked to preach, rode the trains to preach, rode mules to preach, rode horses, rode in buggies, rode in wagons, rode in autos, but I went and that is what Christ said do—Go.

Now dear reader, if in this article I have set forth the difference between the law and circumstances surrounding the cases under consideration and have shed forth any light on the question, I feel that I have not written in vain, but have brought to your minds a neglected field of thought.

And since there is a command to teach and I think every Christian should teach, but how? It does not say to teach only in word and deed, but we can either write or speak orally, also act. But in the church assembly, only one at a time is to speak (by command) and that a male member.

DOUGLASS DUNN,
Lufkin, Texas.

"Not Forsaking Our Own Assembling"

I wish to offer some remarks under the above heading which may be helpful to all. The disciples of Christ are commanded thus, "Not forsaking our own assembling together as the custom of some is, but exhorting one another and so much the more as ye see the day drawing nigh" Heb. 10:25. It is evident by this teaching that even in the days of the apostles of Christ, (during the age of miracles) some of the disciples of Jesus were "Forsaking to assemble, etc." That was true then, it is true now, and no doubt ever will be true as long as this earth remains. Hence the necessity of the command to "assemble." It seems that the faithful ones in the time of the apostles were not surprised because some who professed to be followers of our Saviour were "forsaking their own assembling together." Neither should the steadfast ones of our Redeemer be alarmed because many in this day who claim to be members of the body of Christ ignore this plain command. Many sit at home on Lord's day entertain company or go visiting, or sport around with the world, then when they happen to assemble they offer several excuses for their being absent. I have known of some preaching brethren who would sit at home on the first day of the week or go visiting or preach what they call "funerals" then when they were interrogated in regard to their being absent they would respond, "We had no appointment for Lord's day," or offer some other excuse about as unreasonable as the above one. Each and every member of the body of Christ has an appointment with our Lord every first day of the week, see Heb. 10:25, 1 Cor. 16:1-2, Acts 20:7. All of God's children should make every possible effort to fulfill this appointment.

We may get by here with our excuses but how will it be with us at the judgment? Mankind should know that the word of God informs the children of men that they are without excuse. Please read Jno. 15:22-25, Rom. 1:20. Therefore God, Christ, nor the Holy Spirit accepts excuses. In view of the foregoing all of Jehovah's people should walk obediently before him. Thus "striving to enter in by the narrow door, etc" Lk. 13:24. Too many have and are neglecting their duty to our Creator and His Son. Jesus said, "Follow me" Mark 16:24; 8:22; 1 Pet. 2:21. A good many are like Peter was before the death of the Son of God, "Follow afar off" Lk. 22:54. Let us "draw nigh to God and He will draw nigh to us" Jas. 4:8. "Let us consider one another to provoke unto love and good works" Heb. 10:24. "Exhorting one another day by day so long as it is called today, lest any of you be hardened by the deceitfulness of sin" Heb. 3:13. God doesn't require anything unreasonable from anyone. Should it not be possible for a brother or sister to "assemble on the first day of the week," because of something over which they have no power, then they would have a Scriptural reason (not excuse). Paul says, "I beseech you therefore brethren, by the mercies of God to present your bodies a living sacrifice, holy, acceptable to God, which is your Spiritual (reasonable) service" Ro. 12:1. According to this teaching the Lord only demands a "Spiritual (reasonable) service."

The apostle John informs us "and his

commandments are not grievous" 1 Jno. 5:3. It is a command of God for His people to "assemble upon the first day of the week" Acts 20:7; Heb. 10:25. Hence it should not be grievous for the followers of our Master to "assemble." It appears very reasonable for our heavenly Father to permit his children to use every day of the week except one, (the first day of the week) to attend to their daily avocations and walks; Lk. 9:23. Providing for our families and being ready to meet our obligations, thus preparing to "assemble upon the first day of the week." Many of the disciples of Christ don't want him to have their "service" one day of the week by "assembling together" as they should do. A great number want every day for themselves and none for our God and His Christ. Some brethren and sisters too, will work on Lord's day, and in so doing "forsake their own assembling together." Thus transgressing a plain command. We are commanded, "But seek ye first (not last) His kingdom and His righteousness; and all these things shall be added unto you" Mt. 6:33. If all would observe this instruction there would not be many vacant seats at the house of God on Lord's day. "The saints of the most high," are admonished to so live that "no one take our crown" Rev. 3:11.

It is written in Micah. 6:8, "He hath showed thee, o man, what is good, and what doth Jehovah require of thee, but to do justly, and to love kindness, and walk humbly with thy God." It is "good, just, loveable, kindness, and walking humbly with God" to "gather together upon the first day of the week" Acts 20:7; Mt. 18:20. Moreover "Jehovah is with you (us) while we (we) are with him, and if ye (we) seek him he will be found of you (us) but if you (we) forsake him he will forsake you (us)" 2 Chron. 15:2. This principle is taught and bound throughout inspiration. Notice 2 Tim. 2:12-13. Therefore all should "Take heed, brethren, lest haply there be in any one of you (us) an evil heart of unbelief, in falling away from the living God" Heb. 3:12. We have learned that it is a command to "assemble upon the first day of the week" Heb. 10:25; Acts. 20:7. Solomon said, "fear God (not man) and keep His commandments, for this is the whole duty of man" Eccl. 12:13. Therefore it is the duty of the disciples of Christ to "assemble upon the first day of the week." We are exhorted to "give the more earnest heed to the things that were heard, lest haply we drift away from them, etc" Heb. 2:1. Christians are to "exercise themselves unto godliness (not ungodliness) 1 Tim. 4:7; Heb. 5:12. In respect to what has been said, let us all "work while it is day (while we are living) the night (death or the end) cometh when no man can work" Jno. 9:4. How sad to know that the time will come to one and all when our opportunities here shall be no more! Thus, we ought to be redeeming the time because the days are evil" Eph. 5:16; Col. 4:5. All who do not "have on the wedding garment will be cast out, etc" Mt. 22:11-13. "It is a fearful thing to fall into the hands of the living God" Heb. 10:31.

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

"They Believe in Debates"

In the Gospel Advocate dated January 19, 1928, James A. Allen has an article under the above caption on the front page. In this article he states, "there is no such thing as people who will not 'fight' for what they are teaching, a man who will not fight in defense of, and for the advancement of what he believes is right, is not worth his salt. The records show that those who try to be 'oversweet' and who claim that they do not believe in debates can say the bitterest things and are the most unfair fighters of any."

Now, will those who publish the Gospel Advocate prove themselves to be "worth their salt" or will they prove themselves to be of the "oversweet" class?

Again he says, "No Christian ever refuses an investigation, or discussion of the things he is teaching the people, or feels himself insulted if such thing is suggested, but is 'ready always to give an answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear'" 1 Pet. 3:15. Then if the publishers of the Gospel Advocate are Christians, they will not be insulted when I ask them to give a "thus saith the Lord" for the things they are teaching the people, nor will they refuse a discussion of those things, but will be "ready to give an answer with meekness and fear." Very well then, on the back page of the same issue of said paper I find this language printed in full face type: "THE NEW CHURCH OF CHRIST series of the improved uniform Sunday school lessons for every age and every grade."

Now will James A. Allen, F. W. Smith, or any of them, please tell us where they found their Scriptural authority for "The New Church of Christ" and its "Sunday school lessons?"

I am not concerned about the statement of Gypsy Smith, but here is a statement from W. S. Smith, an dmay be considered a challenge to F. W. Smith or any other Sunday School man. The Sunday School has divided the Church of Christ. It is "that thing" that keeps the Sunday School brethren and us from coming together at the Lord's table and having fellowship with each other. It was planted by man, and Jesus said, "Every plant which my heavenly Father hath not planted shall be rooted up, let them alone, they be blind leaders of the blind, and if the blind lead the blind both shall fall into the ditch" (Matthew 15:13-14). My reason for making this statement is found in II Timothy 2:24-26 and 4:1-5 and James 5:19-20. "If by any means I may provoke to emulation" my brethren who have erred from the truth "and might save some of them."

Now notice the language of Brother Allen to the Baptists concerning baptism: "Why cannot we meet face to face and eye to eye and calmly and lovingly discuss this great issue upon which our happiness and eternal destiny depend? Will Dr. Powell kindly indicate when he will be ready?"

Then I would say to Brother Allen concerning the Sunday School that has divided the Church of Christ, "Why cannot we as brethren calmly and lovingly discuss this great issue upon which our happiness and eternal destiny depend?" Will Brother Allen "kindly indicate when he will be ready?" Let us discuss this issue and have it published in the G. A. and the Apostolic Way that the readers of both papers may

get both sides of the issue. Remember that Brother Allen said, "A man who will not fight in defense of and for the advancement of what he believes is right is not worth his salt," and that "no Christian ever refuses an investigation or discussion of the things he is teaching the people."

Are the publishers of the G. A. "Christians"? Are they "worth their salt"? Jesus said, "By their fruits ye shall know them." I am waiting to see the fruit.

Calmly and lovingly yours for the whole Truth.
W. S. SMITH.
Purcell, Okla.

"Information Wanted" (?)

Brother Ledlow wants information about the fourteenth chapter of first Corinthians, and he wants this information from The Apostolic Way. Well, I suppose most any of the writers of The Apostolic Way could give this desired information, but I am surely glad to know that the brother is beginning to realize the weight of The Apostolic Way. Brother Ledlow says: "Paul states, 'If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course let one interpret, but if there be no interpreter, let him keep silent in the church; and let him speak to himself and to God.'" (I Corinthians 14:27-28.) Then Brother Ledlow asked: "Is there a Church of Christ in the world today where such conditions as these prevail?" Well, not knowing the condition of every church in the world, I can not answer, but why did he not ask if such a condition existed, would it apply today? Yes, wherever such a condition exists the Scripture used by him applies, and such a condition could exist. Suppose the church at Dallas would have three Christian brethren who were Japanese and spake their language, meet with them at the time of worship, and having a desire to admonish them, could they do so without an interpreter? No, "Let them keep silent" would apply to them as much as it did in the days of spiritual gifts, and I am sure that the church at Dallas would insist upon their keeping silent. Again he asked, "Who is the interpreter?" Why, any man who could interpret the Japanese language.

Question No. 2—"Let your women keep silence in the churches, for it is not permitted them to speak; but they are commanded to be under obedience as also saith the law" (I Corinthians 14:34). Then he says, "If you give this passage an unlimited application, and not allow woman 'to speak' in the church at all, then she will not be permitted to sing," and says the same Greek word is in Ephesians 5:19. Now, in studying these two passages, I don't see how any one could get the idea that the Apostle had in mind the same thought in both passages. Teaching and singing are different items of worship, and are carried on in different ways. You may believe that when every voice in the public assembly is singing, and all using the same words at the same time, it is teaching in the sense that Paul sets forth in first Corinthians 14; I do not see it that way. Here is what I see in Ephesians 5:19: (1) "Speaking" to yourselves (one another). (2) In psalms and hymns and spiritual songs "singing" and making melody in your heart to the Lord. Now, if you do not understand I Corinthians 14:34, just connect Paul's letter to Timothy (which tells all preachers what to preach), I Tim-

othy 2:11-12. Sisters, there is danger for you if you teach in the public assembly, and besides you have all you can do without being a public proclaimer of the Word of God. If it were not for the human institution—the Sunday School—the woman teaching question would fade away. (3) "And if they will learn anything, let them ask their husbands at home; for it is a shame for women to speak in the church." Then the brother goes into suppositions, and says, "These may seem like foolish questions." Well, they are foolish questions. Why not just believe what has been said on the lesson and not suppose so many things. I am now in a good meeting at Scott, Ga., and have a question before me along the same line asking, "Why is it a shame for women to speak in the church?" "Let them ask their husbands at home." Now, who were the husbands? It was the prophets, and when the spirit forbids the wives of the prophets to teach in public, it forbids all other women in the church. He is condemning the greater, and when this is done it includes the lesser, and if a prophet's wife would be ashamed to ask her own husband a question in the church assembled, would not all other women be ashamed also? (4) "But if any man be ignorant, let him be ignorant" (I Corinthians 14:38). Then he asked, "What on earth can this mean?" Well, as Christ to Peter, "What you bind on earth, I'll bind in heaven." It means the same in heaven as it does on earth. So I will now give you Moffatt's rendering of this passage. I Corinthians 14:38: "Any one who disregards this will be himself disregarded." Goodspeed says, "If any one pays no attention to it, pay no attention to him." These are the commandments of God, and whenever the condition arises they are still in force. Union City, Ga. J. A. DENNIS.

Robbery of God!

Let me tell you all something about a preacher I have tried to know for many years. He has been a "called," "sent" and "went" preacher. The first trip out to preach he was "sent" by another preacher to fill his appointment. He was liked so well that other places began to call him, hence he was a "called" preacher for some time. Having discovered that the congregations took no interest in establishing the cause in new places, and that they would not "send" him or any one else, he just went; hence he was a "went" preacher. He was also a "seek-and-find" preacher. He sought for, and found, new places where some one lived that would shelter and feed him; and at several such places he built up congregations, some of which remain and are doing—well, they are "keeping house for the Lord" anyway, as the old saying is.

He has won nearly four thousand to the Lord's side—enough to send him to the ends of the earth with the Gospel. But many of them have died and gone to heaven, perhaps, as it was this preacher's delight to point people in that direction; but no doubt that many of them turned and took the broad end of the road and finished up in bad shape in spite of all the Lord and that preacher could do to save them.

He had a strong part in building up certain congregations that are still on the map, but when they increased in numbers and wealth they got so bad they couldn't behave themselves, so they hired skilled men at from \$30 to \$40 a week to "thrash

them out" about twice a week. After paying their "threshing bills" they have but little left with which to help feed the old "oxen" that, though "muzzled," are still "treading out the corn" in the new and weak places. Or, using another figure, they are still planting other new vineyards to be occupied by other skilled "squatters," or grape pickers.

The preacher I am talking about, when closing up at a new place, always talked to them about this way: "Now, brethren, through the aid of good brethren at other places, I have brought you the Gospel of God and stuck to you till you obeyed it. Now, it should be your greatest desire and pleasure to help send the Word of salvation on to others who, like you, never heard it. The little you have given to me will help me to go to them, and if good is done it will be 'fruit to your account.' Never forget to help send the Gospel to the lost ones. If you do not help me to go to them, help others to go. Some have sacrificed much of their scanty means to bring the Gospel to you. Do not be afraid to sacrifice to send the Gospel to others who are in the same condition that you were in till recently. We let God work through us to save you. Now let God work through you to save others. Be doers of the word, and not hearers only. Help save others, and thus save yourselves eternally. 'To do is to live. To deny is to die.'"

One would think that none would ever forget to help send that preacher or some other one fellowship, after hearing such teaching and exhortation to duty; but the big majority forget. And the average elder never reminds his flock of this great work. I have wondered if the elders smother this subject clear off the program in order to save a few of their own nickels, for elders are to be examples to the flock.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation" (Malachi 3:8-9).

C. D. MOORE.

Brother S. H. Hall

In the Gospel Advocate, Jan. 12, 1928, Brother S. H. Hall says, "Know ye not that the expression of your face always speaks the truth? Those on the outside of you can easily tell what is on the inside."

Brother Hall has made some awful blunders in life, but this is one as contrary to the scripture as any sect doctrine in the world. Brother Hall would be in bad shape, spiritually, if his outside looks are always to judge his inner soul, because he has left some bad impressions on others.

Now the scripture against Brother Hall. Christ said, Matt. 23:27, 28. "Woe unto you, scribes and Pharisees, hypocrites: for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within, ye are full of hypocrisy and iniquity." Again in 2 Cor. 10:7, "Do ye look on things after the outward appearance?"

Paul was condemned if Brother Hall is correct, for he said 2 Cor. 10:1 "In out-

ward appearance" (Margin) he was base among them.

Christ also stands condemned if Brother Hall is correct, and many other good men. One other scripture will be sufficient. 1 Cor. 2:11, "For what man knoweth the things of a man, save the spirit of man which is in him?"

Now, in conclusion, let me say that the greatest liars can look you in the eye with a sweet look. Again preachers can preach falsehood and their outside looks very, very sweet. Why is this? Because they are trained to do so.

Outward appearance is leading many to destruction. Quit judging in this manner. J. A. DENNIS.

The Order of Worship

In January 15th issue of The Apostolic Way, appeared two articles on the above subject. Both were trying to apply Acts 2:42 as the order in which the items of our worship in the assembly on Lord's day should be conducted.

One was in reply to an article on the same subject in November 15th issue of the paper, which was advocating that prayer should come first; proof text used was 1 Timothy 2:1.

I believe in our zeal for the return to the Apostolic order of things, we are going too far, and trying to make everything prove how we should conduct our Lord's day worship. Forgetting that the greater portion of that day is not used in an assembled capacity of worship, as well as the remaining six days of the week, and that we have a great deal more to do and study and prepare for doing, in our individual capacity than in our assembled capacity.

Where anyone can get the idea that either Acts 2:42 or 1 Tim. 2:1 has reference to the things to be done ONLY on the first day of the week, and in the order named, can get more out of the context than I have been able to find.

Read 1 Cor. 11:34. "And the rest will I set in order when I come." Does Paul mean they had failed to keep the Lord's Supper in the order or rotation in which it was named in Acts 2:42? No, he is setting them in order concerning the way or the spirit in which they observed it. And brethren, that is the important thing, to this good day.

Let's examine ourselves, have pure hearts and good motives, and live righteously every day, and not worry about which item of worship comes first. And thus keep a continual unrest and a divided condition among the different congregations of the church. If the Lord had intended for us to have had a set order in which to observe the different items of our assembled worship He would have told us and not left us to our opinions.

H. V. COATS.

The Faithful In Nocona

An article written by J. H. Childress, in which he says some very unjust things about myself, and the faithful in Nocona. As to their trouble, he speaks of, I do not know anything of, neither do I approve it, as he has described it, neither do I approve of some of the things he is doing. I suppose the faithful is able to take care of themselves. But the North Side Church has grown so fast with Little Brother Jimmy at the helm, with his Sunday morning Bible classes, or Sunday schools in hand, marched out to victory, and bless your soul, that church has grown, oh, so

much, in two years, and that offerings has increased ten fold, and the church house completed and dedicated. So on we go to Mount Pisgah there to take our last view of the Promise Land. Now listen, Brother Jimmy, this statement of yours, "They are against literature, unless it is a tract of Cowan's or a copy of The Apostolic Way," before God, and the Lord Jesus Christ, who shall judge the quick and dead at his coming, would you be willing to meet this statement this hour? Brother Jimmy, you know if you know anything, and you ought to know a few things at least, that this statement is not true, for we are in favor of all helps available for the advancement and study of the Bible. But we object to them at the time and place where God objects. Now read 1 Cor. 14:23-30, 31, 32, 33. We do not object to women teaching only where God objects, and that is in the assembly. Now read 1 Cor. 14:34, 35. Is this right or wrong? And you know and I know that it is this practice in the assembly that has caused heartaches, tears shed, and angels to weep. Now, who is the guilty party? Certainly it is not I, for I stand or fall on the words spoken by Christ and His apostles. Read Jno. 17:29-23, and be convinced again. Who is responsible for the prayer of our blessed Lord being violated, is it you or I? This is up to you and our heavenly Father.

"At times I feel pity for them, and then again I think that maybe L. S. White is right when he says that every community of any size needs a congregation of their sort to catch the ones who want to say much, pay little, and do nothing." Listen, Brother Jimmy, if Brother L. S. White can stop your pity pain, and cause you to tur raround and misrepresent your brethren for whom Christ died, he must be next to our Savior, as to authority. Now I'll see if I can start you pitying for some of your brethren. At Jacksboro, Texas, the faithful made a proposition to L. S. White, in order to maintain peace and harmony in the church there, and Brother White said, "that is the thing to do." Now, listen, dear Jimmie, and see if your pitying start for those dear brethren at Jacksboro who were using literature and women teachers. Brother L. S. White put the proposition before the Elders, and they absolutely refused, and Brother White said in return to the elders, "If you don't, and this division continues, you will certainly go to hell." Brother White made this statement seventeen years ago, but there are living witnesses to this statement, and as Brother White stopped your pity so quick for the Faithful, that you should now fall upon your face and weep bitterly. For those Elders that kept up the division at Jacksboro. Brother Jimmie, think on these things. Oh, the peace and prosperity of your church at Nocona, how it thrills your soul with joy, unspeakable. Jimmie, did you stop to think the more worldly you become, the more popular you become, for the world loves his own, but woe unto you when all men shall speak well of you. See.

Now to your closing illustration. Fits and refits. Brother Jimmie, you must have gone off into a trance over your promotion and great work at Nocona. I think I can see you looking down from your exalted throne and saying to thy servants and Sister Phocoby's, to come up higher. You say I was one of the faithful elders. I guess you borrowed some of Cleddy's

fun poke, did you not? But anyway, Brother Joe Reeves and I served as Elders at this place for several years, and we had a nice and good little congregation until several moved away, and some had gone to their reward, and that left only a very few. So we disbanded for a short time. You say I was an old Elder, and had ridden the church to death. Brother Jimmie, I confess to part of your statement, and that is the dead part. There were some who never came, and there was some old Sister Phobies that did not seem to be able to come, for they were just about dead. I read of some folks that were twice dead and plucked up by the roots. But we hope and pray that it was not those whom the apostles speak of. Now, Brother Jimmie, to your last, but not least, statement "on the table in his home, I noticed a Methodist Sunday school quarterly." Why did you refer to the quarterly? I see no other reason, only to put me in a false light, and to make false impressions upon me as you have done in your entire article. Did I not have as much right and authority from God's Book to have a Methodist Quarterly in my house as you have to have a McQuiddy Quarterly in your house, as the Bible doesn't know anything of either. So down went your little glass house again. You can't fight the Methodist people on quarterlies. Now, Brother Jimmie, if this fails to hit the spot, and you get to having visions and fail to sleep good, just let me know, for I know taking the Bible for our only Rule of Faith and Practice, that you brethren have gone beyond what is written, but I am not mad at you, for I love all of God's people, but I make a little difference. G. E. STOWE.

Divorce and Second Marriage

Marriage is a divine institution, ordained by God, himself, first began with Adam and Eve, and was to perpetuate throughout the generations following. In order to settle this question of divorce and second marriage, we need only to learn from the word of God. 1, What marriage is. 2, How long the marriage vow lasts. 3, What divorce means. 4, What is adultery? 5, What will become of those who commit it? Marriage is the union of male and female, and makes them one flesh. Gen. 2:21, 25. God in his marriage law has taught us monogamy, which means marriage to one wife only. So we can see at a glance that God is a monogamist, instead of a polygamist. Had he been a polygamist, he would have created more than one woman for the man. Since God created but one woman for the man, we must conclude that those who have a plurality of wives have taken strange flesh, and are not one flesh, as God intended. God commanded Noah, to take a pair of all animals and fowls into the ark to preserve seed, another evidence that God believes in pairs only. Gen. 6:19-20.

We have learned from the foregoing what marriage is, now let us see how long the marriage vow lasts. Since, the apostles had the keys of the kingdom of heaven that whatsoever they bound and loosed on earth was to be bound and loosed in heaven. Paul taught that the woman was bound by the law to her husband as long as he lived, but if she married during her husband's life time she should be called an adulteress. Rom. 7:1-4. "Unto the married I command yet not I, but the Lord, let not the wife depart from her husband,

but if she depart, let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife." 1 Cor. 7:9, 10. From the above we learn that the marriage lasts 'till death. Let us hear Jesus on the divorce question. When the Pharisees came to him, they asked, "Is it lawful for a man to put away his wife for every cause?" And he answered them and said, "Did you never read that He which made them at the beginning made them male and female, and said for this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh. What, therefore, God hath joined together, let no man put asunder." They ask again, "Why did Moses command to give her a writing of divorcement and to put her away? Jesus told them that Moses, for the hardness of their hearts wrote this precept. "But from the beginning, it was not so, and I say unto you, whosoever shall put away his wife, except it be for fornication and shall marry another committeth adultery." Matt. 19:3-7.

Some conclude that fornication is a just cause for divorce and second marriage, because Jesus said, "except for fornication." Remember, dear reader, that Jesus was quoting the law of Moses, and that Jesus recognized but one marriage law, and that one was ordained in the beginning.

Now, let us reason a little just at this point. Suppose that fornication was a just cause for divorce, and second marriage. It follows, as a legitimate conclusion, that if this is true, that God has made a law that would encourage fornication. To illustrate; suppose Mr. John Smith imagined that he loved Mrs. Jones better than he did Mrs. Smith. He would be encouraged to either commit fornication, himself, or have his wife to, in order that he could obtain a divorce. Next question, What is adultery?

Whosoever putteth away his wife and marry another committeth adultery, and whosoever marryeth her that is put away from her husband committeth adultery. Luke, 16:18, Mark 10:11. Nothing is said in these two passages about fornication, being a just cause for divorce and second marriage. "But," says one, "suppose a man finds that his wife has played the harlot. Does that not justify him in putting her away, but not in marrying again during her lifetime. See 1 Cor. 6:16, 17; 7:1, 2.

Next, we will see the evil results that grow out of polygamy. The sin charged against the antediluvians was that of choosing a plurality of wives. Gen. 6:1, 2, Fornication, and going after strange flesh, was the cause of the destruction of Sodom and Gomorrah. Judg 6:7. David was plagued all the days of his life after he had taken Uriah's wife. See 2 Sam, 11 and 12 chapters; Psa. 51:1-4. Solomon loved many strange women, and had seven hundred wives, who were the cause of his downfall. 1 Kings 11:1-4. During the restoration period, many of the Israelites that had taken strange wives, put them away. Ezra 10th chapter. Now, dear reader, it is very clear to be seen that those who had taken strange wives, were guilty of adultery, and were cursed for so doing. If more was taught on this important subject, perhaps there would not be so many mistakes made in the marriage relation. Next, what will become of those who commit adultery? See 1 Cor. 6:9-11; Heb. 13:4. G. A. BAILEY, Colton, California.

Sunday Schools

In the beginning of this article, let me lay down a principle that appears to me axiomatic: In co-operative work, in order to uniformity, we must be guided by rules of action. These rules must be either human or divine. As human laws are variable, they produce only temporary uniformity. Hence the need of divine laws.

Just now, the churches are torn up over the question of Sunday Schools, evidently because we have no divine laws for governing them. Professing to "speak where the Bible speaks," they have an institution, and methods of conducting it, unknown to the Scriptures.

Now, the Lord ordained the church as the only co-operative society, and gave divine laws to govern it. "Except the Lord build the house, they labor in vain who build it."

And yet in a religious journal, noted for "loyalty" to the very principles given above, we have a published announcement of a convention of "the superintendents, officers, and teachers of the Sunday Schools of the churches of Christ," of a certain district. (This was in the year 1909.)

I am reminded of what old Brother Barnes said when asked to "dismiss" a Sunday School: "Brethren, what is this thing which you are turning loose?"

I answer that it is a humanism, based upon the "Sanctified common sense" (?) of those who profess to be guided wholly by the Bible in religion.

It is claimed that special training in the Scriptures, other than parental, is needed for the children; and that the class "catechetical" method is best adapted to such training.

But what saith the Scriptures? We do not find that Paul or Jesus made a special effort for children, but a strong obligation is laid upon the parents to train their children. Eph. 6:4; 1 Tim. 5:14; 2 Tim. 1:5; 3:15; Gen. 18:19; Deut. 11:19.

This "day and night" obligation is not given over to the Sunday School for even "20 minutes a week." No doubt the parent ought to sit by the child even in the church, guarding it against possible "heresy" or bad behavior.

As to the children of "aliens," the N. T. way was to convert the parents and let them train their own children. Thus the children of Christian parents will "shine out" better than the children of aliens, and manifest the virtue of God's methods.

The church is for "accountable people" and not for the "innocent;" and the preaching of the gospel is the means used, and recommended, for the salvation of sinners.

As to dividing an audience into classes, there is not a hint of such a thing in the Bible. It is presumptuous to be "wiser than God."

Jesus, Paul and John taught all "classes" in the same sermon or epistle, for even special lessons need to be mutually understood. And nearly all of the New Testament has a general application.

It is asserted that the Scriptures recognize classes in the terms, "Saints and Sinners," "Babes and Fullgrown," "Male and Female," etc. How long could you hold a (catechetical) class of sinner, if you taught only "First Principles," or a class of women, if you taught only duties to husbands; or a class of children, if you taught only duties to parents? I think you

would have to get up a "picnic" or a Christmas tree "on the side," to entertain them; and thus this "nursery of the church" will prepare the way for some "grown up" innovations after a while.

As to catechetical teaching, I suppose our Reformers never labored harder for anything than to do away with the "catechism." The "lesson leaf" has come in its stead. Nothing leads to formalism and ritualism faster than formal questions and answers.

Jesus and his apostles often taught in conversation, and of course there were occasional questions or answers. But we do not read of their forming a "conversation class," much less a "catechetical class." Neither was the church a conversation or catechetical class.

The church meetings, except for preaching, are regulated in 1 Cor. 14, and the order was for one to speak at a time, "edifying" the whole church.

In all such meetings the women were to keep silence and not even to ask a question. But the S. S. perverts women and children, and measurably supplants the man, the parent, the Bible and the church. Isa. 3:12.

Moody said that the S. S. literature came in at the front door and the Bible went out at the back. Any one has a right to teach by writing, but woe to the church that adopts any uninspired creed, catechism, sermons or writings, as a basis for study and teaching.

Another thing that often grows out of the S. S. is that when this "children's church" is "dismissed," the children go home, and wholly lose the work and worship of the church after God's "due order." 1 Chron. 15:13.

"By their fruits ye shall know them." Even the secular literary magazines are deploring the fruits of the S. S. They tell us that it fosters "rowdyism" and irreverence for sacred things. (See 1 Cor. 14:33). It is "confusion worse confounded" and "discipline doubtly demented," in the presence of God's holy word. Ps. 138:2.

I hear a modern "Pastor" publicly say that in spite of all the modern "aids," such as Endeavor Societies and Sunday Schools, the children of our time were neither as reverent or well behaved, nor as well posted in the Scriptures as when he was a boy, 50 years ago.

The modern "hop-skippety-jump" method of studying the Bible is not calculated to give a connected or practical view of its teaching; nor stir the heart, like preaching, to its obedience.

The most effectual and practical edification is in the church meeting, working as described in Eph. 4:16 and 1 Cor. 14; or in the "Mission field" in connection with a Scriptural evangelist. (See the bands that accompanied Jesus and Paul in their travels.) We learn to teach by teaching, as a boy learns to farm by farming, under a capable "overseer."

The mission of the church is to educate soul-savers. I have seen scores of churches with a membership of from 200 to 800, and a well organized S. S., which did not turn out a preacher in 20 years; but I never saw a church with from 6 to 20 members, and guided by 1 Cor. 14, that did not turn out preachers.

And now, for peace and prosperity's sake, and for the sake of "loyalty," I plead for a return to the N. T. ways.

Why not drive at that which God clearly

enjoins, and make a success of it? If half of the energy spent in exalting the works of men, were devoted to the things of God, the marvelous success of the New Testament age would be ours, and we would be at peace. Phil. 4:9.

O, Israel! stand and ask for the old paths, and walk therein, and ye shall have peace. Jer. 6:16.

"But they said, we will not walk therein."

PAUL HAYS,
Fresno, Calif.

"The Plainly Revealed Will of God"

"Our teaching and practice should be based on the plainly revealed will of God."—Early Arceneaux, Firm Foundation, Jan. 17, 1911.

Amen, Brother Arceneaux. When you decide that you were right when you made that statement, you will quit saying: "The Robstown Church will be condemned for not having the class system and for opposing those that do have it." Neither will you try to force this innovation on the brethren like you and A. O. Colley did at Tucumcari, N. Mex. You fellows raised a bone of contention in the Tucumcari church that is, by no means, silent to this good day, judging from reports I get from there.

Where is "the plainly revealed will of God" that authorizes the class system? And where—yes, where—is "the plainly revealed will of God" that authorizes you to go out and disturb churches because they do not have this class system?

If "our teaching and practice" of dividing the assembly into classes and appointing women teachers over some of the classes is "based on the plainly revealed will of God" why do you not show us this part of "the plainly revealed will of God"? Why keep part of "the plainly revealed will of God" in a corner?

The truth about it is: Your "teaching and practice" relative to class teaching and women teaching such classes is not "based on the plainly revealed will of God;" but is an addition to that "plainly revealed will of God." Yes, and it is contrary to that "plainly revealed will of God." If you don't believe it just compare that "teaching and practice" with 1 Cor. 14:31 "Prophesy (teach) one by one"—one at a time. Then, compare it with 1 Cor. 14:34, "Let your women keep silence in the churches," etc.

JAMES DOUGLAS PHILLIPS,
Everton, Arkansas.

Announcements and Reports

W. L. Shelnett, Wedowee, Ala., Feb. 15, 1928—I am to begin a debate with A. B. Williams (Church of God, Seventh Day) on the Sabbath question, March 11, 1928, at 11 a. m. The place: Cranford's church, near Gadsden, Ala. I contemplate a real live debate this time, as Mr. Williams seems to be well up on his side of the question; appears to be a real nice man. I hope to do much towards spreading the Truth and think this a most efficient way of doing mission work. Though I receive no financial support from any one, I beg the prayers of all that I may be able to defend the Truth.

J. A. Dennis, Union City, Ga., Feb. 13,

1928—Arrangements have just been made for me to meet a Mr. Albert S. Hodges, publisher of Law and Grace, Orlando, Fla. The debate is to be held in Savannah, Ga., next May or June. I am to affirm: "The Scriptures teach that the first day of the week is the day for Christian worship, and is known, in the Bible, as the Lord's day." Mr. Hodges is to affirm: "The Scriptures teach that the Sabbath day of Exodus, twentieth chapter, is the Lord's day, and the day for Christian worship in this age."

We may repeat this debate in Orlando, Fla., as he wishes for one to be held there. If he is of the same mind after the debate we will make arrangements to meet him there during the winter months.

G. C. McCraw, Robert Lee, Texas—Brethren who are expecting my services next summer should write me stating exactly what date they desire and the length of time. Do not fail to do this at once, as I want to arrange my time now.

Sidney W. Smith, Abilene, Texas—My time is open until the middle of June. Would like to communicate with brethren needing a meeting, either in their home congregation or in a mission meeting. I have five girls in school, a wife and mother-in-law and I am their dependance.

M. Sellers, Loco, Okla.—The Church of Christ will conduct a series of Gospel sermons at the Community Shed in Loco, Oklahoma, from the first to the fifteenth of July, 1928. Bob Musgrave of Elk City, Oklahoma, will do the preaching.

Jas. Douglas Phillips, Everton, Arkansas, February 17, 1928—I will preach at East Unity, near Cloverdale, Indiana, over next Lord's day. I go from there to Mt. Olive, near Ellettsville, Indiana, I begin a meeting at or near Lyons, Indiana, two weeks from today. I go from there to Ohio and West Virginia for four meetings.

S. M. Prince, Wedowee, Alabama.—The church at Napoleon is still meeting on the first day of the week for the purpose of worshipping the Lord, without addition or subtraction.

Gambling

Gambling is a sin that we do not find anything said about in the Bible. Yet, it is a sin just the same, and one also that seems to be on the increase. Yet, I would not say that professional gambling is any worse today than some years ago. But I do think that gambling among young people today is worse than in generations past.

There seems to be a fascination about gambling that many people cannot resist, at least, they are not found trying to resist as they should. While the scriptures say nothing about gambling, yet there are many scriptures that can be applied to those who gamble. That many of our young men are fond of gambling shows that they have not had the proper training in the home, as well as other places. They are not taught that honesty is the best policy, as people once were, for it is not an honest way of getting money. But easy money is what too many of our young men today are looking for. That they often lose in gambling does not seem to deter them to any great extent. In Bible

times there were games and races to test strength and endurance, but the love of money has changed things along this line, until today, there are but few such tests made. Even in the racing of horses and other animals, it is not the fame of winning so much that attract the people as it is the betting and gambling of money. There are now dog races, and terrapin races, but it is the money made from betting that the races are staged for.]

Some years ago sporting men had boxing matches because they dared not then call them by their right name, but now there is so much money made by the participants and the gambling that goes with them that they are called "fights." One of these fights was staged in Chicago not many months ago. The money won by the fighters was in the hundreds of thousands of dollars, and do you think the world is getting better when 150,000 persons paid \$2,800,000 to see these two fighters beat up each other? And do you think the present generation no worse than generations of some years ago, when they wantonly spend so much money and receive so little in return for it? And this is not all. Many church people who like to call themselves Christians were in attendance at this fight. One of the eminent and distinguished preachers of that large body that thought the Church of Christ was too narrow-minded to suit them, so divided that church over the instrumental music question, was an interested visitor at that show.

Not many months ago, a prosecuting attorney of a near-by state announced that he intended to prosecute all forms of gambling in the state. He received many letters in reference to what he meant. Who do you think these letters were from? Church people, who wanted to know what he proposed to do about Church raffles, etc. Of course, the Catholic Church is the worst one along these lines, but some of the daughters of this old harlot are not far behind her, and what church people do is often a kind of license for other people to do. We have laws a-plenty against all kinds of gambling, but laws don't save our young people from taking a fling with the many and varied gambling devices now being promulgated throughout the country. There are all kinds of inducements to get them to spend a few pennies or a nickle with expectation of getting something for nothing. Slot machines, and punch boards, everywhere. There are, of course, legitimate vending machines, but too many of them have some kind of an inducement to patronize them, which makes them gambling machines. Parents should know and teach their children all about such things. That "getting something for nothing" idea is not the best policy.

Dealing in futures, speculating, buying and selling of grain, where no grain or commodity is really delivered, is nothing but gambling on a little higher plane, but is a sin just the same. It seems as though the eyes of the law can only see the little fellows—the boys "shooting craps," in the alleys—with a few dimes at stake, but the big fellows with hundreds of dollars at stake, the big grain future dealers and the church raffles, etc., the officers of the law let go by. The church people who have raffles, etc., in their churches seem to think that it is all right to sin a little in a good cause, but does God approve of it?

J. E. REAGAN,
Kansas City, Mo.

Will God Hold Me Responsible for My Ignorance of His Law?

Before entering upon the study of this question, we might ask ourselves another similar question, but of less importance: are we held responsible for our ignorance of the laws of our land? We are. The eye of the law looks upon each individual as being thoroughly acquainted with the same.

If ignorance of the law of God excuses a person, why did not Adam and Eve and other persons all along under the different dispensations of God's law plead ignorance?

The purpose of political law is to punish the evil doer; but protect the righteous.

God's law contains the plan of human redemption for fallen man. Man fell by disobeying God's law. The reverse will bring him back; that is obedience to God's law will bring him back. By man's fall we mean that he was literally banished from the Garden of Eden, from the presence of God. God no longer walked and talked with man, or directly to man. Death means a separation. Physical death is a separation of man from his spirit, which returns to God who gave it. Only wicked people will die the second or final death, after the general resurrection. This will be an eternal banishment from the presence of God and the holy angels.

Righteous people will again be permitted, after earth life is over, to walk, talk, and be with God eternally.

God's law is the means by which fallen man may attain eternal life. It is also the evidence that will stand against wicked man, causing him to die the second death, or be banished forever from the presence of God. God's law, the Bible, is the code that will be used in the final judgment, when the separation is made between the righteous and the wicked, for Christ said that His Word would remain when heaven and earth had passed away; (Matt. 24:35). Also in another place he said that it would judge us in the last day.

God has given a man a mind and reasoning power; eyes to see, and ears to hear; and given his law in words that man can read, study, hear and understand.

Now since we have seen the importance of God's law, we would naturally conclude that He would want us to use the means that He has given us in order to please Him, if we are normal persons. He has provided a way for the feeble minded, infants, the blind, deaf, etc. Therefore, we believe that if normal persons wilfully waste their time and means that He has given them, that He will hold them responsible for their ignorance.

What we mean by being wilfully ignorant, we will illustrate by the following examples: One says, "I don't read my Bible much, as my eyes are bad"; another, "I am poor, and have to work so hard, I am so tired, and haven't the time"; still another says, "My Bible is such small print, but I can read my newspaper, as it has larger print"; and others, "I have so much reading to do, I don't get time to read my Bible"; then others will aim to justify themselves by saying, "We pay the preacher to study the Bible for us."

We want to see if these excuses are borne out by God's Word, and also to see if we can find a "thus saith the Lord" for what we have affirmed as an answer to the question found at the beginning of this investigation, viz: God WILL hold us

RESPONSIBLE for our WILLFUL IGNORANCE.

God's first law was an oral law; that is He spoke to man directly. This law was to a single family: Adam and successive families whom God chose, up to the giving of His written law on the two tables of stone, on Mt. Sinai. This was a national law, and was given to the nation of Israel. It held good until Christ nailed it to His cross.

A universal law began to be given or be made known, by the Spirit speaking through Peter, or using him as a mouth-piece, on the first Pentecost after the resurrection of Christ, or ten days after his ascension. This law was about 63 years in being completely revealed and recorded. This is the "perfect law of liberty," the one under which you and I are living at the present time.

There are people who imply by their actions that there is something greater or of more importance than the Word of God. His law contained in the Bible, but if there had been any other means, probably Jesus would have mentioned it in His illustration of the rich man and Lazarus. The rich man wanted Abraham to send Lazarus back into the world, to preach to, or warn his five brethren of his destiny, being in torment; but Abraham said, "They have Moses and the prophets, let them hear them." By saying that they had Moses and the prophets, he meant that they had at that time the Old Testament, which is the teachings of Moses and the prophets. They could hear Moses and the prophets, then, by reading, hearing read or being taught the Scriptures.

Before the new law had been fully revealed and recorded, but after Christ had given the apostles the word, God had given him (Jno. 17:8), and they had received the Holy Spirit, to teach them all things and bring all things to their remembrance, or in other words, Christ had given the keys of the Kingdom into the hands of the apostles, and said unto them: "Whosoever ye shall bind on earth shall be bound in heaven, and whatsoever ye shall loose on earth shall be loosed in heaven"; and "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." (Matt. 18:18; Jno. 20:23); there was a man by the name of Saul, who later became the Apostle Paul, on his way to Damascus, asked: "Lord, what wilt thou have me to do?" But as God was now speaking by His Spirit in the world through men, Christ did not answer him directly, then and there; but sent a man to do it, hence, Ananias spoke to Saul, answering his question that he had asked Christ three days before.

If Christ had answered Saul, directly, or Abraham had sent Lazarus back into the world to warn people, it would not have been in accordance with God's plan. I conclude, then, that there is no way around God's law.

Then, if there is no other way but to satisfy God's law, can I remain in ignorance to his law and yet please him?

Since it was necessary for the rich man's brethren, and not only them, but all other people at that time, to hear Moses and the prophets, and for Saul to go to the proper place and to the proper authority, it is just as necessary for us, the people living now, to ask in faith, (Rom. 10:8; Jude 9); that is to go to the part of the New law (the New Testament), which is

applicable to us and hear it. In other words, we must hear the words of the apostles, since Christ made your salvation and mine depend upon their words, (Jno. 17:20).

In the face of the above reasoning and the following expressions: "He that hath ears to hear, let him hear," (Rev. 2:7, 11, 17), "How readest thou?" (Luke 10:26), "Understandest though what thou readest?" (Acts 8:30), and "Study" and "Search the scriptures," (2 Tim. 2:15; Jno. 5:39); we conclude that a normal person will be held responsible for willful ignorance.

GROVER WHITE,
Long Bottom, Ohio.

The Sunday School System Questioned

The following in a private letter to Alvin Neve of Lingleville, Texas, from W. A. Neve of High Rolls, New Mexico, principal of the High School at that place, expresses the real feeling of many brethren of ability who are continuing to worship with the Sunday School congregations.

If we could only get copies of The Apostolic Way into their hands, many of them would be encouraged to express themselves as this Brother has in the following written after he had received and read a few copies of The Apostolic Way—Publisher.

Statement From Letter

The main reason for the little paper seems to be the determination to destroy the class idea in the Sunday worship. Again the Grand Old Apostles' idea of not eating meat come to mind. While I do not see that it is essentially wrong to instruct children, young folks, and adults according to their mental development in the church house, I do believe the members who insist upon classes when they know the idea is offensive to a part of the congregation, are committing a grievous error. Then the usual way of conducting a Sunday School class is of the poorest possible way to instruct. Everybody has his book open, the teacher has his finger on the answer to his question, the student is nudged in the side to indicate it is his time to answer, and no one remembers what the lesson last Sunday was about. Try asking a bunch of young hopefuls what the lesson last Sunday was about. I have been teaching too long not to know such effort is worse than useless, but there are so many mentally lazy in existence that they wish to let this small effort on Sunday answer for the full seven days of effort to instruct their children in the ways of the Lord. Sunday school never would have been thought of if it had not been for the fact that some of the folks were too lazy to instruct their own children. Tell a crowd that such is the case and watch the guilty get angry and yell, "You are just trying to divide the church." How many times has a weak brother taken refuge in the idea of shouting division? He knows he has the sympathy of the multitude, and I suppose you know something of the trials of a fellow who tries to argue with such a character.

It seems to me that the whole Sunday school question would never have arisen if the churches had been diligent enough in seeing that the young folks were properly instructed at home. I have noticed the

Catholic Church, and it is all done in the home under the supervision of the priest. They do not pretend to have classes in the church house even. That is where they have their doctrinal worship along with their other ceremonies. Don't like the Catholics as religious bodies, but I do believe the idea is sound.

W. A. NEVE.

Phillips-Nichols Debate

Roy Nichols (Missionary Baptist) and I, will hold a discussion at Alco, Ark., beginning about the first of July, this year. It will last about a week. I have never met Nichols, but have been informed that he is a nice fellow. All brethren wanting to attend this debate, write me at Everton, Ark., or L. E. Stewart, Alco, Ark.

W. E. Liddell (Missionary Baptist) and I may have a debate at Lafe, Ark., about the middle of August, but it is a little doubtful at present. He seems to want to back out.

J. W. Rogers (General Baptist) assured me at the close of our debate at Lafe last year that he would debate with me again this year if I would meet him; so I wrote him trying to arrange another debate with him.

JAMES DOUGLAS PHILLIPS,
Everton, Arkansas

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6½x9 inches.

No. 2012. French Morocco.....\$4.35

No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5½x7¾ inches. Has concordance.

No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5½x7¾x¾ inches.

Morocco Grain Cloth..... 1.35

No. 2915. Same as No. 2902 with best binding..... 3.45

No. 4102. Pocket size, 3¾x4½ inches.

Black, silk finished cloth..... .70

No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.

760 pages, large 8vo.

Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon

by J. N. Cowan, delivered at Fitzhugh

Avenue Church of Christ, Dallas, Texas,

March 1, 1925.

Per Copy, \$.05; Per Dozen Copies..... .50

Cowan-Sommer Debate..... 1.00

Smith's Bible Dictionary..... 2.00

Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:

Price per Copy.....\$1.50

Life of Alexander Campbell:

Price per Copy..... 1.25

Alexander Campbell's Theology:

Price per Copy..... 1.50

Alexander Campbell As a Preacher:

Price per Copy..... .50

A Debate On the Roman Catholic Religion:

Price per Copy..... 1.75

The Campbell-Rice Debate:

Price per Copy..... 3.00

Christian Baptism:

Price per Copy..... 1.50

The Christian System:

Price per Copy..... 1.75

The Christian Baptist:

A paper edited by Alexander Campbell.

Price per Copy..... 3.00

Popular Lectures and Addresses:

By Alexander Campbell.

Price per Copy..... 3.00

The Living Oracles:

Price per Copy..... 2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months
\$3.00 the Year

Dallas, Texas, March 15, 1928

Vol. XIV No. 15

Do They Mean What They Say?

In view of the constant reiteration of some very emphatic expressions in the Gospel Advocate concerning the obligation that rests upon all honest men to discuss and defend the things they teach and practice and their repeated assertion that Christian preachers and papers are always ready and even anxious to do this, what can we think of their sincerity in face of the well-known fact that for years we have been begging—pleading—insisting that they grant us the opportunity to present to their readers the proof of the unscripturalness of the Sunday school? It may be that they consider the writer of this article too insignificant for notice, but they should remember that Paul said, "Condescend to men of low estate."

Brother James A. Allen, first page editor of the Gospel Advocate recently wrote, "We recognize that Christians are the only religious body in Nashville that stand for full and free discussion. No Christian ever refuses an investigation or discussion of the things he is teaching the people, or feels himself insulted if such a thing is suggested, but is 'ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear (1 Pet. 3:15).'"

One would naturally judge, in view of such a declaration, that the forensic door of the Gospel Advocate would fly open at the faintest knock of an opponent who called their teaching or practice in question; but alas, it is not so. According to Brother Allen, those who are opposed to the Sunday school are the only Christians in all the land, for they are the only ones who are always ready and willing to discuss the issue, but the Gospel Advocate, Firm Foundation and other less prominent papers ignore every attempt we have made for many years to investigate the scripturalness of their practice. It must be the impression made upon every unbiased mind that Brother Allen broadcasts the reason for this course when he says of the Baptist and Reflector that it "realizes that Baptist doctrine cannot be scripturally defended."

But Brother Allen seems determined to leave no possible doubt in our minds as to the status of the preacher who refuses to discuss his doctrine or practice, for he says a little further on, "Christian preachers do not decline discussions. They are the only preachers, as a whole, in the world, that are 'ready always to give an answer that asketh you a reason concerning the hope that is in you, yet with meekness and fear.'"

Again the implication is plain that the preachers connected with the Gospel Advo-

cate, including Brother Allen, are not "Christian preachers," since they persistently refuse to discuss the Sunday school with us. I am making no insinuations against these preachers, but simply showing the only logical conclusion that can be drawn from Brother Allen's assertion. I challenge him to square his conduct with his words.

I quote him again still farther along. "All who love the truth are honest and sincere, disdain to indulge in little, deceitful tricks, and are willing and anxious to hear both sides of every question."

Does Brother Allen mean what he says or is this just a deceptive gesture? Surely he would not be guilty of any of those "little, deceitful tricks" he so justly condemns. Once more in this article Brother Allen speaks with no uncertain sound when he says "Examination and investigation bring out the facts and elicit the light. Only those who are conscious of the weakness of their position refuse discussion and examination." Is this a confession on Brother Allen's part? Whether or not he so intends it, no other construction can be

Dr. Trott was in the office March 5th, en route to Fort Worth, Texas, for operation. Cannot distinguish objects with one eye and other beginning with same trouble. Upon examination, the specialist postponed operation two weeks.

logically placed on it except that the Sunday school cannot be scripturally defended and that Brother Allen knows it.

Brother F. B. Srygley adds his testimony in support of these statements in a way that leaves nothing to imagination, but boldly shows the hideous consequences of such a course as the advocates of the Sunday school are now pursuing: hear him; "That man has never lived that can continue to defend error and be a true man. He may be honest when he begins this; but if he continues it after he has been shown the truth, he will get to be dishonest. * * * My hat is off to the man who will stand up for the truth against all such opposition to it. Let these 'goody, goody' ones talk about 'wrangling' as much as they will, but go right on with the fight." Thanks, Brother Srygley, for the suggestion, though we didn't need it. We are going right on with the fight, whether we can get you fellows to stand up for your innovations or not. If you had the truth, you would jump at the chance to have a written discussion that could be published in tract form and widely distributed for the enlightenment of those

who are in error. It would be a great opportunity, wouldn't it, if you dared to meet the issue? Brother Srygley, I have always greatly admired your writing when you have God's word on your side and would hate to see you drift into that awful state of dishonesty of which you have so forcibly admonished us.

G. A. TROTT.

Something Definite

The filing of the position of the Church of Christ regarding Carnal War with the proper authorities was a very simple matter when we had reached the point necessary to make our position clear and to establish our right to file for the Church such a statement.

When we began in 1924 the agitation of filing our position properly with the Federal Government, we found the brotherhood totally unprepared for such a step. The fact that a number of our boys had been sent to the "Pen" rather than enter the World War was lamented, but how to overcome such a difficulty, or remedy a condition that made such suffering on the part of our members necessary, seemed to be beyond the conception of the brotherhood at large.

We laid out the plan which a few understood readily, but others waited. We had to write again and again, explaining point by point, and step by step, urging and insisting that brethren do exactly what they believed was right in the matter. We objected to any one signing or registering, who was not whole-heartedly opposed to Christians' engaging in Carnal War. This objection on our part seemed sufficient from that angle, but all kinds of imaginary "ghosts" rose before the visions of brethren opposed to Christians' engaging in Carnal War. Some thought that we should suffer, rather than appeal for protection. Some thought that it was unnecessary to have a list of names in the office files of The Apostolic Way. Some seemed to think that any one man could just step out and say he had authority to speak, and the government would accept him. But, of course, we knew that none of these things were entitled to serious consideration, that our first step was to have the names registered in the office, so that there could be no question as to our authority to speak. We did not only consult thousands of members, but we consulted preachers at large. We even went so far as to ask that those who thought it right for Christians' to engage in Carnal War to file their position with us. Brother Trott wrote again and

again. Brother Conner wrote articles, sent out letters, made speeches. Brother Clark wrote articles, sent out questionnaires, making a specialty of trying to arouse the preachers to express themselves. Brother Cowan wrote letters, made speeches, and a host of others wrote and spoke.

It is well to here mention that Brother J. W. Shepherd has, for years, urged upon the church the necessity of making its position known. I did not realize why he was having to repeat his request so often, but I understand now.

This is the first time that something definite, lasting, permanent, has been accomplished in this connection.

Letter to War Department and Reply
Jan. 26, 1928.

To the Secretary of War,
Washington, D. C.
Dear Mr. Secretary:

I am inclosing you a signed statement, witnessed by a Notary Public, with the request that this said statement be filed in the public records of your office.

Yours respectfully,
R. F. Duckworth.

War Department
The Adjutant General's Office
Washington
February 1, 1928.

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

Dear Sir:

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

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

File No. AG 000.31 Church of Christ (1-26-28) Misc.

The file number as shown on the letter from the War Department should be borne in mind, and permanently kept, as well as the following statement which was filed. Armed with the file number and the statement, any member can establish the church's position before any draft or registration board. The following is the statement as filed with the War Department.

Attitude of the Church of Christ Relative to Its Members Engaging in Carnal War

We have been directed, by signed statements from thousands of members, including several hundred preachers, of the Church of Christ, to file with our government the statement that more than 90% of the members of the Church of Christ are opposed to its members taking human life in Carnal War, and that we have and do claim the exemptions granted to the conscientious objector.

The filing of this statement seems necessary as a number of our members were imprisoned because they would not enter the Army during the World War, 1914-1918.

We here call attention to a speech published in The Apostolic Way, under date of February 1st, 1928. This speech was delivered by Alexander Campbell in 1848 at Wheeling, Virginia. Mr. Campbell, in his day, was one of the most popular leaders of the Church of Christ and his speech outlines the faith of the majority

of the members of the Church of Christ on this question today as well as when it was delivered.

The majority of the faithful, preachers, bishops, members have always contended that the Lord's statement, "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" cannot be broken except at the sacrifice of the perpetrators soul's eternal happiness.

In compliance with the instructions of the above mentioned members of the Church of Christ whose signed statements are on file in the office of The Apostolic Way, a religious paper published and maintained, by members of the Church of Christ.

I am this the 25th day of January, 1928, filing a signed copy of this statement with the President of the United States, with the War Department, and with each House of Congress now in session.

R. F. DUCKWORTH,
Editor and Publisher of
The Apostolic Way.

THE STATE OF TEXAS,
County of Dallas.

Before me, the undersigned authority, a Notary Public in and for Dallas County, Texas, on this day personally appeared R. F. Duckworth, known to me to be the person whose name is subscribed to the foregoing instrument, and acknowledged to me that he executed the same for the purposes and consideration therein expressed.

GIVEN UNDER MY HAND AND SEAL OF OFFICE, this the 25th day of January A. D. 1928.

(L. S.) Jas. R. Cocke,
Notary Public, Dallas County, Texas.
My Commission expires 6-1-1929.

Letter to Congress

The following letter addressed to Hatton W. Summers, Member of Congress, from this district, a copy of which was sent to every Senator and Congressman to show that we have advised all Members of this Congress of the church's position relative to Christians' engaging in Carnal War.

4819 E. Grand Ave.,
Dallas, Texas,
January 7, 1928.

Hon. Hatton W. Summers, M. C.,
Washington, D. C.

Dear Congressman:

This is to advise that we are mailing you a copy of The Apostolic Way under date of February 1, 1928, in which appears a statement from Dr. G. A. Trott on first page, concerning Christians taking part in Carnal War. On the same page there is a statement by D. Lipscomb, written twenty-five years ago. On page nine and succeeding pages, we publish a speech, delivered by Alexander Campbell eighty years ago.

My attendance at the sessions of Congress during a period of seven years, in behalf of the farming interests of twenty-two states, enables me to know that you are a very busy man, but I am persuaded, you can well afford to take the time to read these articles, dealing with war versus peace.

I have a synopsis of an address under the caption WAR VERSUS PEACE, beginning on first page, in which I make some suggestions I believe you will appreciate.

I am inclosing you a copy of statement of position of the Church of Christ concerning its members engaging in Carnal War.

I am sending a copy of this paper, a copy of the statement, and a copy of this letter to each member of the House and of the Senate, that I may advise our members in thirty-two states that their Congressmen and Senators have been acquainted of our position.

I am asking you to have the enclosed statement read into the Congressional Record and advise me of the date of the Record in which it appears.

Yours respectfully,
R. F. Duckworth.

The foregoing, as well as the addresses referred to published in a previous issue, should be preserved by every member of the Church of Christ. Not only by the family, but a copy for every child should be preserved and given to them when they have attained their majority. The fact that our position has been filed with the War Department will be of but little service to the boy or the man drafted who can not furnish the legal statement of our position, or its file number with the War Department.

If we had the funds available we would gladly put this in tract form that the brethren might file copies in all public libraries in the country, placing a copy of the tract in the hands of every member of the Church of Christ who desired them. A copy of the statement should be filed with the Secretary of State in each State. This would perhaps cost \$150.00 all told. To publish in tract form for general distribution, would cost another hundred dollars, and there are some brethren who oppose Christians engaging in Carnal War that could send us this amount. If they will, we will do the work.

R. F. D.

Announcements and Reports

J. E. Allen, Route 1, Wingate, Texas: If, because of numerical or financial weakness, the brethren at some point have failed to secure a preacher for a summer meeting and are willing to accept a substitute, I am willing to assist them to the extent of my ability. Should I be allowed to state my preference of territory, I would suggest Southwest Texas, where there is suitable place for camping. I would like to take a portion of my family along. Especially does my wife need the outing.

J. R. Meek, 1019 Cortez St., Laredo, Texas: I desire to move to some place, either near Robstown, Texas, or Odom, Texas. Would like to hear from some brother living near these places who has about seventy-five or 100 acres of land to rent.

C. H. Williams, Charleston, W. Va., February 24, 1928: Brother G. W. Terry will hold our spring meeting, beginning the second Sunday in April. My health is preventing me from preaching at present, but I hope to be able to get back into the work by next year.

Read Brother Conner's article, then send us five names to whom we are to send the paper for five months for \$5.00.

College Items

On this page will be found letters, articles and information concerning the college, as well as articles on general education and school work. Any one desiring to contribute articles on such subjects should send them direct to Brother John R. Freeman, Gunter, Texas, who has agreed to edit this page.

R. F. D.

Littlefield New Location Gunter College

In keeping with previous announcement to the effect that Gunter College would move to West Texas, which announcement was made after the Board of Directors had decided unanimously that Gunter was no longer a suitable place for the college, arrangements have been perfected for a location at Littlefield, Texas. The faculty of the college, with little change and valuable additions, will move to Littlefield in time for the opening of school in September, 1928; and along with them will go, of course, the high ideals and principles for which Gunter College alone has stood for these many years. A very large percentage of the students and a goodly number of the resident patrons will move with the school. The college at Littlefield will operate under a new charter and a new name and without regard to any disposition made of the property at Gunter.

As a result of the announcement of the proposed move, there came invitations from twenty places in Texas and one in New Mexico. Offers of lands and other valuable considerations were made by many of the places, and at least seven said that, if they were given assurance that their offer would be accepted, they would give the needed two sections of land. Some offered more than two sections.

The land donation at Littlefield, amounting to 1416.7 acres, was only one of the factors that caused the board to accept their offer in preference to all others. We shall have access to city water with excellent fire protection, high power electricity, gas, and city sewer. The land lies just outside the city limits and is of excellent quality for general farming. It is within the shallow water belt of that section of the state.

Littlefield is a new town of three thousand inhabitants. It is on the main line of the Santa Fe Ry., thirty-eight miles northwest of Lubbock. The locating committee, composed of R. O. Conner, Alva Johnson, and Jno. R. Freeman, were very favorably impressed with the town as a thriving business center, having prospects for rapid and substantial growth. The chamber of commerce is blessed with a membership of men who are interested in the town and who have business judgment and ability far above the average.

The city schools of Littlefield are well organized. They enroll some 1,400 to 1,600 students. It is said to be the largest free school district in the United States. About twenty-six trucks go out every school day and bring students to school, some of them as far as fifteen miles. The free school system, together with the genuine interest shown by the people in the college, convinced us that we could depend upon the people there



JOHN R. FREEMAN
President Gunter College
Gunter, Texas

for encouragement and support in our work.

We expect to operate as a Junior College, carrying the lower work from the primary grades up; and it is our hope that within a few years we shall extend our work to include full four years of college subjects.

If you desire further information, write R. W. Jones, secretary treasurer, Gunter, Texas.

JNO. R. FREEMAN, President.

P.S.—We expect to finish the present session at Gunter in good form, closing on the appointed day, May 26, with an excellent series of school exercises.

Inconsistencies

Douglass tells us that he was reared up under the influence of the Sunday school and thought it perfectly all right, and labored many years as a preacher under that influence. Now the thing that I want Douglass to tell me is, when did he learn different? Is it not a fact, Douglass, that you are at this very time, and even when you wrote this article, preaching for a congregation once a month, and not only that, but were you not at that time, and still at this present time, teaching a class in a congregation where they have women teaching one class or more at the same time you do, and furthermore, he is using quarterlies to teach this same class. No, Douglass, Paul was not an old fogey; neither did he say one thing and mean something else. Were you not so anxious to get astride a hobby horse and ride your way through and then force every one else to ride with you, perhaps you would have read the very next verse and then perhaps you would have learned what Paul did mean. Further, I am quite sure that all things will be done in order and decency when all will let the Bible settle all matters for them where there is a controversy. In fact, if they would let the elders be the overseers of the church instead of the preacher and some good sister who claims that she thinks a woman should keep silent in the church. I am sure that there would be no grounds for a quibble over these matters.

We are thankful to Brother Douglass for one admission—and that is that we have

as much right to our opinion as he has to his. Then if that be right why all this quibbling about the women asking and answering questions in the Bible study? Have you not yet learned that for the church to meet for worship and to meet for Bible study are two different things altogether? You are so anxious about the women keeping silent in the churches, will you answer this for me? Is your wife a member of the church? You are compelled to answer yes. Then is she in the church? You answer yes. Will you permit your wife to speak to you when you go home from your days labors? Oh, yes. Then are you compelling her to do as Paul said—"Let your wives keep silent in the church?" But you answer, Paul meant the church house. That is the very thing I am denying, and challenge you to prove it. Paul was giving instructions as to the rulers of the congregation as 1 Cor. 14:36-37 plainly shows. But you were too busy to see that, were you not? Space forbids that I notice all of his article just here, but promise that, when he and I have our debate this next summer to give justice to all, but will notice one of his questions just here.

Is it universally agreed that elders do the teaching? His answer, yes. This I am absolutely denying. Douglass, what are elders for? Are they not the overseers? You answer yes. Then when the parish road overseer summons you out to work the roads you go out with spade and axe, sit down and watch him do all of the work? Is that your conception of an overseer? If so, then I can understand why you so bitterly oppose the ladies teaching a class.

Yes, Douglass, the B. Y. P. U. Ladies Aid is in the same chapter and verse that says use The Apostolic Way to teach the gospel.

WAYNE M. LARGENT,
Editor Glad Tidings.

Editor Glad Tidings: I have before me your little sheet, and am pleased to note that you have given your readers the opportunity to read my article clipped from The Apostolic Way. I beg to say that I am not ashamed of the article and in fact am proud of it for it is truth, and there are not enough Sunday school hobby riders in Texas to overthrow the force of it. I would to God that every truth seeker and every peace and harmony lover would read it.

Now in regard to your questions, will notice them in the order in which they appear.

Q. 1. When did you learn different? That is he means, when did I learn that the Sunday school was wrong.

A. About four years ago.

Q. 2. Is it not a fact Douglass, that you are at this very time, and when you wrote this article preaching for a congregation once a month, and not only that, but were you not at that time, and still at this present time, teaching a class in a congregation where they have women teaching one class or more at the same time you do, and furthermore, he is using quarterlies to teach this same class.

A. Yes, I am now and was when I wrote this article preaching for a congregation once per month, and others too, for that matter. I was NOT at that time, and am NOT at THIS TIME teaching a class in any Sunday school where they have women teachers teaching at the same time I do. You will note here that he says, "He is using quarterlies to teach this same class."

Now in answer to this, I will say that I have always opposed the human devised literature and have not used any kind of human literature in many years, in fact, had not used any for many years before I saw the light relative to the class question. Now, I emphatically deny the charge that you have made and challenge you to prove the charge, and if you cannot, justice and decency, as man to man, much less minister to minister or Christian to Christian, demands an apology. However, I am not in the least surprised, as it seems that most all the Sunday school hobby riders enjoy misrepresenting us.

I am indeed glad to note that you state that Paul was not an old foggy, but when he said "your women to keep silent in the assembly." You say by your acts whether in words or not that they should not keep silent. Now did he really mean for them to keep silent or just blab on?

Now you and I know and you know that I know and I know that you know that everyone else knows that the Sunday school is a very popular organization and less than sixty years old, and God, Christ, nor any of the apostles knew nothing of the God dishonoring institution. But by riding that hobby you will get more preaching to do and hold fat jobs by being lined up with the digressives and be with the big bunch, because there is as much Scripture for their position as there is for yours.

Now we who are contending for just what is written and won't swallow any of this man-made dope are very unpopular and are being ridiculed on every side and once in a long while will get a debate out of the Sunday school folks but it is awful hard to even get them to sign up any proposition that sets forth their practice. However, I am content to just take the Savior at His word and be content therewith.

Yes, I surely wish YOU and ALL your brethren would let the Bible settle all questions, if you would there would not a Sunday school grind tomorrow.

Oh, I see you got one good idea, maybe from my article, as to the elders being the overseers, instead of the preacher or some good old sister. Good for you. That is just what I am contending for. Let the elders be the overseers instead of a bunch of women and two or three flappers. "Take heed unto yourselves and all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood."

Who is to do this feeding of the flock? What is the flock? Christ said to Peter, "Feed my sheep." Again he said, "Other sheep I have which are not of this fold. Them I must bring and there will be one fold and one shepherd." Here He was speaking of the bringing in of the Gentiles. Now you can see who the sheep are. You can also see who is to do this feeding. The elders, if you please.

I notice you say you are glad of one admission and that is that I said you had as much right to your opinion as I did mine. But that is not all I said. I said that we should abide, or to that effect, by what the Word says and where the Bible speaks explicitly on a question it ceases to be an opinion, but is "thus saith the Lord."

You asked if I had not learned the difference between the church coming together for worship and coming together for Bible study. My Bible does not say anything about these two coming-togethers. Does yours? If you would read and digest the 14th chapter of 1st Corinthians, you would appreciate Paul's injunction

more than you do. Please look at Thayer and see what he says the word, women, means in this passage. He says it means any woman, married, widow, or single.

Are you willing to take this witness? He, as I guess you know, is recognized as a standard lexicographer of the world.

I note you ask one more question and that is, Is my wife a member of the church? I answer YES. Then you ask, Is she in the church? I answer indeed YES. And I would ask you if you have not learned the difference between the church in a generic sense and in a local sense? My, my. No wonder you can't see any harm in the women teachers in the assembly. But I would add here that my wife is a member of the Church of Christ at Dunn's Chapple, but she keeps silent in the assembly. Then you ask if I allow her to speak to me when I come in from my days toil. I sure do, and if she didn't I would think that she was dumb. Then you want to know if I am compelling her to do what Paul said for our wives to do, keep silent in the church. Did Paul say YOUR WIVES? My, my. The farther it goes, the wosser it gets. Then you say I say Paul meant the church house. Wrong again, as usual. No, Paul did not mean the church house. He meant just what he said as he always did. He meant the church. The called out, baptized believers, if you please, people who had been converted and been born of the water and the spirit. The church could be a church and never see a church house. Oh, you will learn if you will just keep on trying. I notice you say you emphatically deny that the elders are to do the teaching to the church. Now, I am not surprised in the least, but I am going to let the inspiration settle it. Are you willing to that? Please read Acts 20:17-29. Now this record says that Paul sent to Ephesus and called the elders of the church, and the 28th verse Paul says, "Take heed unto yourselves and all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which He hath purchased with His own blood."

How is this feeding done? You know and I know that it is by teaching.
DOUGLASS DUNN,
Lufkin, Texas.

"Not Forsaking Our Own Assembling"

(No. 2)

Jesus declares, "For where two or three are gathered together in my name there am I in the midst of them" (Matt. 18:20). There is no assurance that He will be in the midst of those who meet in any other name, hence Methodist, Baptist, Odd Fellows, Masons, and all others who belong to man-made bodies, meet in, and wear man made names, have no promise in God's Word of the Lord being with them when they assemble together. Therefore it is vain to meet or assemble in any other name or authority. The Son of God has not authorized any man-made church or institution to meet in his name, to do so is unlawful (Col. 3:17). What is said and done must be done and said in "the name of the Lord Jesus" (Col. 3:17). Peter tells us "and in none other is there salvation, etc" (Acts. 4:12). This being true it is useless to meet in or wear another name religiously, except the name of Christ, and

Christian. To do otherwise would make "void the word of God because of your tradition" (Mat. 15:16). With this much said regarding the name or authority, we now come to the day.

In Psalms 118:24 we read, "This is the day which Jehovah hath made; we will rejoice and be glad in it." Jehovah having "made the day" (the first day of the week) it is therefore the Lord's day (Rev. 1:10) (Not the Sabbath day). Hence "the first day (not the seventh) of the week." This is the day that Christ arose from the dead (Acts 20:7; Mk. 16:9). Having now seen the day referred to in Heb. 10:25; Psalms 118:24 is "the Lord's day or first day of the week." The children of God are "not to forsake to assemble on that day. Thus "rejoicing and being glad in it" (the day).

Object or Purpose?

We are told "and they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." Acts 2:42; 20:7; 1 Cor. 16:1-1. From the above Scriptures we have the following; First, teaching; second, fellowship; third, breaking of bread; fourth, prayers. These things are to be done or attended to upon the first day of the week. Hence "Worship God through Christ in spirit and truth" Jno. 4:23-24. The day in Heb. 10:25 is not the judgment. I have heard some teach "that Heb. 10:25 has a two fold meaning, viz: first it applies to the first day of the week; second, to the judgment." The above position is not correct for the following Scriptural reasons: First, it is "our own assembling together." But mankind will not go into judgment by their own accord, "God will bring us there," read Eccl. 11:9; 12:14; Mt. 25:32. Second, the "assembling on the first day" is particularly for the Lord's people while the judgment day is for all nations. See Mt. 25:32; Rev. 1:7; 20:12. Third, the "assembling" in Heb. 10:25 is voluntarily (optional) "our own, etc." But to appear in the judgment is compulsive. Notice 2 Cor. 5:10; Mt. 24:51. Fourth, we can "for-sake our assembling" here, Heb. 10:25, 2:1-3, but none can escape the judgment. Eccl. 11:9; 12:14. Fifth, the followers of our Saviour are to "exhort one another and so much the more as ye (we) see the day drawing nigh" Heb. 10:25; 3:13. There will be no exhorting in the judgment day. Ps. 1:5; Eccl. 9:10; Mt. 25:41:46. Sixth, the day mentioned in Heb. 10:25 is in the singular, hence, "the day" if it refers to the judgment then it is not the first day of the week and if it be the first day of the week then it can not be the judgment day. From the foregoing reasoning it is now obvious that the day spoken of in Heb. 10:25 is the first day of the week or Lord's day because that is the day we are to assemble. Acts 20:7; 1 Cor. 16:1-2. Much more might be offered but this will be sufficient.

JOSEPH MILLER,
1004 North Lambert St.,
Brazil, Indiana.

Everybody in your community should read The Apostolic Way, whether members of the church or not.

Young Men Write

We desire to encourage young men to write, and believe by giving this page to articles written by young brethren we can help develop them into effective writers.

No article of more than 500 words will be considered for this page, and articles of 300 words or less will be given preference. Write with pen and ink or typewriter on white paper.

Be sure to give your age in figures in upper right-hand corner of first page of each of your articles, thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page. All brethren not more than 25 years of age are invited to write.—R. F. D.

Obey God

Dear Christian friends, have you not read in God's dear Book, where he has said and said, how to dress and how to look (1 Tim. 2:9)? If you have, why don't you obey. That is the only way to gain the eternal life and home, where you know God will keep you for His own. Girls, where did you get your fashions for wearing your dresses so short? Where did you get your fashion for wearing gold, and pearls of all sorts? Boys, where did you get your fashions for rolling your socks so keen? Where did you get your fashions? Answer me! You know truly that it is mean and degrading.

Oh friends, I can tell you where the evil fashions come. Listen! They come from the devil's home, where all the wicked things start from.

O, Christian friends, have you not read in God's dear book where He has said not to follow the fashions of the world? But look! How many are obeying this command? Are you? If so, you are standing at God's right hand, but if you are not, you are with the devil and his band. For James 2:10 says, "If we keep the whole law and offend in one point, we are guilty of all." And I am afraid many Christians are going to fall.

Let us put away the fashions of the world and not wear plaited hair, gold, or pearls, and every one of us dress in modest apparel and grow closer to God day by day. Then at the end, dear Christian friend, it may save more souls than one. So let us be careful what kind of clothes we wear, and what we wear about the neck and fingers, and how we fix our hair, and grow more like Jesus day by day, and in the end you will stand at God's right hand forever more.

WILLARD C. RUEBUSH,
Gunter, Texas.

Follow Paul As He Followed Christ

In 1 Cor. 11:1 Paul exhorts us to follow him as he followed Christ. We are admonished all through the Bible to follow no man. (See Jud. 11; Gal. 1:6-9; Matt. 24:11; Matt. 24:23-29; Rom. 16:17; 2 Pet. 2:1, 2; 1 Pet. 2:21). But we are exhorted to follow Christ (1 Pet. 2:21). Hence, the admonition of Paul to "be ye followers (or imitators) of me, even as I also am of Christ" (1 Cor. 11:1). He would not have us follow him, except as he follows Christ, our Exemplar (Isa. 48:17; Heb. 2:10). There are many things that we must do if we follow Paul as he followed Christ. Observe, then, that,—

1. If we follow Paul as he followed Christ we must believe, for he said for us to believe (Heb. 11:6; Acts 16:30).

2. If we follow him as he followed

Christ we must repent, for he said for us to repent (Acts 17:30, 31).

3. If we follow him as he followed Christ we must confess Christ, for he said for us to confess him (Rom. 10:9, 10).

4. If we follow him as he followed Christ we must be baptized, for he was baptized (Acts. 22:16; 9:18). He tells us to be baptized (Rom. 6:3, 4; 1 Cor. 12:13; Gal. 3:26, 27; Heb. 10:22; Titus 3:5).

5. If we follow Paul as he followed Christ, we must belong to the Church of Christ, for he belonged to it (Rom. 16:16; 1 Cor. 1:1, 2).

6. If we follow Paul as he followed Christ we must teach the word to the best of our ability, for he taught it (See the Book of Acts and the Epistles written by Paul). He tells us to teach it to others (2 Tim. 2:2).

7. If we follow Paul as he followed Christ we will teach the word "one by one," while the "women learn in silence with all subjection," for that is the way it was taught by him and the way he tells us to teach it to the assembly (1 Cor. 14:31, 33-35; 1 Tim. 2:11, 12).

8. If we follow Paul as he followed Christ we must meet for worship, for he did this (Acts 20:7). He tells us to do this, too (Heb. 10:25; 1 Cor. 16:1, 2).

9. If we follow him as he followed Christ we must go to prison, if circumstances demand it, for he went to prison (Acts 16:19-25. Most of his Epistles were written while he was a prisoner at Rome).

10. If we follow Paul as he followed Christ we must suffer martyrdom, if circumstances demand it, for we suffered martyrdom (2 Tim. 4:6). It is said that when Paul's slayer raised his axe to cut off the old Apostle's head, he promised him his life if he would deny his Lord. To this Paul replied: "I will never deny my Lord." When these words were said, the axe fell upon his neck and severed his head from his body. When this was done his spirit, of course, took its flight to its God. How sweet and sublime the thought!

If we follow Paul as he followed Christ we will be saved in the end, for he was saved (2 Tim. 4:6-8, 18).

JAMES DOUGLAS PHILLIPS,
Everton, Arkansas.

World Peace

(Delivered in Vernon, Texas, High School)

Of all the words in the English language, to me, peace, is by far the greatest. Its meaning is as broad as the universe and as deep as space. Had it not been for the peace that existed among the creative powers, the world's constellations that hang about us could not be existing. Peace was a crowning jewel of thought used by the prophets of old as they looked down the stream of time and saw almost an endless chain of reigns and empires rise and flourish.

The vulture of war has marred civilization during all decades of the past. In every clime and zone wherever humanity has gone, the continuous waves of war have consumed nations. In all history, war has been the burden of the world. Greece gave its dearest possessions to the angry god of war. Napoleon made a mighty warrior of France, though he brought destruction to Europe and then upon France. Rome became master of the world only to fall under her enemies' feet and today nothing marks her destiny but the sword.

In the struggle for supremacy over each other in war, men have made many deadly weapons. With these they may easily violate nature's geographical laws against war.

The past has no counter-part to the future in this problem of superceding war.

People are almost entirely disregarding the fact that if civilization does not destroy war, war will destroy civilization.

Today, the Declaration of World Peace is as important and necessary to humanity as the Declaration of Independence was to the United States.

No one nation is entirely independent of all other nations, for it is by them that commerce and advanced civilization are created.

We are now living in an age, not of conquest, not of slavery, not of many kings, but a golden age that must hold world peace in order to exist.

Ever since our forefathers marched through Valley Forge and trod upon the despotic powers of Great Britain and all other tyrannical nations, the Goddess of Liberty has been with us, and today she bids all others, with a beckoning hand, to enter into such a peace and make civilization safe.

Each nation should send delegates to form an assembly with the supreme thought of establishing world peace. Let them be men of unquestionable character, let them have the good of their country at heart, for each nation is in its own peculiar situation.

As an independent nation, our rights are demanded, other nations have these same privileges. Not only does every nation have common rights that must be protected, but they have common differences that must be adjusted.

We should be so united that every hand shall join in peace. The roaring of guns and screaming of guns shall be hushed. The world that was once ruled by war will be filled with happy homes. In this morning of a new dispensation, we shall crown the Prince of Peace, Lord of Lords, and King of All.

JOSEPH MILTON PARR.

A Beam In the Eye

The Christian with a beam in his eye is instructed to remove it before he tries to get the mote out of his brother's eye. The Christian is admonished not to judge, unless he is willing to be judged by the same judgment. The Sunday school (class system) advocates have created some prejudice against The Apostolic Way and the contentions we are making, by saying, "They are divided among themselves." "It (The Apostolic Way) is always fighting something, or somebody." "They are fussing among themselves." And the way these Sunday school apologists talk, it would seem that we were by these statements proven to be degenerates of the lowest type.

We knew that by waiting, "the chickens would come home to roost." The divisions and wrangling in their own ranks could no longer be borne in silence, and the Firm Foundation, the Gospel Advocate, the Apostolic Review are repeatedly publishing criticisms, not all that come to their offices, but a selected number that shows which way the wind is blowing.

We are publishing some criticisms from these papers that our readers may have the facts when some little Sunday school defender howls, "They are just a bunch

of fighters." The fact that they are divided and fighting among themselves does not prove the Sunday school wrong, and if our preachers and writers disagree, this will not prove the Sunday school is right.

The Pearl and Bryan Street Church, Dallas, Texas, has been in a "stew" for months, and a division has taken place. This led Brother Nelson in Firm Foundation February 14, 1928, to say:

Sympathizers? Particeps Criminus or Particeps Factio

A sympathizer is one who shows sympathy, mutual feeling of pleasure or pain. He may show sympathy in the right or wrong of matters. Particeps criminus are latin words used mainly in the court rooms by lawyers. They are words meaning an accomplice, an ally, an abettor or promotor of wrong. The words particeps factio are also latin words meaning a party to a faction, sect, band.

In the church we may have all these things. One can lend sympathy to one that is in wrong until he becomes particeps factio, or a party to the faction. And this may go on until he becomes religiously criminal, in that he commits a crime against God and the teachings of His word.

We learn from the 16th chapter of Numbers that Korah and 250 of his princes were particeps factio in that they protested against God's appointed leader, Moses, to the extent they became a faction before Jehovah. What did he do to them? The earth opened and swallowed them up. What followed? Fourteen thousand of the Israelites sympathized with the "de facto" crowd, so a plague was sent among them and they were destroyed.

We find in the 5th chapter of Acts that one Ananias became a spiritual criminal when he lied to God and the Holy Spirit. He was killed on the spot. About three hours later Sapphira, a particeps criminus, came in and she went the same route as that of her husband. If one does wrong in the church, whether that one is dealt with or not, and another shows sympathy to the one in the wrong he becomes particeps criminus, or in other words he is just as guilty as the perpetrator of the wrong.

When one brings on a false practice he brings a false teaching, as we teach by precept and example. If there be those who encourage such they come under the condemnation of 2 John 11, "For he that giveth him greeting partaketh in his evil works."

If there are two opposing individuals or bodies, they can't both be right and both may be wrong. Those who encourage a division, or faction are equally guilty with the faction. You may go and condemn the ones in the wrong, but there is one thing certain you can not encourage the wrong and not come under condemnation before God. Wrong should be condemned everywhere at all times and in all places. There are those who will openly condemn lying, stealing, defrauding, immorality but will encourage a faction and partyism in the church. Why will they do it? I do not know unless it is as Brother T. R. Burnett one time said of sectarian preachers regarding the good old song, "Nearer, My God, to Thee." Instead of "Nearer, My God, to Thee" it is "Nearer, My Job, to Thee." It seems there are those that hunger and thirst for a chance to fall in

line with the spirit of rebellion. When will preachers and all others who call themselves Christians begin to try to save the body of Christ from disruption and cease their divisive work?

J. B. NELSON.

Brother F. B. Srygley has become so alarmed at the young folks meetings being fostered by Sunday school churches that he takes the "Christian Church" to task in order to give his own brethren a real spanking, and one badly needed. In Gospel Advocate, February 9, 1928, he very justly says:

Another Young People's Meeting

The following recently appeared in a daily paper of Beaumont, Texas:

Young People's Group of First Christian Church Enacts Puritan Day

Long skirts, girlish faces without paint, and young men in knee breeches made a strange picture in this day and time at the log cabin in the fair grounds yesterday when the young people's department of the First Christian Church enacted a Puritan Sunday.

About fifty members of the department walked the greater part of the distance to the grounds, and the service was held from 10:30 A. M. until 3 P. M. Mrs. E. Middleton conducted Sunday school before the noon hour, when all ate their dinner, picnic fashion. After the dinner, the preacher, W. P. Hardegree, started his Puritan sermon. The beadies, whose duty it was to keep the congregation awake, found difficulty in keeping them quiet. In the communion service all had to drink from one large cup at the pulpit.

After the sermon one young woman was locked in the stocks, contrived with a bench and a chair, for wearing short skirts. A public confessional was also held. As all courtship of prospective brides was made in public in the Puritan day, one couple was presented with a speaking tube, so that in their conversation their faces would not come too close together.

Some time since I called attention in the Gospel Advocate to the fact that the young people's department of the Woodland Street Christian Church, this city, under the leadership of Mrs. Steele, the wife of the pastor, was having the Lord's Supper in its meetings, and, as it appeared to me, was running a separate church by the young people. It seems that the young people's department of the First Christian Church of Beaumont has outstripped our digressive neighbors on the young people's department. The Beaumont department had "long skirts, girlish faces without paint, and young men in knee breeches." That looks to me like a burlesque in the name of Christianity. Were they making sport of the Puritans? While I guess the Puritans were mistaken about many things, I think they had too much respect for sacred things to make a joke or a burlesque out of the most sacred institution of the New Testament.

"About fifty members of the department walked the greater part of the distance." Certainly they would walk to a frolic of that kind in the name of religion, but would the same young people walk that distance to humbly observe the Lord's Supper in obedience to the command of the apostles? I fear not. Another account of this frolic for the young people's department said: "Puritans in costumes, Puritans walking to church, and Puritans with their cold Sunday din-

ners and their guns for protection will be seen in Beaumont along the streets to the fair grounds this morning, when some fifty members of the young people's department of the First Christian Church enact a Puritan Sunday at the log cabin in the grounds." They seem to have had the young men armed with guns on the Lord's day in the name of Christianity. The services lasted from 10:30 A. M. until 3 P. M.—four hours and a half of fun for the young people. It will be noted, too, that they had a picnic at the noon hour, or "dinner, picnic fashion." The preacher was party to all of this, for the account says: "After dinner the preacher, W. P. Hardegree, started his Puritan sermon." The other account says: "The pastor, in the person of W. D. Hardegree, educational director of the church, will arrive on horseback with his sermon safe in worn saddlebags. In the church again, where the droning voice of the preacher may lull one to sleep, the beadies will be watchful for nodding heads." From this it appears that the preacher himself was a party to the burlesque. In the above account of this farce I note the following: "The beadies, whose duty it was to keep the congregation awake, found difficulty in keeping them quiet." This shows it was a hilarious frolic. "In the communion service all had to drink from one large cup at the pulpit." Who believes that hilarious crowd of young people could have observed the Lord's Supper under such conditions?

The advertisement of the fiasco said: "After the services comes a period of reprimands and punishment for petty offenses, which Frank White and Franklin Noble will conduct." In carrying out this part of the program, the report says: "After the sermon one young woman was locked in the stocks, contrived with a bench and chair, for wearing short skirts." I know that Puritans did many strange and foolish things—at least, they seem so to us; but I had rather risk their chance for a place in heaven than to risk the chance of that preacher and those women who are encouraging the young people to make sport of sacred things. To what extreme will these people go in their departures from the word of God? "A public confessional was also held." The Bible says: "Confess your faults one to another, and pray one for another, that ye may be healed." I believe it would have been proper for this preacher and all these leaders to have gone before the church and made a public confession of their sins—not a farce or mimic confession, but a genuine, hearty confession, with a promise before God and man that they would never be guilty of another such fiasco. They also had a burlesque on courtship by providing "speaking tubes, so that in their conversation their faces would not come too close together." In this age of the world, with "petting parties" and such things, the Puritans in guarding the character and lives of their daughters were on a safer extreme than the extreme to which modern society has gone. But the worst thing of the whole matter was to make sport of the honest Puritan and to degrade the Lord's day and the worship of God by such frivolous sport.

On another occasion I tried to warn my brethren of the tendency of these young people's meetings. Some one said: "What wrong is there in the young people's meeting and singing a song? What is wrong

in young people's reading the Bible?" None, so far as I know; but I would ask, what is wrong in young people's reading the Bible before the church or assisting in the singing when the whole congregation comes together? But they say the young people will do so much better in their own meetings, and some also say they have the elders present in the young people's meeting. Then why can they do so much better? If the elders are present and the meeting is held under their direction, it is not a young people's meeting. The young people need the old people in their meetings, and the older people need the young people in their meetings; so why not be satisfied with one meeting for all? The tendency of such meetings is in the wrong direction. This is what I know to be true whether it is popular or not.

F. B. SRYGLEY.

The confusion among the class advocates has created such a smoke that W. G. Roberts, in Apostolic Review, February 14, 1928, writes on the subject of Smoke, and you can tell his eyes, and perhaps his ears are smarting. He says:

"A Bottle in the Smoke"

I think there are but few, if any, who like the smoke, yet some of us sometimes have to be punished by it. I don't mind cigar smoke very much, but I hate cigarette smoke! But the smoke off a dead carcass is, I suppose, more offensive than either of the other two, or most any other, except sectarian smoke, hobbyist smoke, speculative smoke and grouchers' smoke. I think these "religious" smokes are worse than the smoke off a dead carcass, for they offend the "inner man."

David says, "I am become like a bottle in the smoke" (Psa. 119:83); but with what kind of smoke was that "bottle" smoked? In the next verse we read this: "How many are the days of Thy servant? When wilt Thou execute judgment on them that persecute me?" So the "bottle" was smoked with persecution. Say, that is a very offensive smoke, and displeases the Lord more than it does us.

"My skin is black upon me and my bones are burned with heat" (Job 30:30) hence more persecution compared to blackness (smoke) and heat. This made him say, "I am a brother to dragons and a companion to owls" (Job 30:29). So these smokers are compared to "dragons" and "owls" or ostriches. Rather a dirty smoke, I'd think!

When a brother becomes so critically critic that he is destructive rather than constructive, he can raise quite a smoke and cause much trouble. One brother objects to a linen cloth being on the Lord's table, objects to the bread being on a plate, and to sinners singing in the congregation—saying it is pride. This brother caused some "smoke" in his home congregation and because I did not answer his questions in the Review the way he wanted them answered, he placed me in the proud class with others. Too bad!

Another good brother objects to individual communion cups, and causes quite a "smoke" to arise in his congregation. Another objects to going forward and laying the contribution on the table, and another "smoke" arises; then another objects to having preaching on the Lord's day, and will preach an hour against preaching—and the "smoke" is getting thicker and blacker all the time! Quite a number of us begin to look like "smoked

bottles." The objector says he is being persecuted because all will not join him and obey him. The brethren who are being criticised think they are being persecuted because the objector is most all the time nagging at them. In all cases I have mentioned, the objector is doing destructive work, hence causing the "smoke."

There is another who objects to preaching once a month, twice or three times a month, and says the paper that will endorse a preacher that preaches once a month (or oftener) is "slipping," and needs watching. I know a congregation (where one of these kind of preachers lives and holds membership) that had regular (monthly) preaching for some eleven or twelve years, I think, on a straight. At least one brother preached there either nine or eleven years, and then another took his place and preached there three years, I think it was. That congregation was in its infancy when it began to have monthly preaching, and grew to be a reasonably strong church with that kind of preachers; but they did not do the work of the Elders, hence were not "pastors." If it took that kind of work to build up that church, would not that kind of work build up other churches? I don't think it right to try to "smoke" them out now that they have a good congregation!

This is about the latest "smoke house" that has been built, I believe. It is the destructive kind of "smoke." I have been preaching for more than thirty years, and the Church of Christ has had what is called "monthly preaching" ever since I knew it. The "pastor" system we have always fought. That is one of the divisive wedges that split the old digressive "slab" off the church a few years ago. I bitterly oppose that system!

Brother C. W. S. has asked for the names of those favoring or opposing that system, so I am sending this to let all know where I stand. I have never done much of that kind of preaching, my work being evangelistic, that is, working in protracted meetings the year round. But I am preaching, each second Lord's day, for my home congregation, and feel that I may stand a chance for heaven if I live right every other way.

Let us be careful about smoking the bottle!

W. G. ROBERTS,
Mattoon, Ill.

The Christian Leader is still holding the nose of its writers so tight that if its senior editor, Ira C. Moore, wants to sneeze, he asks other editors, or publishers, to give him space, and if F. L. Rowe doesn't let up, a number of his writers and readers will turn to a more open field.

We have never denied that there was, or is, some differences among our readers and writers. We have published repeatedly, conflicting views and just as much of such discussion as space and propriety permitted.

We are anxious to see brethren agreed. Where they are not agreed, a fair and open investigation privately will often bring them together. Sometimes it is better to discuss the differences through the paper, or from the pulpit, but usually better to have a private investigation and study of the Scriptures concerning the subject, first.

We believe the following admonition and advice from Brother Timmons worth care-

ful reading, and we give it here. Read it with prayerful investigation of the suggestions made.

R. F. D.

Unpleasant Things to Think About

How, different brethren, all reading the same book, reach different conclusions. Under such conditions, how may we expect to prove to the denominational people that we have the true grounds of Christian union? How may we expect to see unity in the One church so long as our preachers remain in their present divided condition? What can we expect of our religious journals so long as our able writers spend so much of their precious time viewing and reviewing the writings of each other?

What can we reasonably expect of our work so long as one writer states his position on the work and worship of the church in one issue, and in the next issue comes a stiff reply from another good and well informed brother of like faith?

We know that in Jude we are told to contend earnestly for the FAITH once delivered to the saints, but we conclude that all the saints should be contending for the oneness of the same faith.

How settle the difference between two good brethren while one stoutly contends that Lord's day night is the only time to observe the Lord's Supper, basing his plea on Matt. 26:20; Mark 14:17; 1 Cor. 11:23. The other founding his position on Acts 2:42, "Day of Pentecost," vs. 1, Acts 20:7. 1 Cor. 16:1, 2?

How settle the question of the literality of the Lord's Body and Blood? The one rushes to the front with Matt. 26:26, "This is MY body" then verse 28 to prove the same thing with reference to the blood of Christ. While the other offers good doctrine to sustain his position in a less rigid manner, based on 1 Cor. 10:16, "Is it not the communion of the Blood of Christ?" "The bread which we break, is it not the communion of the body of Christ?" One line of evidence is as good to me as the other. I would as soon use the one expression as the other if I were asked to attend to the table on the Lord's day.

How did it escape the ever watchful eyes of some one so critical to see that Paul mentions the blood first then the bread? Why not start some device on that verse?

How can brethren be united with reference to where one is to be baptized? In the river, branch, pond, or modern baptisteries. Seems like it says in one place, "John was baptizing in Enen, near to Salem, because there was much water there." Don't say where, whether in pool, branch creek, baptistry, or where.

How satisfy the curious mind of the technical brother who demands proof that Christ used a plate, or pan as a container for the bread? Why not some one bestir himself and give us another cult based on that whim? In fact, there could be two factions crop out from such an idea, viz, the plate brethren, and then the pan brethren. Oh, yes, there would also be the brethren who just had the bread without either plate or pan. With which would you meet for worship, brethren? "Follow after the things which make for peace" Romans 14:19.

O. A. TIMMONS.

The Apostolic Way
Designed and prepared by the
CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
 CLARENCE TEURMAN.....1916-1923
 R. F. DUCKWORTH.....1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

Five Thousand Dollars

Have you read what Brother Conner has to say on page nine? If not, read it before you finish this. The things accomplished are encouraging indeed. They should make us understand our possibilities and what can be done by, and through a united effort. Individually, we may be weak, but collectively, strong. The field of opportunity, however, has scarcely been touched.

Our plea for primitive Christianity, the Christianity of the apostles and early churches, the Christianity of the Reformation more than 100 years ago, is being felt by thousands who have not yet yielded. A little more preaching, a little more admonition, a little more activity on our part will be more than compensated by the results obtained.

I think I know our readers are ready to go forward, ready to act now in one of the biggest moves forward we have ever suggested, one that will affect every community where we have a congregation, affect the results of every preacher's work.

There is a religious restlessness throughout the country. People are disgusted with the fopish and empty claims of religious leaders. Now is the time to strike.

Put 20,000 people to talking, by having them read the paper they will reach at least twice that many more. The truth put before 60,000 persons, the results could not be measured, not even estimated. One thing sure, such persons could be expected to hear the preaching our brethren do in their communities this year.

No, you are not expected to reach 60,000 people, but you can help. One person can make but little headway or impression upon the world, unless others help him. 1,000 can put over almost anything, if they will just act together. We are asking that at least 1,000 of our readers join in this move. Act quick, not hitting the iron because it is hot, but making it hot by hitting.

We are going to agree to send The Apostolic Way to five families for five months for \$5.00. We could not do this for only a few, but for five thousand families, twenty thousand readers not now getting the paper, we can. And we believe we can depend on our readers for a liberal response. Hence, we make the proposition.

So please send us the names of five families and \$5.00 at once. In order to get the best results, we should have the five thousand immediately. So please write down the five names and addresses and mail to us with your check at once.

You can help make this the most effective single blow ever struck at error.

Every preacher, every church leader, every man and woman, every boy and girl now readers of The Apostolic Way can help. If I thought it was needed, I would say, "Please help us put this over big right now."

Insinuation Refuted

Rockville, Ind., February 21, 1928.

The Apostolic Way,
 Dallas, Texas.

R. F. Duckworth:

Yours of recent date, stating my subscription expired August, 1927. The fact is, I never subscribed for your paper, and verily little have I noticed it, having in last couple of years been annoyed by some half dozen different publications, all purporting to be coasting for Christ, and each riding a different Hobby-Horse. If each individual, and especially editors of these different so-called Church of Christ papers would cease trying to force their opinion of Scripture upon the people, and instead, put their feet squarely down upon the arch enemy of God, as well as man, should such a state of affairs continue, as modernists are setting forth, it will drive the obedient to the teachings of our Lord and Christ, as was set forth to the world by His Holy Spirit guided apostles into battle for protection. Our Lord never uttered a more gilt-edged word, than when He said, the love of money was the root of all evil. This has been the history all over the world, and it is being reacted upon the stage today. In my feeble efforts, I am trying to comply with the conditions set forth in my Lord's will, that I may be a beneficiary thereof. You will find enclosed check for \$2.00, hoping that will close the breach, or in other words, pouring oil upon the troubled waters. Every professional walk, if tallies with New Testament teachings, is his loudest preaching. You may discontinue the sending to me of the paper until further notice. Could the people who obey the Gospel by their obedience and baptism realize they have but learned their A-B-C's in His service, and go on to perfection, as is set forth in first to the eleventh verses of chapter one of second Peter, they would not stop at baptism, as many seem to be doing. Would be pleased to hear from you.

DR. HENRY C. ROGERS.

Dallas, Texas, February 24, 1928.

Dr. Henry C. Rogers,
 Rockville, Indiana.

Dear Brother Rogers:

Your letter received, and it was plain to see from your letter that you have not been reading The Apostolic Way, or you would have noticed that the columns of The Apostolic Way carry much teaching and exhortation to Christians to go on to perfection. Yes, the most of the paper is given to a condemnation of false practices authorized by the devil, and an admonition to Christians to escape his satanic majesty's influences and walk worthy of the vocation whereunto they are called.

You say you did not subscribe for The Apostolic Way. Then when we sent you the notice that your time had expired, you should have advised us to stop the paper, and you would not have received the last notice. I am returning you your check. This paper is not run for the money it makes. The publisher of the paper does not get one penny for himself

or his family from the subscriptions sent in. Your insinuation that we were out for the love of money evidently was intended for an insult, but we do not take it as such. We presume you did it ignorantly, not knowing whereof you spoke. Every man connected with The Apostolic Way, I presume, would have been better off financially had he given his time, money, and attention to other lines of endeavor. We simply do not want the money of any man who thinks we are running the paper for the money we can make out of it. It is not a commercial proposition in any sense. I surely would be glad to send you the paper any time you have a disposition to read it, or if any of your family will read it. The time charged against you since last August is cancelled, and your name dropped from our list. May the Lord help you to walk in the way that leadeth to the Home of the soul is our prayer.

Yours in Christ,

R. F. DUCKWORTH,

Readers and Writers

We want more good, substantial, well written, brief articles that will make The Apostolic Way the most representative paper, and the one with the greatest number of the most carefully prepared and well written, and best selected articles of any paper published. We want to send out the truth that your neighbor needs, told in simple direct language so he can understand and appreciate it. We want to send this truth to you (and to people like you in many communities) and let you place it in the hands of your friends.

We do not want the paper to be a party paper, carrying fusses over petty quarrels, but we do desire to publish the truth that makes free, and to oppose all error, realizing that error "genders to bondage."

You can help us in this undertaking, and this is to invite you to do so. You can write; we want you to write: we will appreciate it if you will. No paper can succeed without contributors. Please do not excuse yourself by saying, "Oh, someone else can beat me." We all feel that way. What we want is for you to get on to the subject that appeals most to you, and to write on it, revise, and think until it represents your best efforts; then send it to us. This will not only help us, but it will be of value to you and will help those who read your articles.

No writer does himself, the subject in hand, or the cause of Christ justice who hastily dashes off his ideas and forwards them for publication. Most successful writers have to write while the spell is on them, while they have desire, inclination of mind to write on a given subject, but such articles should be laid aside for a few days, and then carefully read over by the writer, and usually some changes can be made which will materially improve or clarify the article.

We want our writers to do their very best in the preparation of material. Once in a while we get an article that we do not think should be printed promptly, and we lay that article aside for an issue or two, sometimes longer, but good, well prepared articles usually will find their way to our columns sooner or later. Our agreement or disagreement with the writer has nothing to do with our decision on publishing his article.

We desire to publish in The Apostolic

Activity, Sacrifice, Success

The activity and sacrifice being made in behalf of primitive Christianity are being crowned with success. For the last twelve months, faithful hearts and hands have been busy in the Master's vineyard; faithful men and women have been working as they never worked before. In many places I have visited there seems to be a disposition on the part of all to work. They seem to have gotten hold of the idea the Savior expressed when He said, "Let us work while it is day," and they apparently enjoy it, for they want to keep right on. And the glorious feature of it is, they are striving lawfully. It is great to go out and meet people who are full of zeal and courage, people who will dare to do the right. So far, I don't recall one instance where we have asked brethren to help but what they have lovingly and willingly responded. This surely is commendable of them. The following are some of the wonderful achievements:

The old deficit of The Apostolic Way, accumulating over a period of three years, has been paid in full. The size of the paper has been doubled. Its power and influence for good has been doubled many times.

The same brethren have put forward a school project that is and will be a credit to every one having a part in this great work.

The position of the Church of Christ concerning Christians' engaging in carnal war has been filed with the War Department and acknowledged, a full report of which is given in this issue of The Apostolic Way.

There is a general interest manifest in reaching out for the unconverted and the wandering sheep. Bundles of copies of The Apostolic Way are being sent to individuals. Hundreds of copies are being distributed and there

will, we trust, soon be thousands of copies so distributed. New congregations have been established, others strengthened, the work and support of preachers increased.

While this has caused a sacrifice on the part of all, and the Lord will reward each according to his or her offering, I am wondering just how many realize how much the efforts of Brother and Sister Duckworth have had to do with these successes. They have labored beyond their strength, doing without comforts and necessities they could have had with less effort in some secular work. They are not satisfied with these accomplishments. They want to reach more homes, more individuals, arouse more interest, encourage the brethren to hold more meetings, to support the preachers more liberally, to keep more preachers at work through the entire year.

Plans are now being laid for publishing some tracts and booklets, the compiling of data in book form.

The demand for a song book continues to grow and The Apostolic Way is supposed to provide that book.

So while we rejoice at the successes accomplished, let us realize that millions within our reach have not heard the Gospel, hundreds of thousands of brethren are in error that ought to be reached. The activity and sacrifice that many show they are willing to make can be utilized in carrying the principles of the Gospel of Jesus Christ into the hearts of men and women, trembling upon the brink of everlasting destruction. Again, let me say, while we shout for joy over the successes made, let us pray and work more earnestly to accomplish bigger and greater things for the Master.

R. O. CONNER.

Way brief, well studied, well written and heart-searching articles. The following subjects are only suggestive:

1. Walking with God.
2. How to keep alive.
3. Satan causes trouble.
4. Living the Christian life.
5. Workers together with God.
6. Imitating Jesus.
7. How to become a Christian.
8. Effects of Christianity.
9. Going by the Bible.
10. Christian song service.
11. Child-training.
12. Twisting the Scriptures to fit a theory.
13. Results of digression.
14. Why not you?
15. Sin as a disease.
16. Sin is deceitful and destructive.
17. You are going to reap.
18. A bad condition.
19. Something wrong.
20. Don't forget.
21. What name should God's people wear?
22. What does it profit?
23. Christianity and style.
24. Unity.
25. Mission work at home.
26. The early Christians as private workers.
27. Giving.
28. What is my main object in life?
29. Selfishness.
30. Do you have charity?
31. Reformation vs. Restoration.
32. Week-day religion of the average church member.
33. What it takes to be a disciple.

35. How to learn the New Testament.
36. The influence of God's word.
37. True loyalty.
38. "Let God be true."
39. Beware of using parables.
40. You are going to judgment.
41. Death.
42. Face to face with God.
43. Marks of conversion.
44. Complete surrender to Christ.
45. How to treat a brother when he mistreats you.
46. Burden bearing for self and others.
47. Excuses.
48. The cause of digressions.
49. Persecutions of early Christians.
50. Some sins of our time.
51. Does sin pay?
52. Evolution.
53. Punctuality.
54. Tattling, etc.
55. Profanity.

In addition to articles on such subjects as are here listed, and our fight against the corruptions of the times, we mean to give our readers short selections from many sources, thus giving variety and balance to the reading matter of the paper.

Readers of the paper desiring information, or who have a question they would like to have answered, can ask some writer, or send the question to this office, and we will try to have some writer answer it. Of course, duplicate questions, "catch" questions, or questions not considered by the editor of any value may be cast into the waste-basket.

R. F. D.

Crosswell-Phillips Discussion

There will be a discussion between F. J. Crosswell and Geo. W. Phillips at Ringling, Oklahoma, March 26th to 29th.

Proposition:

The Scriptures teach, man is wholly mortal, and unconscious from death, till the resurrection.

F. J. Crosswell—Affirms.
 G. W. Phillips—Denies.

Proposition:

The Scriptures teach, the wicked will be punished with eternal, conscious suffering in hell.

G. W. Phillips—Affirms.
 F. J. Crosswell—Denies.

I regard Mr. Crosswell without a peer on his side. He is an Advent Christian.

GEO. W. PHILLIPS.

That "Showalter-Clark Discussion" Again

In the Firm Foundation of November 22, 1927, Brother Showalter takes Brother Cowan to task over the so-called "Showalter-Clark discussion on the Lord's day Bible school." Now, I am not coming to Brother Cowan's assistance, for he is abundantly able to take care of himself. I am "rising to a point of personal privilege" because Brother Showalter has so repeatedly held me up to derision in his columns over that controversy. He has repeatedly asserted that he offered the publisher of The Apostolic Way \$100.00 to publish the discussion in The Apostolic Way, which the publisher refused to ac-

cept. He evidently tries to make the impression that he and I had a fair and full discussion of the Sunday school question, that he furnished all the space used by both of us, and that he whipped me so badly that, although I was at the time an editor of The Apostolic Way, I could not (or would not) persuade the publisher to give the discussion to his readers, even for the munificent sum of a "hundred dollars." I think that if I were publishing a paper over whose columns I had complete control, I should keep quite ever afterwards about a discussion in which I used nearly twice the space filled by my opponent. If I were on a jury to try a case and the lawyers on one side, just because they could do so, spoke twice as long as those on the other side, I should be bound to conclude that these lawyers felt that their cause was weak. The tract containing this remarkable discussion, (?) published by Brother Showalter in 1922, contains 36 pages from his pen, less than 20 pages from mine. This is one good reason why the publisher of The Apostolic Way refused the money.

In the next place, I repeatedly challenged Brother Showalter to debate with me a fair proposition on the subject on equal terms. Brother Duckworth repeatedly offered space in The Apostolic Way for such a discussion. But Brother Showalter would rather wrangle over several issues than to debate one, represent me to his readers in a false light, and have the privilege of using all the space he wanted. To put it mildly, such a course, to a fair-minded man, appears cowardly. I do not believe every doctrine I read in The Apostolic Way, or the Firm Foundation either. I have my notions about things, other men have theirs. I managed the school at Gunter while I was there as I thought best. I have had no connection with that school for fifteen years. Brother John R. Freeman is now running the school, and I have no doubt of his ability to do so. Whether I indorse all he does or not, I am not trying to pull down the school, for it is none of my business. I wish the preachers among us could get big enough to allow the other fellow privileges they claim for themselves. And in such a matter as this Sunday school controversy, a man who is willing to go before the public on either side ought to be fair enough to give the opposition equal opportunity to present its case.

N. L. CLARK.

Every one acquainted with the facts can realize Brother Showalter was unfair to Brother Clark. When some of us suggested to Brother Clark that he would not receive a fair deal from Showalter, Clark defended him. Showalter took advantage of this confidence and has continued his misrepresentation of Clark. Brother Teurman declined to publish this correspondence because Showalter was so unfair; and for the same reason, I have continued to refuse to publish.

In his effort to assist Arceneaux in the Robstown debate Brother Showalter authorized Brother Arceneaux to announce that he would put up a man to conduct a written discussion with a man selected by The Apostolic Way, the discussion to be published in the Firm Foundation and The Apostolic Way. We selected our first page editor, Dr. G. A. Trott, who submitted propositions to Showalter, a reply to which has not been received.

Johnson-Rice Discussion

Dear Brother Duckworth:

Have just got dates fixed with Jno. M. Rice beginning at Steel Hill, near Spur, Texas, Monday night, March 26, for four days or more. Sure hope you and Cowan can be there. I am to spend March at Hatchell and Winters, Texas.

ALVA JOHNSON.

When Showalter dropped his contention about the Clark articles we accepted his proposition, expecting him to carry out his agreement and put up a man to meet Dr. Trott. He should meet Trott and apologize to Clark, but has he the fairness to do either? Some are beginning to doubt it, and we are not in a position to declare that he will. If Brother Showalter is afraid to put up a man to meet Trott maybe he will put up a man to meet Clark; if he is afraid to put up a man to meet Clark we have a whole bunch of boy preachers ready for the job.

R. F. D.

A Sad Situation

We are in receipt of a letter from Sister George McMaster, Clinton, Washington, in which she tells us, "the four children and myself have no home and very little food or clothing. We have gone in debt for our food the past five months (the store-keeper is a worldly man, but he has been very kind to us). The State is caring for Brother McMaster at the Northern State hospital, about eighty miles from us. We are deprived of seeing him very often, as it costs so much to hire a car and driver to take us there."

"As I told you before, we have sacrificed everything, and now, where we are living, the man wants his place, so we have got to move, and if we could get into town, I think the children and myself could find work, and all be together. There is no Church of Christ or loyal brethren anywhere near us that we know of, and I don't want to scatter the children in different directions. I want us to be near together so we can all meet to worship on the first day of the week, and there is no work here on the Island only in berry season, so if we could only get near Everett, we could all get work and get along all right, but we have to have a little money to get started, as we have to pay rent in advance before we can move into a house in town."

It seems from letters I have read from others, and what I have been able to gather from correspondence with Sister McMaster, that they are endeavoring to live in harmony with the spiritual directions given by the Lord.

Afflictions and reverses may come upon any of us, until we find ourselves in a destitute condition, find our loved ones in need, not only of comforts but of necessities, and such conditions always appeal to my sympathy. I wish I could furnish the relief in all such cases. Brethren who are acquainted with Brother and Sister George McMaster and their family, and can, should go to their assistance. Others desiring more information before rendering assistance, should write to Sister George McMaster, Whitley Island, Clinton, Washington.

R. F. D.

The Church and the Societies

As an illustration of the way religious societies of human origin are absorbing the church even in the view of a prominent Baptist minister (Edward Stubblefield, Pastor First Baptist Church of Galveston, Texas) I clip from the "Church Monthly" the following which I understand to have been first published in "Baptist World":

Editorial in Baptist World.

"This alternative is not a fanciful one, but intensely practical, as anyone can see who watches what goes on every Sunday in most of the town and city churches. He will see the great mass of children between ten and twenty going home after Sunday School. They have come to let the Sunday school take the place of the Church. He will see probably half, if not more, of the Baraca, Philathea, and other organized adult classes doing likewise. He will see, forsooth, some of the Sunday school teachers doing the same thing. He will see largely a new group of people coming to church who were not at Sunday school, chiefly the older members of the church. This is not a local condition, but has come to be general. There is one men's brotherhood class of a hundred, of whom only five stay to church. We know of one Philathea class where teacher and class all go home before church.

"The Sunday school was started by Robert Raikes as a school for ragged children and was held in the afternoon. For a long time the church held aloof and looked askance at the innovation. When it was adopted by the church, it was rather as an adjunct, a sort of independent annex, than as an integral part of the church's activities. As a rule it had its own officers and management and met its own expenses. The Hardshell Baptists opposed it and still do. But gradually the Sunday school has made a place for itself in the life of the church, a constantly growing place of usefulness, until now it has come with great multitudes to be the substitute for the church worship. This new situation calls for a frank look and serious treatment if the church is to have efficiency in the future. Already a world-wide cry has arisen that we are training up a generation of young people who do not go to church.

"It may be said that the habit of going to Sunday school will lead to church going. Unfortunately this is not the case, as long experience has shown. Besides, the young people who go only to Sunday school soon stop that and go neither to Sunday school nor to church. They look on the Sunday school as the juvenile church, and when they do not wish to be too juvenile they quit the Sunday school and do not take up attendance at church. It is true that the majority of the church members come out of the Sunday school, but it is not true that a majority of those in the Sunday school are won to the church. It is not true that a majority of the Sunday school pupils are led to Christ. This ought to be true, for the main business of the teacher in the Sunday school is not to teach the lesson, but to win the pupil to Christ.

"It may be said that after all the Sunday school is a good substitute for the church and that it all amounts to the same thing in the end. But this is a very short-sighted view. The emphasis in the Sunday morning service is worship of God, public worship in the congregation. Nothing else can take the place of this

duty. Private devotions do not release one from the obligation to worship God in the sanctuary in the midst of the congregation. Study of the Bible in classes in Sunday school does not release one from the duty of public worship in the house of God. It is possible to combine the Sunday school and the morning worship in one service, as many churches are now doing. That is one way of solving the problem. But it does not solve it to cut out the worship of God as a church.

"Through all the ages of Christian history the stated public worship of God has been the center of Christian life. It is just as true today as it was in the apostolic times. There is no other way to keep alive the church life. It is in the public worship that the soul finds rest and peace. Here is the fellowship of the Holy Spirit and the communion of the saints. Here the noble songs of Zion feed the soul. Here the soul is lifted by prayer to the throne of God. Here the gospel is proclaimed in carefully prepared discourse in such fashion as to persuade the sinner to take Christ as his Savior and to edify the servants of Christ who already love His name.

"We have no hesitation in saying that if no way can be found to combine the Sunday school and the church worship, and if one cannot attend both, he should choose the church instead of the Sunday school. This position is axiomatic, for the church is the divinely appointed means of propagating the kingdom of God among men. It is not perfect, but there is no substitute for it. If this is true, it is an alarming thing to see the young people, the hope of the future, drift away from the church and use the Sunday school as the excuse for so doing. The Sunday school began as a help to the church. It must not be made a stumbling block.

"Christians may teach school and teach the Lord in the school on week days or the Lord's days, and they may, at suitable times, teach Bible classes, but they should do this simply as members of the one organization—the body of Christ. What we cannot do as Christians, we should not do at all. We should not organize a Sunday school or a 'Young People's Society of Christian Endeavor' in order to do what God wants us to do. We are Christians—simply members of the divine family—and should magnify Christ in the church, the pillar and ground of the truth. It is an institution sufficiently large to accommodate us in the vigorous exercise of ever lawful and holy desire. It is sufficient for the accomplishment of the best results in home and foreign missions and for most effectually spreading the truth of the gospel in the locality where we live."

"Many times useless and unprofitable discussions are prolonged to the point of disgust, simply because the disputants fail in a proper definition of terms. It cannot be said that our own brethren are entirely free from this fault. On the Sunday school question I think much writing has been done that is worse than useless because of a failure to discriminate in the use of terms. I suppose few if any among us would endorse the Sunday school in the sense in which it is known the denominational churches use this term. It is undoubtedly one of the strongest and greatest of religious societies and one of the most effectual supplanters of the church. The above from a Baptist source is not a solitary observation from talented men among the sects who endorse the Sunday

school but have beheld with much serious apprehension the growing tendency for the weakening and possible ultimate elimination of the church through a religious institution of human origin that has magnified itself into gigantic proportions and wields influence among church communicants. Several prominent men in the different churches have written and spoken of the menace of the Sunday school in giving prominence to the church. No organization that interferes with the New Testament church is acceptable to God."—G. H. P. S., Firm Foundation, July 20, 1915.

And so it is, but so is the kettle, and it seems to me G. H. P. Showalter is wise enough to see that the churches of Christ are suffering the same evil influences from their Sunday school, that the sects are suffering from theirs.

Brother Showalter cannot put his Sunday school with its women teachers into the church assembly where he admits Paul told the women to keep silent, hence, he puts (?) it before the church meets (?) and thus has another organization the very thing he tries to condemn here.

Yes, the church is deep enough to reach any human soul, high enough to reach the eternal abode of the redeemed, and wide enough to include every authorized Christian activity, and the activities not authorized or like the Sunday school have the semblance of profit for a time, but after a while the evil influence becomes apparent.

Certainly the Father, Son, and the Holy Spirit knew that the Sunday school and the class system would destroy, combat, the influence of the church upon the heart and did not direct its use.

Why will not men of ability see and understand that it is better to remain with the Lord's practice than to attempt to find another way?—R. F. D.

The Sermon on the Mount

These saying of mine; 1. To whom were they addressed? 2. In what do they consist? Matt. 5:1-2 gives an undeniable answer to the first question. He says: "And seeing the multitude, he (Jesus) went up into a mountain: and when he was set, his disciples came unto him: And he opened his mouth and taught them saying." Now I fail to see how the English language could make that any plainer. But we want to stop and reason a little here. "And seeing the multitudes." Where were the multitudes? Matthew's statement to my mind forbids the idea that they were up in a mountain. In fact, Matt. 8:1 says plainly that when he was come down from the mountain great multitudes followed him. Then surely the multitudes must have been somewhere else. And he went up into a mountain apart from them in order to teach his disciples the great truths contained in this sermon. But whether I am correct in this or not matters little. The point is who was this sermon addressed to? And it seems to me that Matthew settles that beyond all doubt in the first two verses of the fifth chapter.

In what did, or does that teaching consist? It consists of every word that Jesus spoke in that sermon from the third verse of the fifth to the twenty-third verse of the seventh chapter of Matthew.

He begins this sermon by pronouncing a blessing in nine different traits of character, every one of which any and all

Christians should possess. Hear him: "Blessed are the poor in spirit", but who are "the poor in spirit"? Those who are humble, submissive, obedient, childlike always and in all things; ready to say, speak, Lord, thy servant heareth, and if we would all do that, innovations and carnality would flee from us. There could not be any such thing as "hired pastors", "individual communion cups", "Sunday school" nor anything of the kind in the church. Neither could there be any such thing as a Christian taking up carnal weapons and going out into the battle fields of Satan and killing his fellowman.

"Poor in spirit." What a grand thought; would to God we could all have it, and we can if we will. And I am fearful that some of the woes of Luke 6 will overtake us if we do not manifest this spirit in our every day life.

And again: "Blessed are they that mourn for they shall be comforted." Now tell us what true follower of the meek and lowly Jesus who does not mourn over the conditions of the world today. Hear Paul in Rom. 9:1-3, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Now how much less sorrow should all Christians manifest towards their kinsmen in the flesh?

But I will speak of but one more of these characteristics, as that one seems to be of the most importance at this time and let that suffice for the present. Verse nine, "Blessed are the peacemakers." What great need there is today for that character and yet every child of God should possess it. Still any peace that is brought about other than by the terms of peace as revealed in the Bible is of no value. The idea of compromising the truth or any part of it for the sake of peace is nowhere sanctioned in the Bible.

This so far shows clearly that Jesus was speaking direct to His disciples, and according to Matthew this whole sermon was one continuous chain of teaching to the close of it.

S. W. HIGDON,
Hamilton, Texas.

What Was Timothy's Official Duty

1. Mother of Timothy was a Jewess, but his father was a gentile. He was converted to Christianity very early, and while he was yet but a youth, was taken by Paul to assist him in the work of the gospel, chiefly in watering the churches which he had planted.

He was therefore properly (as was Titus) an itinerant Evangelist, a kind of secondary Apostle, whose office was to regulate all things in the churches to which he was sent, and to inspect and reform whatsoever was amiss either in the Bishops, Deacons, or people. Paul had doubtless largely instructed him in private conversation for the due execution of so weighty an office, yet to fix things, more upon his mind, and to give him an opportunity of having resource to them afterward, and of communicating them to others, as there might be occasion: as also to leave divine direction in writing for the use of the church and its ministers in all ages. He sent this excellent pastoral

letter which contains a great variety of important sentiments for their regulations.

The inscription: Chap. 1:12.

Paul, an apostle. Familiarity is to be set aside where the things of God are concerned, according to the commandment of God, the authoritative appointment of God the Father, our Savior. So styled in many other places likewise.

As being the grand orderer of the whole scheme of our salvation and Christ our hope, that is, the author object and ground of all our hope, grace, mercy, peace. Paul wishes grace and peace in his epistles to the churches. To Timothy he adds mercy, the most tender grace toward those who stand in need of it. The experience of this prepares a man to be a minister of the gospel.

Charge same to teach no other doctrine than I have taught. Let them put nothing in the place of it, and nothing to it. Oh, if we had more Timothy and Pauls in the field of the present day, filled with the Spirit of God, full of divine love, and would measure out to the world and the church of Christ that divine love and mercy that emanated and came down from God through Jesus Christ, confirmed by the Spirit, speaking where the Bible speaks, and silent where the Bible is silent. Oh, may that divine love overflow the world, and subdue all to Christ.

L. W. BOSS.

Thanks Brother Avaritt

I have received the February 15th issue of The Apostolic Way and it is so brimming full of good things that I must sit down and write you a few lines to tell you how I appreciate it. I have been a continual reader of the paper since about 1919, have seen it grow from a small four-page monthly to a six-page semi-monthly. I consider it the best religious journal published and earnestly hope that the paper will reach greater proportions in the future than it has in the past; as its army of readers are continually increasing and it is probably coming into favor of new readers in all parts of the country; for it contends earnestly for what honest people are looking for, namely, the Truth.

I am proud of the effort you brethren are making in behalf of establishing a greater school in West Texas. Wish I were able to purchase one of those ten-acre tracts adjoining the school, as I have two little girls that must have schooling.

T. E. AVARITT,
Benton, Arkansas.

February 20, 1928.

Wheat and Chaf

There is one safe thing to do with sin, keep away from it and let it alone. But of one thing I would beseech you, do not drag your private interests into the church. Let us have one place where we can meet and worship God.

Two things no man ever regretted in death, first, that he had begun the Christian life too soon; second, that he had lived too faithfully after he began.

Two neighbors are somewhat antipodal: One out of church who says he can't do right, the other in church who says he can't do wrong. Both are mistaken, both on extremes.

There are many things now in the way of teaching men what they must do to be saved, but by far the most difficult thing in the way is that a large majority do not want to know. Well admitting that to be true, I'd try on them the only remedy, indeed I would.

Have you been baptized, Carrie? Yeth em, two times. Been baptized twice? Yeth, the first time it didn't take. The little tot had gotten vaccination and baptism mixed. But had it been baptism instead of vaccination, the child would have been right as to the effect. Baptism on a baby never takes.

When a poor boy he had few relations and fewer friends, but now that he has become a great and good man and possessed of much wealth, he has plenty of friends and a host of relations and some enemies, but most of them are enemies for the gospel's sake. And so had Christ and His apostles. And so will it be with every one who lives perfectly the Christian life and opposes sin.

A Christian should be continually in a fight with sin. "For we wrestle not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God that ye may be able to stand in the evil day, and having done all to stand" (Eph. 6).

I love to think of those days when Christians had a goodly portion of brotherly love. If a family were reported to be in need, neighbors did not wait to be called on, but went voluntarily to their aid. One of my father's rules was, if in the exchanging of property he found he had the best of the bargain, he proposed to even up with the man. How delightful the divine system when lived out perfectly. Let us correct our past mistakes, and cease to do evil.

The Christian church says: Reformation; the church of the Disciples says: movement; but the church of Christ says: Restoration, and it is precisely, exactly this, or nothing.

A. ELLMORE.

Preach the Gospel

The Saviour of mankind in giving the world wide and age lasting commission said to "go and preach the gospel." This wonderful declaration is found in Mark 16:15. I wonder why Jesus wanted the gospel preached? An answer is found in Mark 16:16, being the design or purpose of the commission Jesus said, "He that believeth and is baptized shall be saved." The Saviour then wanted the gospel preached that people might believe and obey and be saved. Another reason may be assigned when we notice carefully Rom. 1:16. If the Saviour wanted people saved, and He did, it was necessary that the gospel be preached, seeing that the gospel was and is God's power to save. With these sacred principles well-fixed in his heart, the writer has gone forth for fifteen years in proclamation of the gospel and the results are outstanding. Hundreds have been saved from sin, brethren who were at outs have been drawn closer

together, congregations have been established and the innovationists have returned. As a result of speaking the gospel pure and simple, the writer has noted the effect of same on different classes of people. He is going to say just here and without fear of the statement being denied, that it makes no difference concerning the circumstances and conditions that may exist at any place where a meeting is had, it is very seldom the part of wisdom to proclaim anything but the gospel. As proof and in assurance of such, he begs leave to offer some incidents and occurrences coming under his own observation. On one occasion the writer was conducting a meeting and took notice to the fact that the digressive music folks were attending and appeared very much concerned. They were the first to shake the preacher's hand and express their appreciation of the sermon after the services. Some few brethren were disappointed because the preacher was not having much to say about music in the church, but remembering the effect and power of the gospel on the hearts of people, the preacher did not turn from his course, neither did he leave his foundation. Soon after the meeting had closed, the preacher was happily informed that one fine family gave up the digressives and returned to their former state. The writer was in another meeting where the church had ceased to meet. Some of the brethren were not even on speaking terms. The people were disgusted. The preacher saw from the beginning that his preaching was having effect because it was the old-time gospel. To the surprise of many, we baptized people almost each night after the meeting was once under good headway. Brethren confessed their wrongs, both publicly and privately, and all seemed to be satisfied. The results obtained were by simply preaching the gospel. When people began obeying the gospel, the trouble naturally adjusted itself.

On another occasion, the writer was in a meeting where there was no congregation, but a few scattering brethren. In urging these brethren in a private way to meet on Lord's days, the preacher saw that there was indifference and unwillingness. Not much prospects of a congregation, until six fine people of the community came forward to make the good confession and to be baptized. This happened so unexpectedly on the part of some, that what few brethren there were, got busy and today we have a working congregation at this point. This was accomplished by simply preaching the gospel. The writer has found that if you want to see sinners believe and obey, preach the gospel. He has found that if you want to see members of the one body return to the fold, simply preach the gospel. If you want to establish a congregation, it is not necessary to say much about it publicly, but preach the gospel. The more you stir fire, the more fire you will have. If you want the fire to go out use water. If there is trouble in the church, do not stir it, but apply the remedy, the gospel. Just as water will put out fire, even so will the gospel remedy many troubles that have arisen in the church. On one occasion the writer found both brethren and sisters lined up with the sects in a community, Sunday school, and were teaching some of the classes. Many expected the preacher to give our folks a spanking, but he did not, and he did. He preached the gospel without referring to their conduct and

they quit the thing. They came out from among them and touched the unclean thing no more. The writer would rejoice to see all of our preachers get down to business and preach the gospel with all the power they possess during the coming protracted meeting season. Even your humble scribe is set for the defense and proclamation of the gospel and his time is open for the first time in fifteen years. The harder the work, the better success he has always had.

J. A. BRADBURY
Box 155, Sweetwater, Texas.

Born of God

Of course if you are not born of God nor born of the Spirit, you are not a child of God, not in Christ, for if any man be in Christ, he is a new creature, 2 Cor. 5:17. But a new creature has been born again. Christ says that birth consists of water and spirit, Jno. 3:3-5. That birth is consummated in the act of baptism for Paul says we are baptized into Christ, Gal. 3:27. "Whosoever is born of God doth not commit sin; for his seed (the word of God) remaineth in him and he can not sin because he is born of God," 1 Jno. 3:9. "Everyone that doeth righteousness is born of God," 1 Jno. 2:29. In this 1 Jno. 3:10 (in what) in doing righteousness and not doing righteousness the child of God and the child of the devil are manifest or made known one from the other. What is it to be born again? It is to have the law of Christ planted in the heart so that we perfectly obey it and no other. See Gal. 4:19 "I travail in birth again until Christ be formed in you."

It is the spirit of man that is born of the spirit of God (Jno. 3:6) and the body is dead to fleshly lust (1 Pet. 4:1, 2). If we keep our bodily lust controlled until death God will adopt our bodies into the glorious liberty of the children of God through the resurrection. Rom. 8:6-23. We can't be a modern holiness and be born of the spirit for they disobey God. The church is composed of both men and women. When Paul says that every one of you, or each of you, as the revision says, certainly means both men and women should give as they are prospered every first day of the week. Some widowed sisters and others as well, have full control of property, and must give an account to God how they use that property. Of course, I believe in a husband and wife by agreement between themselves can either one place in deposit for both.

J. W. KELLY.

Cowan-Rice Debate

The Cowan-Rice Debate was held at McCauley, Texas, February 21 to 25, inclusive. C. L. Taylor and the writer were principal moderators. Subjects discussed: Class System, Women Teachers, and Literature.

Class system: Cited Matt. 14 for the division, Matt. 13 for classes, and Luke 10:23 for private. But stated they did not divide, but arranged them. They were taught privately, but barred no one from coming and invited everybody to come, which makes it privately. (?) Each class turn aside into different rooms and shuts the door, but bars no one, hence private. "What is the definition of public," was asked, but not defined. Cited Acts 2 for more than one speaking at a time. For

absolute positive proof of the scripturalness of the system we were cited to the Gunter Catalogue, Gunter College, and The Apostolic Way. The proposition said the Scriptures teach. Had Sunday School in A. Campbell's day, hence we can have them now, and the man that objects to them now causes division, but was answered that there were Missionary Societies in A. Campbell's day, but the man that objects to them now does not cause division. "The legs of the lame are not equal."

Woman Question: Women can teach in the private (?) classes that the public is invited to or the ten o'clock meeting, but can not teach in the public eleven o'clock meeting as per 1 Cor. 14th chapter. Our women are not permitted to teach in this meeting, we do the same things in this meeting that you do, we come out of our classes into this 1 Cor. and 14th chapter meeting. But later on, Brother Rice states, there is no such meeting as in 1 Cor. 14th chapter, and has not been since the first century. "A good (?) argument." The 11th chapter is the meeting on Lord's day where women are to keep silent.

The Literature: There is no inspired literature today. I will give one thousand dollars for one line of inspired writings. Paul wrote an epistle, and commanded it to be read to the churches. So I can write an epistle, and command it to be read to the churches, i. e., just as much inspired. Then states the thought is inspired, as if a man could have an inspired thought, without an inspired word, or the same as having a democratic government without a democrat.

The above are some of the blunders of Jno. M. Rice who in my opinion can make more than any man that I have ever heard on the subjects. If a strong voice and a "Well, Cowan, Ah Fudge, He-He-He-Ha-Ha, and if I had a boy that did not know more than that I would send him to school," is debating he is a Jim dandy. The victory that Brother Cowan won in this debate was overwhelming. Many preachers were present. For want of space we do not give the names, we were glad to have them.

JAS. W. ALLEN,
Wingate, Texas.

I attended the Cowan-Rice debate at McCauley, Texas. It began Tuesday night, February 21, and continued until Saturday, two sessions a day. Rice accused Cowan of causing the debate and also of being a divider of churches. I talked to the Elders about the trouble and they seemed to think their first trouble was caused by letting a Sunday school preacher hold them a meeting. He did not preach it publicly, but sowed the seed of the Sunday school privately. The next trouble, someone sent for J. M. Rice to come and preach some. He was holding a meeting at Sylvester. When the Elders heard of it, they went to see him and asked him not to come, as they did not think it best under the circumstances, and he said he would not come, and when they got back to McCauley, he had already phoned there for a place to preach, and got a tabernacle and he preached that the Sunday school was right, and Alva Johnson and J. N. Cowan were dividers of churches. The next trouble was, they put in the classes, uninspired literature, and women teachers. This was causing confusion, and they all agreed to leave it to the Elders. The Elders met and decided they would

not have it, but they continued with it over the protest of the Elders. About the strongest proof Rice had was Ha-Ha, and to boast of his victory. I told him his victory was like Cornwallis' victory over General Green. Cornwallis reported a victory, and the King said that another victory like it would destroy the English army.

G. B. SLIGER,
Blackwell, Texas.

Another Debate In Louisiana

I am engaged to meet W. N. Ferguson in debate at Fairview Church of Christ, three miles southwest of Marion, Louisiana, the Sunday school question will be discussed. Would be glad to have all the members of the Church of Christ within reach of this place to attend, regardless of which side you are on.

J. N. COWAN.

Marion, Louisiana, February 23, 1928. We have arranged for a debate between W. N. Ferguson of Monroe, Louisiana, and J. N. Cowan of Robstown, Texas, to be held at the Fairview Church of Christ, three miles southwest of Marion, Louisiana; date, April 24th and 25th, 1928. Proposition: 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, using women teachers. W. N. Ferguson, affirms; J. N. Cowan, denies.

F. K. REEVES.

"Continual Investigation and Growth"

Under the above heading in Gospel Advocate, January 12, 1928, Brother James A. Allen has some fine things to say. But some things are hard to be understood by me, namely: "Preachers of the Church of Christ never refuse to enter a discussion." Brother, if you mean this, will you open up the columns of the Gospel Advocate and let your readers hear a well defined argument on the "Sunday school," and Sect Baptism? The Apostolic Way will open the columns, also furnish the man to do the debating. There are many souls in the Sunday school ranks who would welcome such, who are anxious for such.

But you have already placed us under a false light in this article, when you say, "If quibble-mongers, perpetually quibbling about Sunday schools," etc., would drop their extreme views and do more preaching of the Gospel, they would be instrumental in saving more souls. Now the preachers who are against the Sunday school and sect Baptism are saving souls by preaching the gospel. But we also believe the last four lines in your article, which reads, "The watchmen are upon the walls of Zion. Let them not sleep in the tower, but let them guard zealously the approaches of the city of God."

And before you call us "Quibble-mongers," again you had better take the medicine given by Brother E. A. Elam, in this same issue, when he says, "But to call honest and conscientious and good brethren 'radicals,' 'quibblers,' 'freaks,' 'hobby-riders,' 'gnat strainers,' 'camel swallows,' 'church busters,' etc., is not the Scriptural way to manifest love and to preserve unity. On the other hand, such is very expressive egotism, self conceit, ignorance, and, therefore, a lack of

forbearance and brotherly kindness." This is what we have been pleading for all along, and I guess when Brother Elam reads Brother Allen's piece on "quibble-mongers" he will feel ashamed of Brother Allen. And when Brother Allen reads Brother Elams piece, he also will be ashamed of himself. Keep it up, Brother Elam. Maybe they will quit calling us bad names after awhile and meet the issue as Christians should.

J. A. DENNIS.

Women's Work in the Church

(Delivered by Judge Arthur B. Duncan, at Church of Christ, Floydada, Texas, Sunday night, May 27, A. D. 1923, in answer to arguments previously made at same place by J. C. Dickey.—Publisher)

In the Garden of Eden, it was decreed that man was to rule over woman. See Gen. 3:16. Also 1 Tim. 2:11, 15.

When we reach the Patriarchal age, we find that men were the officiating parties.

When the law of Moses was given men were selected to lead the services.

All of the Books of the Old and New Testaments were written by men (inspired, of course).

John the Baptist (a man) was sent to prepare the way for the Lord.

The 70 sent out under the first commission were divinely sent out under the personal reign of Christ. They were all men.

The twelve apostles were all men. A man was selected to fill the place of Judas.

So that all commissions to publicly proclaim the gospel was given to men, not women.

The first four books of the New Testament were written by men. All recorded public preaching was done by men. They publicly taught and did the baptizing.

Men were commanded to do the public praying (1 Tim. 2:8).

The elders of the church were all men.

As I see it, men were to lead in all public work in the church, but any member may engage in private teaching or work.

Women could assist in private work, as in the case of Aquila, and Priscilla, Acts. 18:22, 28. In this kind of work, they are helpers (Rom. 16:13). This is in harmony with 1 Cor. 12:18-31; 1 Cor. 14:26-40; 1 Tim. 2:9-15; Titus, 2:1-5.

All the ridicule that can be heaped upon 1 Cor. 14:34. "Let your women keep silence in the churches," will not take it out of the Bible any more than will the ridicule by the sectarians of "Baptism for the remission of sins," remove it from the Bible. These passages are in the Bible by divine authority, and are there to stay.

Yes, women are authorized to teach and to be "teachers of good things," but not in the public assembly. Paul said it would be a shame for them to speak in the church. Let Paul tell us what some of those "good things" are that women are commanded to teach, and whom they are to teach. Titus 2:3-5. "The aged women likewise that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things. That they teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed."

I am opposed to the "Sunday school,"

because it is not the "one body," but a different institution and not authorized by the Bible. The conditions of membership are not the same. We enter as member into the "one body," by faith, repentance, confession, and baptism. Are these the conditions of membership in the Sunday school? No. You know they are not. So it is another body and not the one "planted by our heavenly Father," and Jesus said, "It shall be rooted up" Matt. 15:13.

The Book of God does not say anything about the Sunday school, and nothing of the kind was practiced in the days of the apostles, or by the early Christians, but it is an innovation by man, having been invented and instituted at a comparatively recent date by Robert Raikes, in Gloucester, England, about A. D. 1781. See American Dictionary-Cyclopedia Vol. IX, page 3932.

Worship in spirit and in truth. God is a spirit, and they that worship Him, must worship Him in spirit and in truth. John 4:24. To worship "in spirit" is to worship sincerely, honestly, conscientiously, believing it to be right. To worship "in truth" is to worship as the "truth directs."

Thy word is truth. John 17:17. If in our worship we do that which we do not believe to be right, it is not "in spirit." If we do things in the worship which we do not find authorized by the "Word of God," no matter how honest or conscientious we may be, it is not "in truth," and it becomes vain worship, and is not accepted by the Lord. See Mark 7:7, which reads, "Howbeit in vain do they worship me, teaching for doctrines the commandments of men." Solomon the wise man said, "There is a way that seemeth right unto man, but the end thereof are the ways of death" (Prov. 14:12). Some seem to think that it makes no difference what they believe, just so they are honest and sincere. They should seriously consider this idea. The ways referred to are the ways directed by man. "O, Lord, I know that the way of man is not in himself. It is not in man that walketh to direct his steps" (Jer. 10:23).

Deut. 4:2: "Ye shall not add to the word which I commanded you." Also see Rev. 22:18. Christ did not authorize the organization of Sunday schools in the churches (congregations) dividing them into classes to be taught by women teachers, using human literature, etc., hence, we should not make additions to his teachings by so doing. Also see Prov. 30:6.

Rom. 14:23: "Whatsoever is not of faith is sin." Faith cometh by hearing the Word of God. Rom. 10:2-16. Since the Word of God does not authorize women to teach or speak in the assembly of the Church of Christ, but on the contrary forbids it, it follows, that such practice cannot be by faith, and since that which is not of faith is sin, such practice is sinful.

John 16:13: "When he, the Spirit of truth is come, he will guide you into all truth." The apostles were not guided to permit women to teach in the church assembly, but on the contrary, were guided to command against it. It must follow that such practice does not belong to the system of truth delivered by Christ and into which the Holy Spirit guided the apostles.

All things to remembrance. John 14:26: "But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and

bring all things to your remembrance, whatsoever I have said unto you." The Apostles were not taught to permit women to teach in the assembly of the churches, nor did the Spirit bring to their remembrance that it was authorized, but on the contrary they gave the commandment against such a practice.

Whole Counsel of God. Acts. 20:27: "I have not shunned to declare unto you all the counsel of God." Paul did not declare that women were authorized to teach in the assembly of the church, but on the contrary declared against such a practice. Hence, it is not a part of the counsel of God, but of man.

Hath not God. 2nd John 9: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God." The "abide in" the doctrine of Christ is to remain in, continue in his doctrine. He who is a party to having women teach in the assembly of the church, not only does not abide in the doctrine of Christ but goes beyond that which is written and violates a plain command not to permit such practice, such people have not God, but rebel against God.

Presumptuous sin. Psalms 19:12: "Keep back thy servant also from presumptuous sin." He who proposes to do in the name of the Lord that which the Lord has not authorized, is guilty of presumptuous sin. The Lord has not commanded that women be permitted to teach in the assembly of the Church of Christ, but has commanded to the contrary. It follows that he who causes such a practice is guilty of presumptuous sin, and let us bear in mind that we may be presumptuous even when our intentions are good. Such seems to have been the case with Uzza, and with Nadab and Abihu, who presumed to do things contrary to God's commandments, and lost their lives. Hence, we should be careful. Zeal, unrestrained by knowledge, is a dangerous thing, and has brought condemnation upon many whose intentions were good. God has always resented and punished every attempt of man to go beyond the limits He has set, or to graft human inventions upon the Institutions He has ordained.

Let your women keep silence in the churches. 1 Cor. 14:34, 38. "Let your women keep silence in the churches." But the church at Floydada is one of the churches. Therefore, let your women keep silence in the church at Floydada. "Let your women keep silence in the churches" but every church planted by the apostles or by their authority was or is one of the churches, therefore "Let your women keep silence," in every one of them. Why? "For it is not permitted unto them to speak." Who is he who does not permit it? He who has all authority both in heaven and on earth, and who is head over all things to the church. Jesus is the one. Yes, after Paul had given the above command, he added "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord," and to still further emphasize the matter, he says, "But if any man be ignorant, let him be ignorant." Ignorant of what? Answer: Ignorant of the very things he was writing about. See 1 Cor. 14.

May women teach in the public assembly? "Let your women keep silence in the churches (congregations), for it is not permitted unto them to speak" (teach) 1 Cor. 14:34. Again, "But I suffer not a woman to teach, nor usurp authority over the man,

but to be in subjection" 1 Tim. 2:12. All who teach women to disregard the Lord's commandments, and the woman who then breaks the Lord's commandments, transgresses the doctrines of Christ. Read 2nd John 9th verse. This is done in Sunday schools and sometimes in other meetings of the church.

May women learn by asking questions? It is sometimes asked if women may not learn by asking and answering questions in the congregation. Let Paul answer: "Let your women learn in silence with all subjection" 1 Tim. 2:11. "And if she will learn anything, let them ask their husbands at home, for it is a shame for a woman to speak in the church (1 Cor. 14:35). Elders or faithful men have no right to ask or cause women to ask or answer questions in the public assembly of the Church of Christ, thereby breaking the plain commandments of the Lord, for it is a part of the doctrine of Christ. This it seems to me, is Lording it over God's heritage.

How do we know that the foregoing are the commandments of the Lord? 1 Cor. 14:36: "What! Came the Word of God out from you? or came it unto you only?" This was a rebuke. The Corinthian church must receive instructions, not give it. It did not send out the Word of God, but the Word of God was sent to it. So with the church at Floydada. We are not permitted to propagate new doctrines or commands for the government of the church, but the idea is that the commandment is unto us, and should be accepted and obeyed by us.

1 Cor. 14:37: "If any man think himself to be a prophet (a teacher) or spiritual, let him acknowledge the things that I write unto you are the commandments of the Lord." This is the test. Whoever insists that he has the spirit and sets aside the New Testament commands, is self convicted, but Paul adds in the next verse, 1 Cor. 14:38, "But if any man be ignorant, and obstinate after all of the above scriptures have been presented to him, let him remain so."

But Brother Dickey seems to think that the words "as also saith the Law" as used in 1 Cor. 14:34, hooks this Scripture on to the old law, and on back to the Garden of Eden, and therefore, according to his view, it is alright for women to teach classes in a Sunday school, if their husbands are willing, etc., which would make Paul's language in 1 Cor. 14:34, "Let your women keep silence in the churches, for its is not permitted unto them to speak," in said verse, meaningless, and of no effect, while my view of the matter is that Paul's statement "as also saith the law" was used by Paul to corroborate his own statement. He simply means that not only I, Paul saith "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." He simply adds the words "as also saith the law" for the purpose of corroborating and substantiating his own statement and for no other purpose. "As also saith the law" means, of course, that the women in both cases, under the law and under Christ, are similarly restrained from speaking in the public assembly of the church. In support of this view, let us read 1 Tim. 2:11-14, which reads: 11 "Let the women learn in silence with all subjection." 12, "But I suffer not a woman to teach, nor usurp authority over the man, but to be in silence." 13, "For Adam was first form-

ed, then Eve." 14, "And Adam was not deceived, but the woman being deceived, was in the transgression."

It will be noticed that teaching and ruling were united, and the woman was not permitted to do either. Women are not permitted to teach in the assembly not to usurp authority over the man. Some reasons for this are found in the story of Adam and Eve in the Garden of Eden. Man was created first, but woman was the first led into the transgression. For these reasons a burden was laid on woman, but she shall be saved through child bearing. Paul means here, I think, that women will be saved in the line of their duties, and that those duties are domestic rather than public.

Another very important lesson may be drawn from the Garden of Eden, for it was there that the Lord God commanded the man, saying "Of every tree of the garden, thou mayest freely eat, but of the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die" (Gen. 2:16, 17). But later the serpent said to the woman, "Ye shall not surely die," and the woman harkened to what the serpent said, and we know the consequences. Now Paul says in 1 Cor. 14:34, that it is a shame for women to speak in the church. Now, can we afford to say in the face of all this that it is not a shame for woman to speak in the church, by adding that same little old word "not" added by the serpent in the Garden of Eden, and by so doing add to the Word of God, and change His plain commands?

Prophetesses. Brother Dickey cites the fact that Deborah was a prophetess. Yes, Deborah was a prophetess, as was also Miriam and Huldah, prophetesses of old, and Anna was one when Christ was a babe, but I have found in these nothing authorizing us to over-ride the plain commandment that women must keep silent in the churches. Evidently there were also inspired women in the days of the apostles, for God's promise was fulfilled on the day of Pentecost, when His Spirit was poured out that it should inspire both men and women (Acts 2:17, 18). So there must have been inspired women (as well as men) at the very time Paul was writing the Corinthian letter. See Acts 21:9, and it does seem to me that if there should have been any exception to the command for women to keep silent in the churches, the exception would have been those inspired women and that all other women should keep silent in the public assembly of the church, but since Paul made no such exception, then is it not safer for us to just let it stand as Paul wrote it, without any exception whatever.

As to that old dodge about women not being silent when they sing: It has been answered so many times that it ought not require further notice. We all know that while we speak in singing, it is a very different thing from the act which the mind conceives when we use these words in their ordinary sense as Paul used them in his command to the women. In congregational singing the voices of all are blended together and a song so rendered is not an individual act, but a collective one. I think, with Dr. Trott that anyone can see that the ordinary meaning of the words "speak" and "teach" as used in 1 Cor. 14:34, and 1 Tim. 2:12, convey no thought of a reference to singing, but Paul was writing to the church at Corinth, with ref-

erence to teaching in the assembly and not with reference to singing.

The church at work. If the Sunday school is "the church at work," as claimed by so many, then those who teach in the Sunday school, teach in the church, and Paul says: "It is a shame for women to speak in the church" (1 Cor. 14:35).

There is, in my opinion, no teaching in the New Testament plainer or more positive than that women are forbidden to teach in the public assembly of or in a public capacity in the church, and he who would encourage her to do so does it at his own peril, as well as to place women where Paul said it would be a shame for her to be.

In the language of another: "Brethren, let our mothers, sisters, wives, and daughters, fill that high and holy place for which God created them. Don't bring shame and reproach upon them."

Let us choose this day whether we will seek to please God or man.

Pleased With Our Work

Dear Brother Duckworth:

Am sure pleased with the work you are doing. I sure like the way the loyal brethren are co-operating with you in helping wage the fight against sin, Sectarianism, and digression.

I notice there are two factions, both claiming to be the Church of Christ, although one favors the Sunday school (Bible school) while the other does not.

We can't serve two masters, the Bible says. We can't serve God and mammon, for if the Sunday school is right, it is wrong not to have it, though the Sunday school advocates say, "We can worship God acceptable without it."

It makes me think of the way Sectarian preachers talk when speaking of the Church they represent. They say, "One don't have to be a member of their particular institution or organization to be saved, just as you belong to some church."

Now if the Sunday school is right, we must have it in our worship, but if we can worship God acceptably without it, we had better do it that way, because God never has at any time given a commandment stating that we may comply with this command by doing the thing in any two or more different ways. He only tells us how, or sets an example for us to go by, and we'll be condemned before the judgment bar for even attempting to do it in any other way.

So we hope that The Apostolic Way will lead whole congregations to see the truth as it is in Christ, Jesus, and we believe it has already done that.

I'm a poor man, and in debt, but I hope to see the time I can not only subscribe for The Apostolic Way, but will have means that I can give to the support of the paper.

Yours for success,

JAMES F. THOMAS,
Gilpin, Kentucky.

P. S.—I've been sick and have not done any preaching this winter, but I think I will probably get to be out right away. I aim to distribute the sample copies of The Apostolic Way as soon as I get to do any preaching.

I have two meetings to hold in Rockcastle County, Kentucky, this spring, along about the last of March or the first of April, but they are loyal; part of the congregations take The Apostolic Way.

The churches which favor the Sunday school are afraid of us fellows.

I would like to hold some meetings in Texas or Oklahoma some time, if I ever have the opportunity.

Jas. F. T.

With Which Kind of Company Do You Stand

One time I was called to a place to conduct a protracted meeting, where several of the members were anxious for the whole thing to go over to the Digressives.

One day I was talking to one of the brethren at his home, out in the yard, and his daughter, who was home from the city, where she flocked with the Transgressives, came out and butted into her business with her glib tongue. She said, "I understand that you are opposed to Sunday school, and I want to know if it is true that you are." I told her that I had been preaching for about sixteen years and had never organized a Sunday school. She jumped at that, and said, "That's enough: you are opposed to it." I cautioned her to be careful to not draw a wrong conclusion about my standing, from what I had said. She replied that any preacher who had been preaching that long, and had never organized a Sunday school, was surely against it. In fact there could be no doubt about such a person being against the Sunday school.

Slender is the cord that ties a human life to earth. Strong is the bonds that closely binds a spirit to our souls. At any moment may come the call that surely must be answered, the summons that takes away a loved one, and crushes with a cruel sorrow human hearts. Death takes some dear one, and in his place leaves sorrow, loneliness, and pain. But though this life cord so easily is broken, and separations are so quickly brought about, there is a heart tie that no death can break. Our eyes, our ears may fail, our touch or any other sense may not reveal the presence of the loved one, yet the spirit cannot be removed from its own place in loving hearts of father and mother. Memory holds clear and fond affection cherishes the soul we know, and know the one who was and is our own. Love is more real in sorrow than in joy. Indeed, grief has ever been one of the strongest proofs of love. Once, only once, but surely once, will come to every one of us the call that takes a soul from earth into the great beyond. The writer spoke words of consolation to the bereaved.

Then I called attention to the fact that Jesus never organized a Sunday school, and that He was a right good kind of preacher. That none of the apostles ever organized a Sunday school, and that none of the congregations of which mention is made in the Scripture never organized a Sunday school: and that is the kind of company I stand with; and that according to her unerring logic, Jesus, the Apostles, and all the primitive Christians were opposed to the Sunday school, because none of them ever organized one!

Her father had tried, in the beginning, to make her "dry up" and go in the house, but she would not. But when her logic forced her to "sheepishly" admit that Jesus and the apostles and the early church were all "against the Sunday school!" her father said to her, "I told you that you had better 'dry up' and go in the house." She went! But I kindly thanked her for her infallible rule by which we can tell whether a preacher is against the Sunday school or not. Had the apostles been for the Sunday school, they would have organized it. Had the early church been for it, they would have organized it. But as they did not bring the Sunday school into existence, they were evidently against it. Jesus announced the rule: "Whosoever is not for, is against."

At the proper place in our "tussle" I

said: I stand with Christ, the apostles, and the early church. With whom do you stand? Is it not clear that you stand against them?

Outside of that little "tilt" and a public discussion, all of which I was forced into, I do not remember arguing the question, and I never gave the subject special mention in my preaching, so far as I can remember. Have tried to be like the Lord's apostles, who left it out of their preaching. I have left it out of my preaching also. And because of that, I am classed as being against the Sunday school, by those who are for it. By the same rule, why not class Jesus, the apostles and the early Church as being against it also?

I do not "hobby" against it, but I know many who are "hobbying" for it at about every turn: yet they charge the one who says nothing about it with being a "hobbyist"! Great boys, they are.

C. D. MOORE,
Paden City, W. Va.

Passed On

Death has again invaded our dear Brother and Sister England's home and took from them their little son, L. C.

There is a vacancy, a voice in their home is silenced, and sadness has found place in our hearts.

Slender is the cord that ties a human life to earth. Strong is the bonds that closely binds a spirit to our souls.

At any moment may come the call that surely must be answered, the summons that takes away a loved one, and crushes with a cruel sorrow human hearts.

Death takes some dear one, and in his place leaves sorrow, loneliness, and pain. But though this life cord so easily is broken, and separations are so quickly brought about, there is a heart tie that no death can break.

Our eyes, our ears may fail, our touch or any other sense may not reveal the presence of the loved one, yet the spirit cannot be removed from its own place in loving hearts of father and mother. Memory holds clear and fond affection cherishes the soul we know, and know the one who was and is our own.

Love is more real in sorrow than in joy. Indeed, grief has ever been one of the strongest proofs of love.

Once, only once, but surely once, will come to every one of us the call that takes a soul from earth into the great beyond.

The writer spoke words of consolation to the bereaved.

CHAS. F. REESE.

Saturday afternoon, February 25, 1928, Sister Walter Cowart of Union City, Ga., was killed by an Atlanta & West Point train.

Sister Cowart was a faithful member of the Church of Christ, baptized about ten years ago by Brother R. D. Cawthorn in Watertown, Tenn.

She is survived by her husband and three sweet little girls, Elizabeth, Emily, and Francis.

Sister Cowart was in a position to command all the worldly pleasures of life, but for these she cared less than for the divine. Her physical condition was one of suffering and pain, but her faith was strong and on every Lord's day, rain or shine, cold or hot, she would meet to commune with her Lord. Many times she had

to use crutches in order to support her to Church.

When killed she was on a mission of mercy. She had been to Atlanta, some seventeen miles from home, and on her return she assisted a poor, unfortunate woman, without money or price, who was walking home some five or six miles distance, by taking her in her car, and on her return within sight of her own home, she was struck by a Southbound train and instantly killed. The church here will weep because of her absence, and her many kind words and assistance will be missed by us all, but we are glad to read such words from the Revelation: "And God shall wipe away all tears from their (her) eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain for the former things are passed away." Rev. 1:4.

The funeral was preached by the writer to one of the largest crowds ever attending a funeral in this county. The many flowers from friends and loved ones were beautiful.

May God bless her husband and children, brothers and sisters, and her many friends. May we all strive as she did to please our Master.

J. A. DENNIS.

Five subscriptions, five months, for \$5.00. A great opportunity.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6½x9 inches.

No. 2012. French Morocco.....\$4.75

No. 2022. French Seal.....5.15

Self-Pronouncing Reference Bible:

Size: 5½x7¾ inches. Has concordance.

No. 4722. French Seal.....5.25

New Testaments:

No. 2902. Size 5½x7¾x¾ inches.

Morocco Grain Cloth.....1.35

No. 2915. Same as No. 2902 with best binding.....3.45

No. 4102. Pocket size, 3¾x4½ inches.

Black, silk finished cloth......70

No. 4115. Same as No. 4102 with the best binding.....1.80

Complete Concordance:

By Alexander Cruden, M. A.

760 pages, large 8vo.

Cloth, \$2.25; Half Leather.....3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon

by J. N. Cowan, delivered at Fitzhugh

Avenue Church of Christ, Dallas, Texas,

March 1, 1925.

Per Copy, \$.05; Per Dozen Copies......50

Cowan-Sommer Debate.....1.00

Smith's Bible Dictionary.....2.00

Thayer's, Greek-English, Lexicon.....6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:

Price per Copy.....\$1.50

Life of Alexander Campbell:

Price per Copy.....1.25

Alexander Campbell's Theology:

Price per Copy.....1.50

Alexander Campbell As a Preacher:

Price per Copy......50

A Debate On the Roman Catholic Religion:

Price per Copy.....1.75

The Campbell-Rice Debate:

Price per Copy.....3.00

Christian Baptism:

Price per Copy.....1.50

The Christian System:

Price per Copy.....1.75

The Christian Baptist:

A paper edited by Alexander Campbell.

Price per Copy.....3.00

Popular Lectures and Addresses:

By Alexander Campbell.

Price per Copy.....3.00

The Living Oracles:

Price per Copy.....2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months
\$3.00 the Year

Dallas, Texas, April 1, 1928

Vol. XIV No. 16

HEAR, LEARN, COME

"It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:45).

In the above utterance of the Saviour epitomized the whole scheme of man's redemption and it is therefore worthy of our most critical consideration. The words of God's inspired prophets are infallible and can never fail. The word "all" does not mean all of the human race, but applies only to them who become the children of God, as the prophecy itself clearly indicates. "And all thy children shall be taught of the Lord; and great shall be the peace of thy children" (Isa. 54:13).

It follows, therefore, that no man can become a child of God without being taught of God; but the language of Jesus not only emphasizes that of the prophet Isaiah but adds to it the positive declaration that every man so taught comes to Jesus. At first glance this seems to us almost incredible and we are ready to exclaim, there are thousands who hear and learn of the Father who turn away and do not become His children. To a superficial observer this seems to be an indisputable fact and we are cited to numerous examples within our own knowledge of persons who are well versed in the Scriptures, but who have not come to Christ. However, we have the word of the Saviour for it and there can be no mistaking so plain a declaration. When Jesus said every man, He meant exactly what he said and we cannot successfully evade it or get anything else out of it. I fully believe, with all my heart, that every man who has heard and learned of the Father does not come to Jesus.

As used in the Bible, to hear almost invariably includes the idea of heeding and not a careless and indifferent hearing of God's Word. To hear, in the ordinary sense of the word, is not necessarily to learn. We hear—in a sense—many things the real significance of which escapes us and the Lord's statement is that we must both hear and learn of the Father and if we do that we will inevitably come to Him. I do not believe that it is humanly possible for any one to hear and take home to himself the hatred God has for sin and the awful fate that inevitably awaits the sinner; the sureness of death that must be his portion in a few short years; the unprofitableness of earthly pleasures, fame or fortune and the swiftness with which they vanish away; the ineffable and unending joys and blessings that are the reward of the just through eternity's endless ages and with a full realization of all these reject the salvation offered him through obedience to the Gospel. One may hear these things for a life time without really learning them in the sense of true realization of their personal application and so go heedlessly on to his doom, but once let him grasp their real significance and their bearing on his own fate for eternity and he will inevitably seek to come to the Lord both to escape the condemnation of eternal torment in the lake of fire prepared for the devil and his angels and the unspeakable blessings that await the child of God in his home in heaven.

We must constantly bear in mind that in order to reap those blessings and escape the wrath of God, that our hearing and learning must be of God and not of man. We hear many directions given which never came from on high and can give us no claim to the things promised to God's children and it is impossible to impress too strongly upon the minds of all honest seekers that the only source of information as to God's will concerning man is to be found in His Word and that we should carefully search the Scriptures with extreme diligence to be assured that we have precept or example in that Word for all that we believe and practice.

We hear many things from the pulpit that have no warrant for their utterance in the Bible, for "many false prophets have gone out into the world." What we hear either from the pulpit, parents or friends, will avail us nothing: our sole reliance for safety is in hearing and learning of God. We hear from other sources that faith comes in answer to prayer, but we learn from God's Word that it comes from hearing the Word of God. We are told by many that the evidence of salvation is in our feelings, but we can never find such teaching in the Bible, but on the contrary that the Gospel was given for the "obedience of faith" and that God is going to take fiery vengeance on all who fail to obey the Gospel. Sinners are taught by those who claim to be messengers of God that they should pray for salvation and that God may send down the Holy Spirit to convert them, but search the Scriptures as diligently as you may, you will never find any such directions given by the inspired writers of the Bible. When the faith we have rests solely and entirely upon that which is written in God's Word and our lives conform to it alone, then and only then, can we truthfully say we have "heard and learned of the Father." There is no hope for us in any other course and so many are the pitfalls set for unwary feet by the emissaries of Satan that we need to be constantly watchful lest we be misled to our own eternal and unavailing sorrow when too late.

The truths of the Bible are given to us in plain and unmistakable language and no man need doubt the safety of the path he is treading if he searches the Scriptures daily, diligently and painstakingly at every step of the way. The last part of the Saviour's admonition shows clearly that it is man who is to do the coming. God has done His coming in the person of His son, Jesus Christ, and any expectation of his coming to us in any other way or manifestation is grounded in false doctrine and can only lead to eternal ruin. "The Spirit and the bride say come" and whosoever will may come, but God, having provided the means of coming and plainly set forth the way, will not be mocked by man's pleadings for God to come to him and do that which the Father has declared he must do for himself.

Let us, therefore, hear and learn of the Father and come to Him in the only way—the way His Word reveals.

G. A. TROTT.

Have you sent us a club of five new subscriptions for five months for \$5.00? You can.

Announcements and Reports

J. B. Daniel, Hatch, New Mexico, March 9, 1928—The congregation here is increasing in numbers and interest, we feel very much encouraged. I preached at Carrey last Lord's day, and baptized three.

Douglass Dunn, Lufkin, Texas, March 8, 1928—In response to a letter from Brother E. E. Jenkins, of Gallatin, Texas, I drove from home the first Lord's day morning in this month to Gallatin, Texas, and preached to a nice audience, and will say to a very attentive one. I enjoyed the day very much, indeed. I find those people there a very loyal bunch, and are faithful to God's truths.

E. O. Wofford, Chandler, Texas, February 28, 1928—We have a preacher to hold our meeting; Brother T. E. McBride. It begins on Friday night, before the third Sunday in July. We are hoping to have a good meeting.

W. P. Jones, Lamar, Oklahoma—Visited and spoke for the brethren, corner 5th and Broadway and Cedar streets, Holdenville, the fourth Lord's day in February. We had good crowds morning and evening. These brethren are fortunate for good leaders and teachers, T. H. Wiggs, R. H. Howard, and H. L. Loftis. I also visited Hitchita, Oklahoma, an Advent stronghold. Next, had the pleasure of visiting the Victor Hill brethren near Shawnee, Oklahoma. These brethren are doing well and making a sacrifice for the cause. Brother M. L. Lawrence of Shawnee preaches for them. Lord's day, (the first) I visited McCawber brethren. The Lord willing, I will visit the brethren at Shannon school house, Route 5, out of Denison the third Lord's day in this month (March). I am to assist the brethren in a meeting in Sand Springs, Oklahoma, beginning the 14th day of April. Let the brethren remember I still have some time yet open for this summer. May we hear from some one as we want to devote our whole time to the Master's cause.

R. B. Griffith, Santa Anna, Texas, March 7, 1928—The church here is gaining gradually and most of the membership that left here two years ago, on account of various disturbances, are now back with us. We meet to break bread and worship as the Lord directs on every first day of the week at 10:30 a. m., and we give all loyal brethren a warm welcome to stop, in passing, for worship with us.

L. G. Lindell, Waukomis, Okla.—Brother Leland H. Knight, of Fort Smith, Ark., will hold a meeting at East Main and 14th, Enid, Oklahoma, beginning May 13th, if the Lord wills.

J. A. Dennis, Union City, Georgia, March 17, 1928—We have planned to come West this year. I have planned to leave here the last of July. Will begin a meeting the first Lord's day in August for the Victor Hill church, at Earlsboro, Oklahoma, then I have a meeting for the church at Seminole, then Washington, Oklahoma, wants me, but I am afraid that I'll be too late for them. So I guess the two meetings will be all in Oklahoma. Then we will be ready for Texas work. I am planning to stay this time until late in October or November, but have nothing definite as to meetings there.

Littlefield, Texas, March 17, 1928.

Dear Brother Duckworth:

The church here is sending \$10.00 to be used in putting in tract form our position regarding the war question as you suggested. We hope that enough will respond to put it over.

In the event that enough is not raised to put it over, you are at liberty to use this as you see best.

Yours in Christ,
W. A. McCORMICK.

J. S. Hall, Graham, Texas, March 17, 1928—I am arranging to go to South Bend, Texas. This is the home of Brother O. C. Ribble, one of the Lord's noble workers in the Gospel of God's dear Son. He believes in doing things and like the Lord says, then I go to California Creek. The brethren there are trying to enlarge the borders of the congregation and are succeeding nicely. Last meeting we baptized several, and I believe Brother E. F. Morgan baptized two since the meeting. Brother Morgan, like Brother Ribble, believes in doing things. I then go to a place near Walnut Springs, I have never been there, maybe I can do some good. Then I go to Lusk, where we established a congregation a few months ago, they are doing fine, I believe. I also have visited Bunker, a congregation that is able to stand and do things. I went to Mingbend, found a good crowd there, they asked me to return to talk to them about God's love, His Son, man's soul, His Word and heaven, which I'll be glad to do.

G. A. Comfield, (Colored), Marion, Louisiana, March 18, 1928—Brother H. Hall, (colored), of 523 Bell avenue, Fort Smith, Arkansas, held us a four nights meeting. The interest was good, the people were impressed with his preaching. He is a preacher of great ability, sound in the faith. Brother Hall and myself are the only colored preachers I know of that are standing for the whole Truth. Brother Hall would like to do mission work all the time, but, being a poor man cannot go unless the white brethren should send him. I recommend him for the work.

J. E. Tidwell, Haughton, Louisiana, March 19, 1928—I am consoled with the fact that the congregation at Okra, Texas, is so steadfast for the faith, though they be newly established in the faith and against the Sunday school work, will not be shaken by doctrines and commandments of men, regardless of who presents them.

Also, the same thing can be said of the congregation on South Washington street, El Dorado, Arkansas. I will begin a meeting at this place the first Sunday in April.

J. W. Kelly, Abilene, Texas, March 20, 1928—I preached at Dallas, Texas, several nights and over Sunday, beginning March 7th. It was quite a feast to me to be with those brethren and to visit in the office of the Apostolic Way. I went to Edgewood, Texas, March 13th and preached until Sunday night, March 18th. I enjoyed my stay with the Edgewood brethren, they seemed to appreciate my preaching. I will go to Corsicana, Texas, tomorrow, then to Waco, Texas, the 27th, then to Temple,

Texas, April 2nd, then to Ballinger, Texas, April 9th.

Jas. Douglas Phillips, Everton, Arkansas, March 17, 1928—I am in a meeting, at Lyons, Indiana, has been going on two weeks, two baptisms to date, we have a real fine interest. I will go from here to Charleston, West Virginia.

C. R. Graves, Lockney, Texas, March 19, 1928—I was at Midway Lord's day morning, one restored; at Steel Hill in the afternoon and McAdoo at night. There is much to be done and so few to do it.

D. J. Whitten, Gunter, Texas—With the church, 3601 S. Fitzhugh, Dallas, Texas, Sunday, March 18.

March 26, 1928—We wish to announce that Brother J. L. Rhoades of Bunker, Texas, who has been confined in the St. Joseph hospital for the past three weeks, resulting from an eye operation and a later attack of pneumonia, is expected to be able to leave the hospital in two or three days.

Tell the Truth

On last page of Firm Foundation of March 6, appears an article from Ira Lee Sanders, headed "The Truth," saying "All Christians should be governed by the Truth."

When I saw that I thought perhaps Brother Lee had done some repenting, for not long ago when he had gone back on a promise made me, I wrote him I had always considered him a truthful man, and would expect him to fulfill his promise, or keep his word. In reply, he wrote me, (and I have the letter now) "I do always keep my word, unless I think it more honorable not to keep it." (In other words, I tell the truth unless I think it more honorable to tell a falsehood). But when I had finished reading his article (referred to above) I saw at once he is still as he was, for he evidently thought it more honorable not to tell the truth in this article to the Firm Foundation readers.

First, he says: "Johnson proposed to lay down the use of more than one cup if Sanders would lay down the Sunday school."

Not true, Brother Lee, I have the paper before me right now, and signed by Alva Johnson just as I offered it in the debate, and no if's in it. Here it is verbatim:

"For the sake of peace and harmony in the church of our blessed Lord, we, Alva Johnson and I. L. Sanders do hereby agree and promise that wherever one or more members of a congregation (or church) is offended, or the church divided, over, or because of the use or practice of "grape-juice," two or more cups, or the class system with its women teachers, never to advocate teach or endorse the use of them there.

(Signed) ALVA JOHNSON."

You see there is not one if in the whole thing. I signed it, and my name is still on it. I have never broken the agreement. Sanders said the Sunday school was on a par with those other questions, but refused to sign with me, showing rather than give up his class system, etc., he would divide and tear up the church.

Second, falsehood No. 2. He says, "I

knew he (Johnson) was not in earnest, just making a pretense" (an old hypocrit). You have a wonderful power of knowing things, don't you, Brother Lee? You don't know any such stuff, sir. My brother, you ought to always tell the truth.

Third, falsehood No. 3. He says, I (Johnson) have gone to places where they used only one cup and preached in favor (or recommended) more than one. You may have been honestly mistaken about this, Brother Lee, but you should know what you are about before broadcasting it.

I might just add, since Brother Sanders has exhorted Christians to tell the truth that in the Floydada debate, he delivered to me propositions signed by Brother Bob Musgrave and stated (publicly) they were written for Alva Johnson and sent to him by me (Lee Sanders). When at the close of that session, Brother C. W. Smith came to me and said, "That is false. Come with me and I will prove it." Carried me around to Brother Musgrave, (nephew of Bob) said, "tell Brother Johnson about those propositions." Brother Musgrave said, "Brother Sanders came to me and borrowed those propositions, promised to bring them back to me. They were not written for you any more than for any one else, and were not sent to you."

Well, I exposed Brother Sanders for his misrepresentations, begged him to confess his sin, but he would not, and now think of him writing the church to tell the truth.

Yours for the Truth,
ALVA JOHNSON.

Some Impressions of a Canadian on Tour in the Southern States

Yes, a trip to the sunny South from the land of eternal snow, as Canada is spoken of and imagined by some. Not without excuse either, for "sure nuff" as southerners say, we left home with the thermometer slowly rising from a spell of 15 degrees below zero weather. After submitting to the awkward questions of Uncle Sam's custom officials, in the middle of the night, as we passed over the boundary line, we settled back on the cushions with the consoling thought, we will soon be in the land of continual sunshine. However, it was not to be so soon as we thought, for in the morning when daylight appeared, snow was falling pretty lively, and continued to fall for two days. About supper time, we reached the twin cities, Minneapolis and St. Paul. Here we saw in the union depot the Mullatta Prophet (falsely so-called) with quite a following apparently seeing him off on the train. They seemed practically all women, and appeared as though they would count it a pleasure even to wash his feet, and who just hung upon every word he spoke. It made me wonder why anything but the Truth takes such a hold on people. After eating supper in the fine union station, we boarded the train for Kansas City. We were hardly out of the station when along comes a porter to hire out some pillows for the night. What a fine idea, we thought and on finding the price was twenty-five cents, we decided it was worth it, paid our quarter and secured a pillow each. We had slept scarcely any the previous night, and so hoped we would have a real good sleep this time. However, it was harder than we thought, but about midnight we did lose consciousness, only

to be awakened a little later by the gruff voice of the porter demanding the return of his pillow. This we meekly yielded, wondering the while if we were dreaming, or was it the custom in America to get up so early? We were soon to learn, however, that Americans were past masters in the art of money making, for porter number one had scarcely disappeared when porter number two appeared, likewise bearing pillows, which he, too, courteously offered for hire. But no, sir, nothing doing, once bitten, twice shy. To wake a man up in the middle of the night and take away his pillow, just for the pleasure of selling him a clean one, is too big a joke.

Without further incident, we reached Kansas City at 2:20 p. m., only to learn the Shreveport train had pulled out twenty minutes earlier, and so we had an eleven hour wait. We then decided we would take a look around the city, but on going outside, found it was very cold with a north-west blizzard in progress, so had perforce to stay in to keep warm. The longest day has an ending, so too, did this one, and we were eventually aboard the train for Shreveport, and the last night of debate between Brother Roberts and Brother Cowan. Brothers Tipton and King kindly met us at the station and the latter took us to his home, where we received the greatest kindness and hospitality. This was a foretaste of the kindness received wherever we went. We were surely made to feel at home by one and all, and so can speak from experience of the hospitality of the south. My niece and I wish to express to one and all our appreciation of the kindness and hospitality accorded us by the brethren, and to thank all our new friends for their part in making our visit such an enjoyable one. I may give a few impressions received.

O. S. HODGES,
Harptree, Sask., Canada.

Detouring Around the Lord

It is claimed by the Sunday school brethren that children that have entered the first degrees of accountability are not capable of understanding the average sermon, or the average teaching done by the elders, therefore it becomes necessary to put these into groups by themselves to be taught easier lessons, mostly by women.

By observation and my own experience, I know that claim is not well founded, and is erroneous. I suppose I was not an extra smart boy, but I can't remember the time when I did not understand about all the preachers and elders said, as I sat in the audience and listened to them. Why not? When it is claimed that the gospel way is "so plain that the fool (simple-minded) shall not err therein."

It is well known that boys and girls in but the first stages of accountability can repeat more of a sermon or speech by the elders, than the average adult can, after getting back home from meeting.

Let the preacher, elders and others carefully read and expound, the New Testament, to their audiences, chapter by chapter, and see if the boys and girls of average sense do not get their portion of it, as they sit in the audience and listen. Let the elders and others bring in the history in the Old Testament, with the types and prophecies relating to Jesus and the new dispensation, and see if the average boy and girl do not get their portion of it.

It is an admitted fact that the Lord did not appoint women to teach in public places; that He did not authorize the centralizing of power or rule beyond or above the local congregation, but left each congregation independent of the other, and without authority to make laws or rules for itself or others.

Now, it might be possible that such limitations did not suit those who are now known as digressives, hence they formed other organizations in addition to the church, in which women may teach in public places, and thus "put one over" on the Lord. The Lord said, "Let your women keep silent in the congregations," but they got around that law by making the Sunday school, Christian Endeavor, and others, for the women to teach and speak in. And others besides the admitted digressives, have made images of these for their women to operate in, in public places, and all seem to be very happy over having "detoured" around the law of the Lord in that matter.

Then those who are known as digressives, brought a society into existence through which to do mission work. It made its own laws to suit itself, and concentrated power from the ends of the earth into itself, till it has, for many years, ruled the congregations operating through it, so that for some time, it has been a dangerous menace to the very foundation principles of the church—even denying the miraculous conception of Jesus, and setting aside immersion. Who would have thought it? Such brethren as Franklin, Lard, Creath, Johnson, Rowe and Hancock, thought it, and sounded out warnings and warnings, but the side-steppers hooted at the warnings and went on in their own ways, which worked better than the Lord's way, they claimed.

What may be the outcome of the innocent looking "teaching service" (the image of the original Sunday school) in which women are placed as teachers over some of the classes? The teachers of the classes may teach any heresy they please, all unknown to the elders and others of the congregation, and I know where it has been done. They are "joined to their idols." Should we let them alone?

C. D. MOORE.

Shelnutt-Williams Debate

This debate was held at Gadsden, Alabama, March 11 to 14, two sessions each day. Mr. Williams is a member of the Church of God (Seventh Day), Stansberry, Missouri, and he made the same arguments for the Sabbath that most of them make. He also tried hard to have Christ resurrected on the Sabbath at 5 p. m. Brother Shelnutt was too well posted for Mr. Williams, and answered every argument by the Scriptures, as well as being logical in his presentation.

I have acted as moderator in several debates for Brother Shelnutt and I believe he is qualified to meet most any man, especially on this question. And if at any time you need some one to meet a Sabatarian, don't hesitate to call him.

It rained most every session of the debate, but several of our brethren attended, and I had the pleasure of meeting several preachers. Brother Shelnutt is going to write several articles on this question soon.

J. A. DENNIS.

Teaching Privately, Not An Issue

There are several classes of people in the world, and the gospel is for all of them except the unaccountable or irresponsible class.

I have wondered which part of the gospel is applicable to young alien sinners, and is not applicable to the older alien sinners, thus making it necessary to separate the aliens into groups, so that one teacher shall teach one group, and another shall teach another group, and so on indefinitely, on the day set apart for remembering Him.

I suppose that none will deny that Jesus taught His apostles privately at times. Luke 10:23 is a record of one time He did it, immediately after having given a lesson to the seventy. The twelve ranked above all other men. Private teaching is not an issue, so far as I know. No authority here for grouping aliens for teaching.

Galatians 2:2 and Acts 15:3-6 give an account of Paul going to Jerusalem to confer with the apostles and elders on the matter of circumcision, etc., and that he spoke to the church there, after having a private consultation with the leaders, perhaps Peter and James, so they might understand the situation better, before the public hearing began, lest Paul's trip and purpose should be in vain, as he himself states. This was a necessary procedure, for a special case and purpose. It bears no relation to the dividing into groups to be taught, as is done today.

Again I say that private teaching is not an issue so far as I know. But Paul went to Jerusalem to confer with (not to teach) the apostles and elders, who out ranked the other members; and he related the trouble to them first, as they were in authority there. Is that the reason why they divide an audience into groups regularly and systematically and continually, as a prevailing order on each Lord's day? Was Paul teaching those apostles? and Barnabas teaching the elders in another group there at the same time? And Titus teaching another group there at the same time? Not much privacy in such doings as that. If that is not the way they did it, it affords no example for that sort of doings today. The Lord established no such "order" of disorder.

Aquila, and Priscilla, his wife, took Apollos "unto them" and taught him the way of the Lord more perfectly. It would have been very rude for them to have "jumped onto him" about his ignorance of the gospel, there in the public meeting place, so they took him "unto them"—not into one corner of the building, as a "class" while other groups were being taught in other parts of the place at the same time. Do they take their groups "unto them" (into privacy) today? Do they take groups into separate places in the public room today for the same reason that Aquila and Priscilla took Apollos into privacy? Some one has said that the reason Apollos was taken and taught privately is that; there was special teaching that applied to him as it did no other. Is that the reason they take little groups into corners today? Have they some special teaching for them that applies to no other group? The Apollos case furnishes no example for the established disorderly "order" of today. To make it short, there

is no such example in the Book, as dividing the audience into groups according to their several abilities, and a teacher to each group, and all talking in the "one place" at once. If the lack of an approved scriptural example "excludes," then, the dividing into groups, with several teachers, and all talking at once, in the same place, is EXCLUDED.

It should be well known by this time that for more than one teacher to teach at once in "one place," is not "orderly"; and that for women to teach or speak in the public place is "indecent" (Living Oracles), and therefore disorderly (1 Corinthians 14:23 and 31-35). Teaching groups in a public place is not doing it "privately," and the Courts have so ruled.

Some one said: "Do not stop the teaching, just stop the unnecessary noise." That's OUR position EXACTLY! And Paul tells us how to stop the unnecessary noise, namely: If one is speaking, and another wants to speak, "let the first hold his peace" (stop his noise). "For ye may all prophesy one by one," which "stops the unnecessary noise."

By an old Disciple.

Do you know of anyone who might be in need of someone to fill a position in a lumber yard, hardware store, grocery, or any other honorable and honest position, where one can attend church, to worship with loyal brethren?

I have had some experience in all of the above, and am sure that I can give satisfaction in any of them. Have also had some experience at the carpenter trade. I prefer to work with and for Christians. I have been manager of an oil-field lumber yard, but the company has closed out one of their yards and business is so quiet, that they are reducing the force here and it will leave me without a job, so have decided that I had as well move to some place where I can attend church. I can refer anyone to Mr. G. F. Harper, Harper Lumber Company, Iraan, Texas, or others.

M. B. BINKLEY,
Iraan, Texas.

The Christian and Carnal Warfare

I see in Feb. 1 issue of The Apostolic Way our good Brother G. A. Trott has furnished his quota in helping to fill that issue with reading matter against Christians' assisting the government in carnal war. The writers have done their level best on the subject I judge. Nevertheless, after an honest study of what they have written, (and as anxious as I am to be right on this as well as all questions of importance) I am unable to see if these writers have the truth on this momentous question.

I venture to offer a few remarks on some things Brother Trott has said, on the question of Christians' engaging in carnal war when called on by the civil power. If I understand him, he teaches that Christians are forbidden by the scriptures to use physical force under any circumstances against their fellow man. This I deny.

If this is not what he teaches, let him state it in plain terms, and if we differ, I will deny.

I can readily see why Brother Trott is so "deeply impressed" with the idea of the "utter antagonism," as he thinks, "be-

tween the two factors," (That is, "the Christian and carnal warfare), and that there is no "compatibility between them." The reason is this, he does not make any distinction between wars. No war can be justified in his eyes, if I understand him. It makes no difference with him how much one nation or individual may mistreat another. If the one mistreated takes up arms in defense it does wrong, and is under the censure of the God of heaven, and, of course, a Christian could not assist.

I do not believe this, but believe the nation that does the wrong should be punished, and that God has so taught in His word.

God has ordained the civil powers for this very purpose. If so, then this would be a good work; and there is no good work, but what a Christian can and should enter into; so if called on by this civil power to assist in the punishment of the nation doing wrong, and they refuse, they are guilty before God and the power He has ordained. If an officer of the State or the church either commands a Christian or one not a Christian to do something contrary to a positive command of God, they should refuse, for neither of these officers are servants of God, but of Satan in such work. See.

A. J. BOND.

Helping the Poor

The majority of Christians are woefully neglecting this rich blessing. Helping the poor in the name of Christ is the greatest of all blessings that we can bestow upon humanity, outside of breaking to them the "bread of life."

In this day of gayety and style, Christians are spending their money for many foolish, hurtful, and unnecessary things. Face powder is very expensive, and would feed some little hungry orphan. Lip sticks cost money and make their users look like freaks. Keeping up with the styles, (fad) is very costly and is forbidden by the Scriptures.

It would be better for Christians, men and women, to buy clothing that looks neat, but not fancy. Buy clothing that can be worn till worn out. Good clothes are cheaper than cheap clothing. However, high price is no indication of good material. High heel shoes are very costly, will not last as long as a sensible shoe, and means an early death, or a constant doctor's bill, or wrecked life, and no woman looks better with them. I am a constant visitor to one of Atlanta's best shoe makers, and seldom do I go there, but what women come in wanting their shoes stretched and complaining about how their feet hurt, and most of them look tired and worn out.

Women, as a rule, are weak minded when it comes to dress. And most men want it that way. However, I am sure that women are longing for a return of sensibly made shoes. But Christian women can, and must wear sensible clothing.

May we all learn to be more economical, work harder, eat less, and have money to spend for the poor, and have the gospel preached. We need more laborers in this field. What will you do to maintain them?

J. A. DENNIS.

The family that reads The Apostolic Way for five months will be ready to hear the Gospel preached in its purity.

The Rise of Adventism

America has contributed not only to the many new inventions of our day, but to the new denominations as well. Among these are the Adventists, who, at their beginning (about 1843-5), were strong on "time-setting," but who, upon finding themselves broken up, divided, and reproached because of prophecies that did not come true, alone of all the churches make sure to inform historians that "We set no date for Christ's second coming." This is made necessary because they did set dates in the nineteenth century.

This church seems to be more apt in getting members from other churches than in getting into its fold those who have never been converted by somebody else. Their success is attributed mainly to their zeal, self sacrifice, and untiring effort.

L. W. HAYHURST.

William Miller Founded the Advent Church
On a Prediction of the End of the World, the Coming of Christ and the Dawn of the Millennium.

"They arose from the preaching of William Miller, who taught, from 1831 on, as the results of his studies of the prophetic books of the Bible, that the end of the world would come in 1843, and be followed by the coming of Christ and the installation of the millennium. When 1843 had passed the date was changed to October, 1844. Mr. Miller was joined by other preachers, and several thousand followers were gathered from many churches."—International Encyclopedia, Vol. 1, p. 136.

The Followers of Miller Were So Sure That the End of Time Was at Hand They Got Rid of Their Possessions.

"As the time set drew near (1844), in thousands of cases, the Adventists not only left their work and their business, but gave away their property. Crops were left ungathered, goods were distributed freely, so that many who had been well to do were left penniless."

The Prophecy Brought About Suffering and Disaster.

"After the time had passed, these were destitute and their families suffered. Many had to be arrested and put under guardians, to protect their families. Then the wildest fanaticism broke out here and there, which brought disgrace upon the very name of religion. Many said the Lord had come, probation was ended, it was sin to work, all property must be held in common, all the churches were apostate, Babylon, etc. Some Adventists had Spiritual wives, some went to the Shakers, many went back into the churches, some into despair, and hundreds into doubt and infidelity—just what might have been expected. The glorious doctrine of the Second Advent was covered with shame, Satan rejoiced, while the cause of Christ was greatly injured. For proof of these facts, I refer to the testimony of thousands now living, and to the published works of the Adventists themselves. Thus Elder U. Smith is compelled to say: 'The Advent body were a unit (in 1844) and their testimony shook the world. Suddenly their power was broken, their strength scattered, their ranks divided, and their testimony paralyzed. They passed the point of their expectations, and realized not their hope. That a mistake had been made some where, none could deny. From that point

the history of a majority of that once happy, united people has been marked by discord, division, confusion, speculation, new mistakes, fresh disappointments, disintegration and apostasy.' The Sanctuary, pages 13, 14."—Carright: Seventh-Day Adventism Renounced, pp. 72-73.

Do Advents "Set Time?" They Used to Do So.

"It is the one constant boast of the Seventh-Day Adventists that they never set time; they don't believe in it. But they deceive themselves and deceive others when they say so. Elder White, their leader, engaged in preaching three different set times for the Lord to come, viz., 1843, 1844, 1845. Here are his own statements on this: 'I found myself happy in the faith that Christ would come about the year 1843.' Life Incidents, page 72. Then he tells how he preached it. Of 1844, he says, 'I stated my conviction that Christ would come on the tenth day of the Jewish month of that year (1844).' Pages 166, 167. 'It is well known that many were expecting the Lord to come at the seventh month, 1845. That Christ would then come we firmly believed.'"

Advent Leaders Confess Both to Time Setting and to Disappointment.

"A few days before the time passed, I was at Fairhaven and Dartmouth, Mass., with a message on this point of time.' 'A Word to the Little Flock,' by James White, page 22. So their leader was a time-setter. Mrs. White, their prophetess, was in the time-setting of 1843 and 1844. She herself says: 'We were firm in the belief that the preaching of definite time was of God.' Testimonies, Vol. I, page 56. On the first date she says: 'With carefulness and trembling we approached the time when our Saviour was expected to appear.' Then she tells of her disappointment. Testimonies, Vol. I, page 48. Again: 'Our hopes now centered on the coming of the Lord in 1844.' Page 53. She was a time-setter."—Carright: Seventh-Day Adventism Renounced, pp. 75-76.

Adventists Are Divided On the Immortality of the Soul.

"Adventists, is the general name of a body who look for the early personal coming of Christ. Their founder was William Miller (q. v.), who believed that the advent was near at hand. He fixed the date in 1843; other times were subsequently decided upon, but repeated disappointments divided his followers, and many of them fell away. The doctrine of the immortality of the soul has also been a cause of division."—Sanford: Concise Cyclopaedia of Religious Knowledge, p. 11.

Adventists Believe That Mrs. Ellen G. White Was An Inspired Prophetess.

"The Seventh-Day Adventists, having their headquarters at Battle Creek, Mich., sustain a college and other denominational institutions. They hold that it is still obligatory to observe the seventh day as the Sabbath, and they accept the testimonies and visions as given by Mrs. White."—Sanford: Concise Cyclopaedia of Religious Knowledge, p. 11.

The Keeping of the Sabbath by Adventists Began in 1845.

"Seventh Day Adventists. The doctrine of the obligation of the seventh day as the

Sabbath was adopted by a body of Adventists at Washington, N. H., in 1845."—International Encyclopedia, Vol. I, p. 137.

Did Christ Leave His Priestly Throne in 1844? Was the Door of Mercy Closed?

"The Seventh Day Adventists believed that Christ's closing work as priest—cleansing of the sanctuary and the investigative judgment—are events marked in the prophecies as beginning in 1844."—International Encyclopedia, Vol. I, p. 137.

Adventists Are Divided Like Other Denominations.

"Adventism is divided into six denominations as follows:

"1. Advent Christians, organized in 1861.

"2. Church of God, Adventists, is a branch of the Seventh Day Adventists; the division occurred in 1866. The chief cause of the division was the claim that Mrs. Ellen G. White had visions which were accepted as inspired; these the new organization discredited. There are also differences on health-reform, which is made prominent by the parent body—abstinence from swine's flesh, tea, and coffee.

"3. Church of God in Christ Jesus, Adventists, popularly known as Age-to-Come Adventists.

"4. Evangelical Adventists, formed in 1845, who believe in the resurrection of the saints first to eternal bliss, and the wicked to eternal torment, but all are conscious after death while waiting.

"5. Life and Advent Union. This sect believe that there will be no resurrection of the wicked. This belief had adherents as early as 1844. This branch dates from 1864. It was organized in Wilbraham, Mass.

"6. Seventh Day Adventists originated about 1845. They believe that the gift of prophecy still exists, and was accorded to Mrs. Ellen G. White; that the two horned beast (Revelation 13:11) is the United States; that vegetarianism and hygiene are parts of religion. They set no date for Christ's second coming."—Besse: Church History, pp. 170-171.

The Founder of Adventism Confesses His Mistake and Renounces Advent Doctrines.

"On the passing of my published time, I frankly acknowledged my disappointment. * * * We expected the personal coming of Christ at that time; and now to contend that we were not mistaken, is dishonest. We should never be ashamed frankly to confess our errors. I have no confidence in any of the new theories that grew out of that movement, namely, that Christ then came as the Bridegroom, that the door of mercy was closed, that there is no salvation for sinners, that the seventh trumpet then sounded, or that it was a fulfillment of prophecy in any sense.' History of the Advent Message, pages 410, 412."—Carright: Seventh-Day Adventism Renounced, pp. 77-78.

Following 1844 the Advents Taught That the Time of Salvation Was Past.

"After the passing of the time of expectation, in 1844, Adventists still believed the Saviour's coming to be very near; they held that . . . the work of Christ as man's intercessor before God had ceased. Having given the warning of the judgment

near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners . . . All this expressed it, 'the door of mercy was shut.'—Mrs. White in Great Controversy, page 268.

"We have done our work in warning sinners and in trying to awake a formal church. God in His providence has SHUT THE DOOR; we can only stir one another up to be patient."—Mr. Miller in Advent Herald, Dec. 11, 1844, Adventism Renounced, p. 144.

Mr. White Testifies Concerning What Advents Believed in 1844, As They Approached the Expected Time of the End.

"At that point of time (1844) the midnight cry was given, the work for the world was closed up, and Jesus passed into the most holy place . . . All our sympathy, burden and prayers for sinners ceased, and the unanimous feeling and testimony was that our work for the world was finished forever . . . The sinner to whom Jesus has stretched out his arms all the day long, and who had rejected the offers of salvation, was left without an advocate when Jesus passed from the holy place and shut that door in 1844."—The Present Truth, Oswego, N. Y., May, 1850, Seventh-Day Adventism Renounced, p. 144.

Mrs. White Says That the Time of Salvation Is Past.

"My accompanying angel bade me look for the travail of soul for sinners as used to be. I looked, but could not see it, for the time for their salvation is past."—Present Truth, pp. 21-2, published August, 1859, Seventh-Day Adventism Renounced, p. 145.

Preachers Meeting

(No. 3)

On Wednesday morning of this meeting, E. C. Coffman, of Houston, delivered an excellent address on the subject of "Salesmanship." He applied this to what we, as Christians, have to offer to the world. It was outlined as follows: "Must have faith in the article we are selling. Must be sold on the thing we are offering. Must be acquainted with the article we offer for sale. Familiar with the prospect, approaching in a friendly manner. Hard work, and advertise the goods." From this he gave a fine lesson worthy of careful consideration. On the same morning, Chas. L. Speir, Madisonville, spoke on "Financing the Lord's Work." Leaving out such borrowed plans as sending out pledge cards, collection envelopes, etc., he gave an interesting talk on the subject. I was amused, as well as pleased, to hear him rap U. R. Forrest (unconsciously) by saying "the Jerusalem church was a model church for us today." You will remember in the preceding article I showed that Forrest advocated keeping up with the new models. Speir classified his subject under three heads, viz: "The three-fold mission of the church: 1. To evangelize. 2. Do benevolent work. 3. Edify itself." This is a splendid outline for church work. Among other things he said, "A church without a preacher won't contribute much." Of course this was paving the way for the "located evangelist, or minister." Again, he said, "It requires study for a preacher to know how to manage a local church." Again, "An old preacher, by his experience, knows bet-

Dr. G. A. Trott underwent the operation on his eye March 24th. Dr. R. T. Moore, who performed the operation said the operation was successful and that, if everything goes well, Dr. Trott would be able to leave the hospital in two weeks.

ter how to manage a local church." Probably, Forrest would deny this, and advocate young men for managers, because they could see visions.

However, it is plain to be seen that the preacher's part is to manage the church. "A church without a preacher don't contribute much," possibly on account of the absence of the manager (located minister). Instead of the elders who are the God-given managers of a local congregation doing their duty, they hire a man, most always imported, to do the work. This gives the preachers the reputation of being money getters. In the above quotations, with many others I could give, is my uninspired proof that I promised in a former article. When discussion of the difference in salaries came up, it was suggested that the \$5,000 man had more expense than the \$1,800 man. They never did make it clear to this scribe just why his expenses were greater. He may have bought a more expensive automobile, wore more expensive clothes, had a larger family, or he may have eaten more expensive meals. I'm sure some single men draw larger salaries than some who are married and have large families. Another thing that was not properly adjusted to my satisfaction, was why large congregations which have been established for 40 or 50 years, and which have in them the strongest preacher and pay him the highest salary. I can see some reason for locating a preacher with a newly established congregation to help them until they become able to help themselves. But our hired pastor advocates cannot hide behind a case of that kind, for they have the hired hand in the oldest and strongest congregations. It was very strongly impressed upon my mind, that the "Located minister" does everything for the church that the modern pastor does for his church. They are both managers of local churches. I would love to have pointed out to me the difference between the actual work and functions of the "Located minister" and the modern hired pastor. If they both have the same work, exercise the same authority, it would not matter much what you called them. Changing the name would not change the nature of their work, any more than to change the name "Sunday school" to "Bible Study" would change the nature of that work. I heard one plausible argument in favor of preaching for a stipulated salary, presented by O. M. Reynolds as follows: "Paul robbed other churches, taking wages of them." He said the word "wages" here meant a stipulated amount, and if he is right, the argument looks good. I have looked the word up in the Greek, "Opsonion" and find that in the above passage it is used metaphorically, and in the singular, as, "the wages of sin is death" (Rom. 6:23). The hire for sin surely was not a stipulated amount of death agreed upon by contracting parties. Thayer says the word is used metaphor-

ically in 2 Cor. 11:8. "Metaphorical" means "pertaining to, or containing, a figure of speech in which one thing is spoken of as if it were something else; figurative." So this spoils the argument. They will have to look elsewhere for proof of giving so much preach for so much pay. I will file three objections to the hired pastor system and close this article: 1. It robs the world of the Gospel; 2. It robs the church of development, and 3. It robs the poor saints of their support. It robs the world of the Gospel by using the Lord's money to pay the pastor to preach to "us" instead of sending him out to the world. Sometimes the pastor will run out on Sunday afternoon to some mission point but he must be back that evening to feed the flock at home. I believe in supporting the man who preaches the Gospel, but I do not believe in using up the contribution to pay for having the Gospel sounded in to "us." While the preacher is using the time Sunday morning and evening delivering his prepared discourses, the membership is deprived of developing their talents. When the pastor leaves, the church is dead until they get another. Instead of paying a large salary to the preacher to have him develop his talent in visiting from house to house, and seeing after the sick and needy, why not develop our own talent in doing these things, and send the preacher to the lost souls in the destitute fields? The finance record of the church with the hired pastor will show where the bulk of the money goes. Another thing I have noticed about these church managers is, they usually manage to get the church so badly in debt that they hardly ever get out. His salary must come whether the church debt is paid or not. In my next, I will notice what W. D. Bills had to say about "The nature and needs of our young people."

J. N. COWAN.

Wine—Who Can Make It?

In view of the fact that there is some agitation being manifested on the part of some of the brethren over the wine question and the fact that some changes are being made from sweet grapejuice to fermented grapejuice, and some are wanting to know how to procure wine and believing that all of our brethren want to be law-abiding and not bring the Church into disrepute and embarrassment by violating the laws of the Federal Government, I am encouraged to write this article.

Some of the brethren believe that it is all right to select some brother and let him buy the grapes and make the wine. Others believe that if a brother raises his own grapes he has a right under the law to make them into wine. But all such contentions are wrong, and are in violation of the Volstead act and the Eighteenth Amendment, and those guilty of such acts place themselves in jeopardy, and are subject to both fine and imprisonment. I will now quote from Article XIV Regulations 2, Being a Revision of Internal Revenue Regulations No. 60, Relating to Permits. "Wine for sacramental purposes or like religious rites."

General Provisions:
In Section 1401, (b), "Rabbis, priests, and ministers may produce and supervise production.—A rabbi, priest, or minister of the Gospel, duly designated therefor by the head of a conference or diocese or other ecclesiastical jurisdiction, may qual-

ify as proprietor of a bonded winery for the purpose of manufacturing wine for such purposes generally, provided he complies with all the requirements of internal revenue laws and the national prohibition act, procuring permit, giving bond, etc. A rabbi, priest, or minister of the Gospel may be employed by a qualified wine maker to supervise the production of wines suitable to the needs of persons of his faith."

In Section 1412, "The procurer may not manufacture, rectify, blend, bottle, or otherwise manipulate any wine."

Section 1415. Procedure for.—A church or organization, not having a hierarchal for mof organization, desiring to obtain wine for sacramental purposes or other religious rites or ceremonies in its place of worship may, by a resolution duly passed and adopted by the congregation or by the governing board having charge of the administration of the business affairs of such church or organization, authorize and designate a minister, priest, rabbi, or other officer of such church or congregation to obtain and possess wine for such purposes."

Section 1416. Application (Form 1412) by rabbi, priest, minister or church official. The rabbi, priest, minister, or authorized church official desiring to procure wines for sacramental purposes or like religious rites, pursuant to the resolution of a church or congregation, must fill out application on Form 1412, in triplicate, except that where transportation is involved one or more additional copies should be made for delivery to the carrier or carriers at the point of destination, as required by Article XVIII, and attach thereto the original or duly certified copy of the resolution provided for in section 1415. If the wine is to be furnished through manufacturer's or importer's agency, the name and location of the agency and the name and address of the principal place of business of the manufacturer or importer must appear. After signing each copy, the original being under oath, the applicant will forward all copies to the administrator for his authentication. After authentication the administrator will forward all copies to the manufacturer or importer, or to his qualified agency mentioned therein, from which the wine is to be sold, shipped, or delivered. On the date of shipment or delivery the manufacturer, importer, or agent will note on each copy the quantity shipped or delivered and the date of shipment or delivery and will on the same day send one copy to the administrator who authenticated the application, retain one copy in his files as authority for the shipment, and send the remaining copies to the applicant, who will file one of the copies so returned, and where necessary under the provisions of Article XVIII, furnish the remaining copy or copies to the carrier or carriers. The administrator will file the copy so returned to him."

Application form 1412 can be secured by writing the Administrator of Prohibition in the district in which the church is located. I would suggest this information be filed away for future reference.

R. O. CONNER.

Tell your neighbor about some article in The Apostolic Way. Interest him and he will be one of five to give you \$1.00 for five months subscription.

Notes and Comments

"A man who hides behind a woman's skirt these days is not a coward; he is a magician equal to any that Egypt ever produced."—Ira C. Moore, in Christian Leader.

Yes, and many such women are professed disciples of Christ, but in reality are followers of Satan, the arch-apostate. Such women should carefully consider Paul's charge concerning them: "In like manner, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, and gold or pearls or costly raiment; but (which becometh women professing godliness) through good works."—I Tim. 2:9, 10.

"Doctors must be in a dilemma these days to know where to vaccinate girls where it will not show."—Ibid.

Yes, and many girls (and women, too) that would place a doctor "in a dilemma these days" if they should request him to "vaccinate them where it will not show" are teachers in the—what do you call it, Ira? "Sunday School", "Bible Classes", "Bible Study". And when you ask apologists for their authority for all this they point you to Titus 2:2-5: "That the aged women likewise be . . . teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the Word of God be not blasphemed."

"Brethren, look out for the hiring preachers. They will fix the church. Let them go to the 'sects' where they belong. They will not do the church any good. Know them. They only preach thirty minutes. What can a preacher do in thirty minutes? They are not following Paul (1 Cor. 11:1; Acts 20:7-11; Phil. 4:9). Please read Rom. 16:17, 18, and you will see what they are following. So if the church don't let such men alone we soon have another 'sect.'"—J. L. Davis, in Christian Leader.

"Yes, the 'brethren' should 'look out for the hiring preachers' and 'know them.' But, how can we 'know them'? Why, by their marks in the papers. They advertise themselves as the 'minister.' And, G. Mitchell Pullias and W. C. Todd used to be bold enough to suffer it to be put this way: 'Rev. W. C. Todd, pastor'; 'Rev. G. Mitchel Pullias, pastor.' It is easy to 'know them' when they suffer themselves to be thus advertised.

Brother Davis says: "They will fix the church." And, how will they 'fix the church'? Why, by putting in "Classes," "Young People's Meetings," Ladies' Mid-Week Bible Classes," etc.; in other words, Sunday Schools, C. E. and L. A. They "will not do the church any good" because they take the place of the elders—the divinely appointed "overseers" of the church (Acts 20:28), do about all the teaching, thus failing to develop the talent of the congregation.

"When Brother Franklin and others began to oppose man-made missionary societies to do a part of the work of the Church they were charged with being opposed to missionary work. That charge was false!"—Daniel Sommer, in Apostolic Review.

Yes, and "when Brother" Trott "and

others began to oppose man-made 'Bible Classes,' 'Bible Study,' etc., "to do a part of the work of the Church they were charged with being opposed to" teaching the children the Bible "That charge was and is false!"

"The Mormon system cannot stand the test of authenticity—it has been 'weighed in the balances' of Truth Divine 'and found wanting' (Dan. 5)—and 'whosoever goeth onward (transgresseth (and abideth not in the doctrine (teaching) of Christ hath not God' (2 John 9-11. 'So mote it be.'"—H. W. Jones, in Apostolic Review.

You are right, brother. "The Mormon system cannot stand the test of authenticity." The Church of Christ is the only institution in the world that can do this. So the "class system," like the Mormon system," is "weighed in the balances of Truth Divine" and "found wanting." Hence, the ones supporting it "goeth onward (transgresseth) and abideth not in the doctrine (teaching) of Christ" and "hath not God." "So mote it be."

JAMES DOUGLAS PHILLIPS,
Everton, Arkansas.

Passed On

Brother W. L. Stark, of Thorp Spring, Texas, died at 2:00 o'clock a. m., March 7, and was laid to rest that afternoon at 4:00 at which time I tried to comfort his devoted companion, their children, and his many warm friends. Brother Stark was born January 4, 1851, in Hickory County, Missouri. He came to Texas many years ago and settled in Burnett County, where he lived until eleven years ago when he moved to Thorp Spring, Texas, where he remained until he was called to the other side. Brother Stark was a very useful man in the church, having served in a public way for many years. He was sound in faith and would always contend for what he believed to be right. Sister Stark and he have "broken bread" alone in their home for the past several months rather than meet with a church having unscriptural practices.

There is not a man now living whom I love better than I loved Brother Stark. Neither is there one living whom I believe to be a better man than he. I believe that I am almost as well assured that Brother Stark will be in heaven as I am that Jesus came to save men. I know that one of my truest, best, and most valuable friends has passed on. I pray that I may live so that when I must die I shall have no more fear of my being lost than I have of Brother Stark's.

T. E. McBRIDE.

Sister Mary Owen, wife of W. K. Owen, departed this life March 7, 1928. Sister Owen was laid to rest in the family cemetery near Griffith Springs. Sister Owen was 74 years old and obeyed the gospel twenty years ago. She believed in doing unto others as she wished to be done by. She leaves to mourn, three daughters and one son, M. K. Owen, Mrs. Sara Tucker, and Mrs. Laura Owen, and Mrs. Rusia Shelby. May we all live to meet this good woman in heaven.

C. B. HOLLOWAY,
Star City, Ark.

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
CLARENCE TEURMAN.....1916-1923
R. F. DUCKWORTH.....1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

Five Thousand Families

We appreciate the response to our call for new subscriptions. Some are sending as many as ten new names for five months, \$1.00 each. Some send two or three yearly subscriptions, \$3.00 each, and then finish the club of five with five months subscriptions, this is fine.

Be sure to send us a club or two, it will not take much time. Show the list of subjects suggested and you will interest almost every family, whether members of the church or not.

We are asking for one thousand clubs of five for five months for \$5.00, anyone is eligible to this proposition who is not now taking the paper. Every reader can raise one or more clubs. Remember, it is five subscriptions, five months, for \$5.00.

The Lord's Table

It is wrong for a sister to set the Lord's table?

LAWRENCE ENGLAND,
Henrietta, Texas.

If you mean by setting the Lord's table, spreading the cloths and placing the bread and the cup, I know of no Scriptural expression or inference that could possibly be strained into an objection.

The Cup Question

The Apostolic Way has been rather liberal with space for discussing the cup, container question and drink element. The publisher desires to be fair with all brethren, especially those with whom he disagrees. Dr. Trott and I, being agreed on this question, have felt that it should be privately studied rather than publicly debated. Yet, we have for four years given space for occasional articles. Each of us have several times expressed ourselves. Many other writers have had a say. One entire issue was devoted to a debate of the subject, and Dr. Trott has been reviewing articles by Brother Martin, and we have two brethren preparing a series of four articles on each side of the cup, container, question, and two other brethren on the drink element, three articles each of the latter appearing in this issue.

It seems to me that this is sufficient for a while. We can not deal with every question that need to be dealt with in every issue, and as it is custom of brethren to put forth their special effort to have the Gospel preached to the world during the spring, summer, and early fall, we suggest that our space be given largely to articles written to reach the world, or to reach our brethren who have already gone out from

us, rather than to questions of difference among us.

A few months private study will better prepare us to appreciate the arguments and grasp the truth presented through a public discussion, and the truth is all any of us should desire. To admit that I have been wrong on the teaching of any passage of Scripture, or have been on the side of error of any question publicly discussed, or privately studied, is not hard for me. I have had to revise my views many, many, times since I have been preaching the Word, and I haven't much confidence in the ability or sincerity of any man who boastfully asserts that he has never changed his convictions or practice on any question. Paul changed, Peter repented, Thomas doubted.

Some men are splendid "paragraph writers," but most of us are not. Not many men can profitably deal by paragraphs, with a number of different subject in the same communication. Little jibs, jabs, at questions that are agitating the minds of brethren are not usually profitable. We now have in the office a number of articles that have some splendid suggestions and ideas in them, but some paragraph or statement that are woven in by the writer causes us to delay the publishing of their article. Some brethren attempt to write on the subject that has given trouble in some local community and give the article such a local coloring by a few expressions therein, that we have to either discard the article altogether or delay its publication. When writing on a subject, it is not well to side track, or attempt to cover a number of subjects in one article. Again, I say, a few, a very, very, few can successfully handle in one manuscript several different subjects by short paragraphs. A. Ellmore could. Dr. Trott can. There may be some others, but they are very, very, few.

Christian Activity

When our Lord, after His resurrection, appeared unto His disciples, and upbraided them for their unbelief and hardness of heart, He then commanded them (the believers) to "go preach (teach) the gospel." No unbeliever could be expected to preach the gospel; neither could one with his heart hardened against the truth get that depth of appreciation that would enable him to properly present the glorious simplicity of the Gospel of Christ.

The efforts, of the believer, were to be crowned with success, and they were, and he, who, with a contrite spirit, a fallow heart, full of an unwaivering faith, preaches the Word, teaches the Gospel in action or in word, can expect his efforts to be crowned with success.

The believers then are commanded to teach, preach the Gospel. "How shall they believe in Him of whom they have not heard, and how shall they hear without a preacher?" "It please God by the foolishness of preaching to save them that believe."

The Lord commanded the apostles to preach "the gospel," Paul commanded the evangelists to "preach the Word," "faithful men" "able to teach others" "the things thou (Timothy) hast learned of me (Paul)," brings the preaching of the Gospel down to us.

The Gospel then should be preached, as it is God's power to save, but "how can he preach, except he be sent?" God sent

Christ; Christ sent the apostles; the apostles sent the evangelists.

The evangelist is advised not to entangle himself with the affairs of this life, but "study" "give attendance to reading." Then the evangelist that gives all his time to "study," "to reading, exhortation, and doctrine," necessarily depends upon others to feed and clothe him and his family (not able to support themselves).

The church is the only Spiritual organization that the Lord has on earth for the purpose of conducting the evangelizing of the world. The responsibility of this work rests upon individual members of the church, and upon the church as a body. Peter tells the individual what kind of characteristics are necessary for them to become fruit bearers (1st Chapter 2 Peter). Surely we are bearing fruit when we are saving souls, when we are planting the truth into the minds and hearts of others. No fruit can be borne without first planting the seed. The Word of God is the seed of the Kingdom, when the seed is sown in the human heart, it will bear fruit, always accomplishing the end where unto it is sent, either to the saving, or to the damning of the soul. Thus every Christian is a fruit bearer, whose activity, whose giving, whose assistance, counsel, advice, or suggestion helps to plant the seed of the kingdom into the hearts of men and women.

The individual may be a fruit bearer. Onesiphorus, who gave and administered directly to Paul in Rome and Ephesus, became a partaker receiving credit for the fruit of Paul's labors. The "rich in this world" are requested, instructed, "that they be ready to distribute." Phebe was a business woman and one that Paul especially chose to commend; not only did he commend her to the fellowship of the brethren, but requested the Roman brethren to assist her in whatever business she might have need of them, and said, "For she hath been a succourer of many, and of myself also," thus, she laid up treasures for herself in heaven. She had given directly to Paul and to other individuals as they had need.

The church, as an institution, the congregation as an organization, is a fruit bearer, when, like the Philippian church, were so active in their helping to plant the Gospel of Jesus Christ that the apostle stated that he remembered them always in every prayer, "for your fellowship in the Gospel from the first day until now," "for even in Thessolonia ye sent once and again unto my necessity." Paul was able to do preaching, by the co-operation of these brethren, he would not have been able to have done without a miracle from God, but would have been compelled to spend more time making tents. In his desire to commend them and give them to understand that they were the ones to receive the benefit, he said, "Not because I desire a gift, but I desire fruit that may abound to your account." The fruit came through Paul. He was able to sow more seed, but the credit was given to the Philippian Church. So it is, when a church or an individual helps the Gospel preacher to sow more seed than he otherwise would sow there is laid up for them (the giver) treasures in heaven.

I have preached in meetings where many were gathered in, individuals confessed their faith in Christ, others confessed their faults, where the meetings closed in the midst of much enthusiasm and interest,

Write, Writers, Write

In our issue of March 15, we published more than 50 suggestive subjects for articles. We desire more good articles along these lines. Not necessary that the caption be worded just as we had the subjects or suggestions, but articles dealing with practical Christianity and with questions that reach the world, the unconverted.

Our proposition of 10 copies for 10 months for \$10.00 to one address, and proposition of sending the paper to five families for five months for \$5.00 gives the brethren an opportunity to put the paper into thousands of homes not now members of the Church. Our writers should avail themselves of the opportunity of reaching these thousands of men, women, boys and girls.

Thoughtfully prepared articles are always appreciated in an office like this. A hundred or two articles that have been prepared with care, dealing with the fundamental principles of the teachings of the Word of the Lord makes the work of the publisher much easier, especially when such writers are willing to allow the publisher to determine what and when to print.

We are glad to have inexperienced writers write, and urge that they do so if they will not become impatient with us. Sometimes such articles need more editing than we can have time to give them immediately, but will usually be published. We have a few writers who keep us a supply of their articles, but the majority, after writing one article, wait until it is published before writing another, this is not necessary. When you feel like writing, when you are in the spirit, write. Put your thoughts on paper, revise them, rewrite them, and send them in.

The young men under 25 can find some helpful suggestions in the list of suggested subjects, look them over, write an article or two, and send them in.—R. F. D.

and where the brethren came to me with such a liberal support that I felt no sacrifice had been made on my part, I felt that the credit for the work was theirs, and that all the credit I received was for my faithfulness to the Word, and not for the fruit gathered. But when I have gone to mission fields and there preached the Gospel with less manifestations, and where my support was so short that it was me and my family that made the sacrifice, I could not help but feel that the fruit, the ingathering, were more to my credit in the great treasure house of the Lord.

Preachers, churches, individuals, the harvest is white, millions are tired of the emptiness of pretended Christianity of the day. Let us spend our time, our energy and our money planting the Word of the Lord in the hearts of men and women that we may lay up treasures in heaven, treasures that will not be denied us, that cannot be taken from us by the evil purposes, designs or ambitions of men.

The Truth Will Out

"The government of God has adopted a textbook for use in the Lord's school, and this textbook is the Holy Bible," said the Rev. W. L. Oliphant, pastor of the Oak Cliff Church of Christ, Tenth and Van Buren streets, Sunday morning. Mr. Oliphant took as his subject "The Bible as a Textbook," and used Matthew xvii, 18 and 19, as his text.

"The religion of Christ is a teaching religion," said Mr. Oliphant. "It is not built solely upon the emotion, but appeals also

to the intellect. No man can live better than he is taught to live. A man's religion is the result of his teaching.

"The church is the oldest school in the world. The commission given the church by her Master is, 'Go teach.' Before Jesus, the head of the world's greatest school, put His school into operation He gave His apostles (who were to be His first teachers) three years of practice under His immediate supervision. The divine school is always in session."

Comment

The foregoing, clipped from the Dallas News Monday, Feb. 20, 1928, is another demonstration that truth will out. Men may cover it up for a time and may never accept its full significance, but somewhere in their speeches, in their writings, or in their conversations they will give vent to expressions that will show its impress upon their minds.

We have been contending that the only school that Christ established, the only one to be used by Christians, is the church. We contend that God's text-book is the Holy Bible, but the Sunday school apologists of whom Brother Oliphant is one, insist upon the use of other text-books and organizing subsidiary or independent religious organization for the purpose of teaching the principles of the Messiah.

We have contended that even the Sunday school folks, themselves, knew that the Scriptures did not authorize the substitution of any other text-book and that the Scriptures did not authorize the dividing of an assembly into classes for the purpose of teaching the Bible. We have contended

that "for three years Christ trained His teachers before the establishing of His school," and that during these three years, no assembly was ever divided into classes for the purpose of teaching the Bible, but it was taught always by one speaking at a time and the speaker a man. Brother Oliphant, in this Sunday sermon admits our contention. Why will he not practice it?

Brother Oliphant is a man of ability. He can successfully prosecute any cause to which he gives his time and thought. He no doubt would have made a successful lawyer, doctor, or any profession to which he might have turned his attention. He could make a success following the divine pattern and hold up the all-sufficiency of the divine institution. But instead, he is using his splendid abilities in maintaining and promoting systems of religious practice that he himself will not dare attempt to defend before the church for which he preaches. Ask him and see. All who know him personally, can find out by writing him a letter, and asking him the direct question. Some of his replies might be interesting reading, or some of the letters to which he neglects to reply, might be interesting reading. Anyway, Brother Oliphant is entitled to a chance, and we are ready to give him a chance to defend his practice, or renounce his contention.

No man feels surer of his ground than W. L. Oliphant, 915 S. Adam Street, Dallas, Texas, until he comes face to face with the unscripturalness of his practice. Then he hasn't time, he is too busy to try to defend that practice.

R. F. D.

The Cup of the Lord—The Fruit of the Vine

(The following articles prepared at the publisher's request. We have had many inquiries about this question so these brethren were asked to write three articles each, without knowing who would write on the other side, the purpose being to eliminate personalities and this has been done in these articles.)

We have some other matter in prospect, if plans materialize that will demand the space of the paper, so we have decided to publish in this issue three of the articles from each of these brethren.

They will review in one article each to appear in an early issue. We will reveal their identity with their next articles.—Publisher.)

(ARTICLE NO. 1)

"Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partakers of the Lord's table, and the table of devils" (1 Cor. 10:21). There are two heads in the spiritual realm. Christ is the head of spiritual righteousness, the Devil is the head of "spiritual wickedness."

Everything of a scriptural nature, or has to do with man's spiritual interest, that is not of Christ is of the devil. The devil has many systems, but Christ has only one, and just one thing for each item of His system. Hence, one rule for all: that all might "walk by the same rule" (Phil. 3:16).

There is just one faith, one repentance, one confession and one baptism in the Lord's plan for remission of sins of the alien. The devil has many different faiths, different things for repentance, different confessions, and at least three different baptisms, according to his deceptive lingo. (Sprinkle, pour, and three dips). I don't suppose there is any one in the Church of Christ that would stand for either. Indeed, if one had all of them, he would have to submit to the "one baptism" of the Lord to be saved. All of these so-called baptisms would not constitute the "one baptism," nor serve the Lord's purpose of translating people into His kingdom. The whole thing is a farce and a failure, except that it serves the purpose of the devil in keeping people from obeying the Lord and being saved.

The Lord has just one Church, the devil has many churches. The Lord has just one table in His Church, the devil has many tables in his churches. The appointed bread and cup constitutes the Lord's table; one bread and one cup. The devil has many kinds of bread, and many cups, any one of which is a cup of the devil. Paul said: "Ye cannot drink the cup of the Lord, and the cup of devils." Then, what constitutes the cup of the Lord?

"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isaiah 8:20).

Where, when, by whom, and of what was the Lord's Supper created? (1) In an upper room in Jerusalem. (2) At the time of the last Passover. (3) By Jesus, the Son of God. (4) The bread and wine used in the Passover.

"And as they were eating (the Passover) Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat, THIS is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it: For THIS is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28).

The Lord said, referring to "the cup," "For THIS is my blood of the new testament." "THIS" is a limiting adjective, and limits that which stands for the blood to the cup then in the hand of the Lord, and excludes every other thing. There is nothing in existence that Jesus said was His blood but the cup then present and drank upon that occasion. So if we can learn what constituted "the cup" we will know what it was the Lord referred to when He said: "This is my blood of the new testament." Since He said: "Drink ye all of it," we know it was a drink. Again, the Lord, referring to the cup, said: "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" (Matt. 26:29). No one doubts it being the grape vine "THIS FRUIT" is of, so we only have to inquire, as to how many things there are of the vine that may be drunk. There are three: (1) The unfermented juice of the grape (must); (2) The fermented juice of the grape (wine); (3) The acid stage of the juice of the grape (vinegar). Each of these differ much from the others. Things which differ cannot be the same thing. They all may be of the same origin, but differ materially. Bran, shorts, and flour are all products of the straw, but as products, they differ widely; no more, however, than the three products of the vine. It is certain that the drink was a product of the vine. It is just as certain that there was just one used in the supper; and since the Lord used the limiting adjective, "THIS",

(ARTICLE NO. 1)

It is with no little hesitancy that I undertake to write on this subject, but with the hope that I might set before my respected readers such information as I have on the subject and thereby lead some to a fuller understanding of the Scriptures, thus helping to remove one of the causes of strife and contention among the brethren, I set myself to the task before me, praying that my readers will be liberal enough to withhold judgment until they have read all that I have to say on the subject; that they will have judgment enough to compare every word I say with the Scriptures; and that they will be sincere enough to accept what I say if it is in accordance with the Word of God.

There are at this time three diverse positions taken by members of the Church of Christ with reference to the drink element in the Communion service, and as far as I have been able to discern the difference of opinion that exists with reference to this matter does not arise so much from a failure of those occupying these different positions to accept all the Scriptures pertaining to this subject, but from the misinterpretation of certain words and passages contained in the Scriptures pertaining to the "fruit of the vine." All of these doctrines have their conscientious adherents who zealously contend for their respective belief, sometime too zealously (for in their zeal they forget the Lord's admonition that we should be one) and divide the body of Christ asunder. These three doctrines may be stated thus:

(A) The Holy Scriptures require that "the fruit of the vine" used in the Communion service be unfermented.

(B) The Holy Scriptures require that "the fruit of the vine" be fermented.

(C) The Holy Scriptures do not require that "the fruit of the vine" be either fermented or unfermented.

Propositions A and B I shall reject as lacking scriptural authority, hence as being unsafe, and shall choose to defend proposition C as being scriptural and the only safe position to occupy. I believe that proposition C is the only safe position on which to stand for the following reasons:

First: As a matter of expediency it is the only safe position to occupy for it fills the need of a common ground that neither A nor B can possibly fill. Should A attend services where B worships, when the cup is passed to him, he sniffs it and smells the odor of alcohol and passes it on without partaking, or if he does partake, he does so against his conscience. On the other hand if B goes to worship with A he can worship with him all right until he comes to the cup in the Communion service and when it is passed to him, failing to smell the aroma of alcohol, he passes it on without sipping. Should circumstances throw zealots of these extreme doctrines to worship together at length in the same congregation, instead of worshiping in peace and harmony they divide the church into factions, or if one of them does acquiesce he does so against his conscience. It is not so with C; when he meets to worship with either A or B he can commune with him with a clear conscience and feel that he is discerning the Lord's blood, and if either A or B is thrown to worship with him at length, he can adapt his procedure to suit the conscience of either and they can worship God in harmony and peace.

Second: The New Testament scriptures are our rule of faith and practice and everything that we do in worship to God we should be able to prove by the New Testament independently of the requirements of the Old Law. This the advocates of fermented wine have been unable to do, but they have been forced to go back to the law of Moses in their search for scripture to sustain their position and justify them in their demands.

as its modifier, the other two products of the vine, as well as every other thing, is excluded.

Having eliminated two of the three products of the vine from the Lord's Supper, we found that but one was appointed by the Lord, we now propose to show by the testimony of the Apostle Paul which of the three constituted "the cup" the King commanded the disciples to drink, and what it was the Lord referred to when He said: "This is my blood of the new testament."

Paul said to the Crinithians, regarding the supper: "When ye come together therefore in one place, this is not to eat the Lord's supper. For (Greek Gar, because) in eating, every one taketh before other his own supper: and one is hungry, and another is drunken" (intoxicated) (1 Cor. 11:20, 21).

The eating of the appointed bread would not produce drunkenness, so it must be "the cup" that they drank of to excess that made them drunk. Where did they get the cup they got drunk on? Paul delivered it to them. Where did Paul get it? He received it of the Lord. "For I have received of the Lord that which I also delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: And when he had given thanks, he brake it, and said, eat; THIS is my body, which is broken for you: THIS do in remembrance of me. After the same manner also he took the cup; when he had supped, saying, THIS cup is the new testament in my blood: this do ye, as oft ye drink it, in remembrance of me. For as often as ye eat THIS bread, and drink THIS cup, ye do shew the Lord's death till he come" (1 Cor. 11:23-26).

We now have before us exactly what the New Testament teaches about the cup of the Lord's supper. The Apostle Paul emphasized the importance of having just what the Lord appointed, he said: "The cup of blessing which we bless, is it not the communion of (participation in) the blood of Christ?" (1 Cor. 10:16).

(ARTICLE NO. 2)

We found in our first investigation that the Corinthians, some of them, got drunk by their misuse of "the cup" Paul "delivered" to them, and since wine, the fermented juice of the grape, is the only thing that will intoxicate, that is of the vine; and since wine will intoxicate, we are prepared to say that wine is the product of the vine that was selected by the Lord for His "blood of the new testament," and the drink element for His supper. That being the appointed thing, it is the holy and clean thing; anything else, for that purpose, is unholy and unclean, strange and profane. One of the things that made ancient Israel ripe for Babylonian captivity was their failure to discern between the clean and unclean things.

"Her priests have violated my law, and have profaned mine holy things; they have put no difference between the holy and profane, neither have they shewed difference between the unclean and clean, and have hid their eyes from my sabbaths, and I am profaned among them" (Ezekiel 22:26). That is exactly what is being done by spiritual Israel today, in many things, especially about the Lord's Supper. "Just anything" they say, "so it is of the vine." Every day is a part of the week, but the Lord chose one day of the week to be kept holy. They might have kept every other day, and then be killed for "picking up sticks on the Sabbath." Fire is fire, but Nadab and Abihu were killed for burning incense with "strange fire" (See Lev. 10:1-4). A sheep is a sheep, and a goat is a goat, but they are not all the same age and in the same condition. God chose them of a certain age and condition for the offerings, and the Jews were condemned for offering those of a different condition (Read Leviticus 22:18-33, and Malachi 1:7-14). There are different conditions and stages of "the fruit (product) of the vine": the Lord chose the fermented condition for the supper, anything else is unclean, and will bring condemnation. See what Paul says about such in 2 Cor. 6:14-18. Note in verse 17 he said: "Wherefore come out from among them and touch not the UNCLEAN THING (unappointed thing) and I will receive you."

There is not to be found in the Bible, where God or Christ ever prescribed unfermented juice of the grape for anything. That which was offered for service to God must be free from leaven. "No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor honey, in any offering of the Lord made of fire" (Lev. 2:11). Unfermented grape juice is not fit to be offered to the Lord. Fermentation is the only process that will eliminate leaven, and that makes wine, the thing and the only thing that was appointed by the Lord for "the cup", the "blood of the new testament", or "the communion" of His blood. On this point David Lipscomb said: "Good clever people spent time and much research and ingenuity in striving to fix up a theory that will banish fermented wine from the Lord's table. A few will take the

To such I shall quote the words of the apostle Paul found in Galatians 5:4, "Christ is become of no effect to you, whosoever of you are justified by the law; ye are fallen from grace."

Third: The advocates of neither A nor B can prove positively without a doubt by either the Old or New Testament scriptures that the "fruit of the vine" should be either fermented or unfermented, consequently the advocates of either of these doctrines are occupying a doubtful position and as long as there is any doubt as to the absolute proof of any position it is certainly unsafe to demand that it be practiced. Let us remember that it is not sufficient for those who are arbitrary in their demands that "the fruit of the vine" must be fermented, or unfermented, to prove that their position is probably scriptural, but they must prove beyond the least shadow of a doubt that their position is right and cannot be wrong, but such proof is not required of those who hold the more liberal position that either fermented or unfermented wine is permissible, for when the truth of propositions A and B is proved to be doubtful, the scripturalness of proposition C is established. I believe that if the matter of fermented or unfermented wine were of as great importance as some of our brethren would make us believe; that if it were of enough importance to demand fermented wine to the exclusion of unfermented, or vice versa, that Christ and the apostles would not have so persistently referred to the drink element in the communion service as "the cup" and "the fruit of the vine," but would have given us definite information concerning this matter and that some one would be able to put his finger on the passage of scripture that says that it must be either fermented or unfermented. This no one has been able to do, hence, the only safe position to take is that it is permissible to use either and those who demand the use of one to the exclusion of the other are certainly going beyond the commandments of the Lord and shall have to give an account for all the strife and contention and division caused in the Church over this matter.

(ARTICLE NO. 2)

As stated in my first article I believe that everything that we do in worship to God we should be able to prove by the New Testament scriptures, but as those who contend for fermented wine, have gone to the old law for proof of their position, I shall likewise go to the law of Moses and shall show you what proof it really contains with reference to this matter.

The Lord in instituting the communion service used the same kind of wine that was used in the Passover feast, hence; if we can learn what kind of wine was used in the paschal feast, we can determine what kind of wine the Lord used. "The use of wine at the paschal feast was not enjoined by the law, but had become an established custom, at all events in the post-Babylonian period" (Smith's Bible Dictionary). However, in Num. 15:5-10 and 28:14 the law does specify wine as a drink offering with certain sacrifices and it is probable that this was their authority for the use of wine in the Passover feast. The word "wine" in the above passage is translated from the word "yayin." The Popular and Critical Bible Encyclopaedia defines this word under the heading of "Wine" thus: "Its root was probably 'yavan' or 'yanah,' the primary idea of both being that of turbidness, or boiling up, so characteristic of the appearance of the grape juice as it rushes foaming into the wine vat. Yayin in Bible use, is a very general term, including every species of wine made from grapes, though in later ages it became extended in its application to wine made from other substances." Young's Analytical Concordance defines it as "what is pressed out, grape juice." However, we do not have to depend on lexicons for the meaning of this word, but we can go to the scriptures. From Gen. 9:21—"He drank of the wine (yayin) and was drunken"—we understand that "yayin" means fermented wine, but by referring to Isa. 16:10—"The treaders shall tread out no wine (yayin) in that day"—and Jer. 48:33—"I have caused wine (yayin) to fail from the wine press"—we find that it also means the freshly expressed juice of the grape. We also find from Jer. 40:12—"Ever all the Jews returned out of all places whither they were driven * * * and gathered wine (yayin) and summer fruits very much"—that it was used to represent grapes in the cluster.

position under stress of the evil of intemperance, but the CONSENSUS of the learned and the common sense of those who read the Bible hold to the idea that it was fermented wine. For only fermented wine is free from the leaven of ferment. The fermentation works out the ferment." Questions and Answers, p. 667. According to Brother Lipscomb, the learned, and those with common sense who read the Bible agree with me. I know the Bible does.

Just here I call your attention to the fact, that, those who contend for grape juice (must) invariably go to passages that have no bearing on the subject, and to figurative passages for their proofs, and render themselves still more ridiculous by trying to literalize the figurative expression used by the Lord: "The fruit of the vine." In my next I will deal with that matter, and see if I can't line them up with the truth, and as Brother Lipscomb said, with the learned and those who with common sense read the Bible.

As some have, and others will, try to deny that the Corinthians were observing the Lord's Supper, or meant to, when they got drunk, I will give that some attention. They, of course, base their contention on "This is not to eat the Lord's supper." They ignore what Paul told them was the reason it was not the Lord's Supper, and vainly imagine much. They imagine they were eating a heathen feast, and put the Apostle Paul to shame by having him say to them that they "ate and drank unworthily, not discerning the Lord's body" at a heathen feast, and that they could "eat THIS bread, and drink THIS cup" at a heathen feast. I asked Brother A. G. Freed, "Why was the coming together of the Corinthians not to eat the Lord's Supper?" He said: "To them it was not to discern the Lord's body." Paul brought twelve indictments against them, but did not charge them of using the wrong elements, a thing he would have most certainly done had they been guilty. On this Alexander Campbell said: "When you come together in one place, this is not to eat the Lord's supper. To act thus is unworthy of the object of your meeting. To act thus is not to eat the Lord's supper. It is not to show forth the Lord's death thereby declaring that this is the chief object of meeting. When the teacher reproves his pupils for wasting time, he cannot remind them more forcibly of the object of coming to school, nor reprove them with more points, than to say, 'When you act thus, this is not to assemble to learn.'" THIS IS THE EXACT IMPORT OF THE APOSTLE'S ADDRESS. When you assemble thus it is not to eat the Lord's supper" (Christian System, p. 315). Dr. E. J. Goodspeed, professor of Greek in Chicago University for the last twenty-five years, says, "Of course the Corinthians are being criticized for intoxication at the Lord's Supper, but I see nothing to suggest that they were using the wrong elements. In fact, Paul seems to use the general term 'the cup' throughout this passage, as though it was well understood what it contained."

Jesus said: "If ye continue in my word, then are ye my disciples indeed; And ye shall know the truth, and the truth shall make you free." We have continued in His Word, and have learned, without doubt, that the Lord appointed one product of the vine for the drink element of His supper, and that that product is wine. Any other product of the vine, or anything else, is unholy, unclean and profane, and Paul said: "Touch not the unclean thing."

(ARTICLE NO. 3)

We will now consider the Lord's use of the expression "The fruit of the vine." Luke said: "And when the hour (for the passover) was come, he sat down, and the twelve apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

And he took bread, and gave thanks, and brake it, and gave unto them, saying, this is my body, which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:14-20.)

This shows that the Lord called the cup passed in the passover "the fruit of the vine." Matthew and Mark both say that He called the cup used in the constitution of His supper "the fruit of the vine." By that, we know, he took the cup used in the passover and incorporated it for the drink in His supper. He then said of it, "THIS cup is the new testament in my blood." Then that is the cup that is connected with the New Testament. It is the cup He called "The fruit of the vine." That being true, no other cup would be "the fruit of the vine" in the sense Christ

From the foregoing it is evident that the law did not specify that fermented wine should be used in the Passover feast, therefore; we conclude that either might have been used by the Savior in instituting the communion service.

Due to the fact that the Passover feast was held in the month of April, about seven or eight months from the time of vintage, some maintain that it was impossible for the Jews to have used unfermented wine in the Passover feast as they did not know how to preserve wine in its unfermented state and that as Christ used the wine of the Passover in instituting the communion service, He necessarily used fermented wine. Those who take this position are certainly misinformed on the ability of the Jews to preserve "the fruit of the vine" for they knew how to preserve it in an unfermented state. "It is very likely that new wine was preserved in a state of must by placing it in jars or bottles and then burying it in the earth." (Smith's Bible Dictionary). They also took advantage of the sugar contained in the grape juice to preserve it. "The proportion of sugar present in the juice of ripe grapes varies considerably. * * * In temperature climates it varies as a rule between 15 and 20%, but in the case of hot climates—it may rise as high as 35% and more" (Britannica Vol. 10 Page 718). As the climate of parts of Palestine is semi-tropical we might safely estimate that the juice of their ripe grapes contained about 25% sugar. Desiring to preserve it in its sweet state, they boiled it down to about a half or third part, which would leave a solution containing from 50 to 70% sugar; an amount sufficient to preserve it. "A sugar solution containing 30% of water or less does not undergo any biological change; in the presence of organic acids, like those contained in fruits, growth of organisms is inhibited when the percentage of water is somewhat greater." (Britannica Vol. 10, Page 613).

Wine preserved in this manner was included under the general term "yayin," but was also known as "sobeh" which means "to drink freely" and is derived from the word "sabab" which means "to drink to excess." Gesenius says "the primary idea seems to be "that of sucking up, absorbing." From this it seems that this particular kind of wine could be freely drunk, which is an indication that it was unfermented. It was also designated by the term "debash," which, according to Gesenius, was used to designate "honey of bees" as well as "honey of grapes, syrup, i. e. the newly expressed juice of the grape, must, boiled down to the half or third part." As this kind of wine was classed with honey because of its exceeding sweetness, it is certainly evident that it was unfermented. The thickness of wine preserved in this manner rendered it necessary to mingle water with it previously to drinking. It is probable that this is the kind of wine used in the Passover as "The wine was mixed with warm water on these occasions." (Smith's Bible Dictionary.)

As the law did not specify that fermented wine should be used in the Passover and as the Jews knew how to preserve the juice of the grape in its unfermented state, it is not at all improbable that the Savior used unfermented wine in instituting the communion service, therefore; we conclude that either fermented or unfermented wine may be scripturally used in the communion service.

(ARTICLE NO. 3)

We shall in this article turn our attention to the examination of the New Testament scriptures bearing on this subject. As Matthew, Mark and Luke give substantially the same account with reference to what happened in the upper room on the night in which the Lord was betrayed, I shall give only Matthew's account, Chap. 26:26-29. He says: "And as they were eating, Jesus took bread and blessed it, and brake it and gave it to the disciples, and said, take eat, this is my body. And he took the cup and gave thanks and gave it to them saying, 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, until that day when I drink it new with you in my Father's kingdom." From this language we understand that the cup contained something that bore a similarity to blood and that the Lord called it "the fruit of the vine." We can determine what is meant by "the

used the expression, Luke says, He said of the fruit of the vine, "THIS CUP is the new testament in my blood." Then every thing but what was used at that time is excluded as a drink element of the Lord's supper.

We will now look after the history of the expression, "The fruit of the vine." Philip Schaff said: "The fruit of the vine is literally the grape, but the Jews from time immemorial have used this phrase to designate wine partaken of on sacred occasions, as to the Passover and on the evening of the Sabbath." (Schaff Herzog Religious Encyclopedia.)

Dr. Adam Clark gives the Hebrew for the expression used by the Jews in pronouncing their benedictions over wine, and translates it, "Blessed be our God, the king of the universe, the creator of the fruit of the vine." (See his comment on Matthew, 26:29).

In the Mishna, the question is asked, "What benediction is made during the day of the Sabbath? Said R. Jehudah." The answer is, "Only the usual benediction over the wine, viz.: Who hath created the fruit of the vine." (Babylonia Talmud, p. 22.)

Again, on the same page, it is said: "The first benediction is the usual over wine. Accordingly he pronounced the benediction, who hath created the fruit of the vine."

Rabbi Moris Taxon, 1917 Park Ave., Dallas, Texas, told me the expression, "the fruit of the vine" represented just what they said in pronouncing the blessing over wine." There is no doubt but what the Jews used it as a sacred expression in pronouncing their benedictions over wine, and the Lord used it with reference to the same thing. That the Lord meant by using the expression to give license to use anything but that which was used in the passover, that he appointed for His supper, is a base assumption without any foundation whatever.

Dr. Erwin Beiler, a Hebrew, and professor of the Hebrew language in the State University, Meadville, Penn., says: "The drink element in the Jewish passover was wine and not grape juice. To seriously try to insert this distinction between wine and grape juice, so valid with us, into Biblical times is to utterly disregard historical sense. As the Jews made it then, fermentation set in very quickly, in three or four days we are told. They scorned drinking it in the "grape juice" stage (See Pirk Aboth 4:28) and conservative as they were in their religious practices used the wine of ordinary use. While they knew the danger of its abuse, to them their virtue of the drink was to be found in its fermented stage. Our qualms against it they never shared. There is no evidence for regarding wine anywhere in the Bible as referring to anything else than that drink in its fermented stage. The recognitions of the virtue of grape juice is quite modern." (Letter to me, dated Aug. 31, 1927.)

Scholars who literalize the phrase, "The fruit of the vine," act sensible, and give a literal translation. Moffett translates it, "This produce of the vine." Waymouth translates it, "The produce of the vine." Goodspeed translates it, "The product of the vine." In so doing they exclude everything not present when the supper was instituted. Let those who think they can use something else without profaning the sacred institution name the thing and then find it mentioned in some passage bearing on the subject, and I will have more patience with the contention and the practice.

Some say, "The Lord did not say wine, but fruit of the vine." Neither did he say must or grape juice. As He spoke figuratively he did not use the word for wine, nor grape juice, but he did use the figurative, poetic expression of the Jews that they used with reference to wine, and what is said about it in other passages in the New Testament show most conclusively, that the Lord used it with reference to the same thing. Since the Lord used the Jewish expression, "Abraham's bosom" with reference to their righteous dead and the place of their repose, some would deny them going to paradise and "Say the Lord said Abraham's bosom," I suppose.

Some are very much concerned about a time when wine cannot be procured, but they can rest easy about that; for as long as we can get the juice of the grape we can have the wine. That is what the wine is made of. I have studied the subject closely for the last eight years, but have failed to find anything in the Bible History, Encyclopedias, Commentaries, Bible Dictionaries, or any authoritative work that encourages the use of unfermented grape juice in the Lord's supper. For that reason, I must look upon it, as an unclean thing.

fruit of the vine" by referring to a prophecy contained in Jacobs blessing to Judah which is found recorded in Gen. 49:11 and which reads: "Binding his foal unto the vine, and his asses colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes," also another prophecy concerning Christ which is found in Isa. 63:2-7 and which reads: "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? I have trodden the winepress alone; and of the people there was none to help me . . . and their blood shall be sprinkled upon my garment, and I will stain all my raiment." Reference is here made to the Jewish custom of treading the ripe grapes to express the juice from them and in this process the garments of those who tread the winepress are stained with the freshly expressed juice of the grape. Garments thus stained are used in the above passage to represent garments sprinkled with blood. In view of the fact that what Christ used in the cup represented blood and was the fruit of the vine and as the foregoing prophecies refer to the juice of the grape as being the "blood of grapes" and as representing blood, it is certainly absurd to raise the question as to what vine is meant and as to whether or not the juice of the grape was used.

As the Lord specified that the cup must contain "the fruit of the vine" and as no reference is made to its state of fermentation, and as either fermented or unfermented wine is "the fruit of the vine" and may properly be used to represent blood, I conclude that it is permissible to use either and those who demand the use of one to the exclusion of the other are doing so at their own peril without the authority and sanction of the Holy Scriptures.

It is contended by some that the early church used fermented wine in the Communion service and as proof they tell us that the Corinthians made a drunken feast of the service (1 Cor. 11) and that some "went reeling from the table of the Lord" and that such could not have been the case had they not used fermented wine. I doubt very much if the Scripture referred to will at all bear such an interpretation. Clarke in commenting on this passage says "the people came together, and it appears brought their provisions with them; some had much, others had less; some ate to excess, others had scarcely enough to suffice nature. 'One was hungry, and the other was drunken,' menthūei, was filled to the full; this is the sense of the word in many places of Scripture." One of the many places of Scripture in which this word is used in this sense is Jno. 2:10 where it is translated "have well drunk" in the King James version and "have freely drunk" in the American Standard. Concerning this passage Clarke says: "The Greek expression here does not imply the least degree of intoxication. The verbs methusko and methuo, from methu, wine, which from meta thuein, to drink after sacrificing, signifies not only to inebriate, but to take wine, to drink wine, to drink enough, and in this sense the verb is evidently used in the Septuagint . Gen. 43:34; Cant. 5:1; 1 Mac. 16:16; Eccus. 1:16. And the prophet Isaiah, chapter 58:11, speaking of the abundant blessings of the godly compares them to a well-watered garden which the LXX translates oos keepos methuoon, by which is certainly understood, not a garden drowned with water, but one sufficiently saturated with it, not having one drop too much, nor too little." It might be further observed that the Hebrew word "ravah" rendered "watered" in Isa. 58:11, and translated by the word "methuoon" in the Septuagint, means "to fill, be filled, satisfied, watered." "To drink to the full, to be sated with drink, drenched, as saba to be sated with food." (Young's Anal. Con.; Gesenius Heb.-Eng. Lex.) The context of this passage bears out this interpretation of the word "drunken." Paul says "one is hungry and another is drunken" using the word "drunken" as the antithesis of hunger, hence; it means to be filled. We should notice that what Paul condemns in the church he allows in the home for he says: "What have ye not houses to eat and drink in," and if intoxication is the thing condemned in the church, it is the thing allowed in the home. But as intoxication is not allowed in the home it is certainly evident that Paul was speaking only of eating and drinking without reference to drunkenness.

After due consideration of the evidence before us, we are forced to the conclusion that the Scriptures do not require that "the fruit of the vine" be either fermented or unfermented and that those who are arbitrary in their demands that one must be used to the exclusion of the other are doing so without the authority of our Lord.

Christian Leader Gives Only One Side

Quotation from my letter to Brother Rowe:

"I am mailing you under another cover a reply to Brother Thad Hutson's articles published in the Christian Leader of Dec. 13-27, 1927.

"I deem it no more than just to allow my reply to Brother Hutson's articles to go before the readers of the Leader.

"If you do not publish my reply, will you kindly give me your reason?"

Letter to writer from F. L. Rowe:

"Dear Brother Cook: Regarding your answer to Brother Hutson, I have decided that it would not be profitable to print the article, as it would only agitate a question that would not concern one reader in a thousand of the Leader. Personally, I feel that these little incidental matters are so small we must not allow them to destroy the peace and harmony of the local congregation. Paul says, 'Hast thou faith, have it to thyself.' No one is opposed to any one holding a personal opinion on matters that are incidentals and that have nothing to do with fundamentals or the first principles of truth. We should exercise a certain liberty along these personal lines that the Gospel emphasizes and recognizes."

Considerations

"Insinuations do not mean anything for certain. They may be taken for one thing or they may be taken for another. For instance, if I should insinuate that Brethren Ira C. Moore, T. O. Martin, H. H. Adamson and A. J. Bachman are sectarians because they do not fight the class study of God's Word, I cannot limit my insinuation to them. All others who do the same thing or take the same view are also sectarians. The Gospel Advocate, Christian Leader and the Firm Foundation, with their thousands of readers and hundreds of writers and preachers, with a very few exceptions, would be as guilty as the four brethren who would be mentioned in the insinuation. You see an insinuation is taken for much more than it is worth or was intended. When nearly the whole brotherhood favors a plan of doing what is commanded (that is to study the Word of God), where no exclusive plan is revealed, shall we conclude that a few objectors have all the wisdom, honesty and loyalty? It seems to me it would be more reasonable to conclude that either the objector is wrong or else we have a very ignorant and depraved brotherhood. That preacher in Indiana who reported that 'Thad Hutson has gone digressive,' just because he will not object to any decent and orderly manner of reading and studying the Word of God together, can not confine his charge to me. It will include all others who occupy the same position. It reminds us of the Irish woman who was watching the parade of soldiers of which her son, Pat, was a member. He got out of line. She said, 'Faith and they are all out of step but Pat.' It is hardly commendable to take such an extreme position, that it will put the whole army of the Lord out of step.

"Do we have any definite revelation as to any specific manner of reading and studying the Word of God as we now have it? I say we do not. If we do, point it out. Jesus taught His disciples privately (Luke 10:23). They were a separate class. Paul spoke privately to them who were of reputation (Galatians 2:2). Why should he separate a class from others and teach them privately? It was a class, and Paul taught them sepa-

ately. Now deny it. Priscilla and Aquilla taught Apollos privately. Why should they separate from the congregation and teach him privately? There was special teaching that applied to him as it did to no other. Timothy (we infer, though the Scriptures do not teach) was taught by his mother and grandmother, but he also had access to the public synagogue. Paul taught in the school of Tyrannus. He commanded that women should be 'teachers of good things.' I hear a raspy voice say, 'In the homes only.' Who said so? Wherever it was, it was a separate class. Paul said, 'I have taught publicly and from house to house.' Where is the exclusive specific manner revealed? Nowhere.

"There are churches, too, which have been by the same agitation practically destroyed. We do not need this destructive work among the churches. Let us have more Bible study and give less heed to the professional howler who imagines that he is imitating Alexander Campbell, because he can create factions to fight the study of the Word of God by a class. Oh, shades of the reformers! Let us pray to be delivered from unreasonable men."

Brother Hutson seems much disturbed over the insinuations of an Indiana preacher. A careful consideration of Brother Hutson's article would cause one to think that Brother Hutson should be the last man to be disturbed over insinuations.

1. Insinuations. To insinuate that four brethren are sectarian would be to insinuate that the thousands of readers and the hundreds of preachers and writers of the Gospel Advocate, Christian Leader and Firm Foundation are as guilty. Brother Hutson says, certainly if they practice the same thing. How about saying W. H. Book is wrong? That would be insinuating that the "whole brotherhood" with which he is connected is wrong, too. Oh, what a terrible thing to so reflect on the rest of his associates.

2. Whole brotherhood versus few objectors. Brother Hutson insinuates the few ought to yield to the whole brotherhood. Indeed? Well, some years ago the "whole brotherhood" (readers of the Christian Standard, Christian Evangelist and such like papers) favored the Sunday school, the organ and the societies, but a "few objectors" raised a cry against these things. And did these few objectors have all the wisdom, honesty and loyalty? Oh, no, no; for the whole brotherhood was right, so Brother Hutson would insinuate?

3. Brother Hutson next relates a funny story about Pat, the Irishman, but he doesn't aim to insinuate! "Whole army of the Lord out of step." No, indeed; for hundreds of the army of the Lord are opposed to the class system. But likely Brother Hutson means by the expression, "whole brotherhood," only such as are readers and writers of the Gospel Advocate, Christian Leader and Firm Foundation. Then what about the so-called Apostolic Review, Primitive Christian, Christian Worker, Word and Work and the Pacific Christian, and possibly others? I might suggest that the "Only Right" (for so it used to be) was the main part of the "whole brotherhood" several years ago. Why leave it out now? Surely not that its adherents are "objectors"; for it was really the start of the "recent movement" and isn't Brother Hutson insinuating against the Only Right by not mentioning it as a part of the "whole brotherhood"? Or, sure enough, do "insinuations mean anything for certain"? Or does he aim to limit his insinuations? But he says,

"They can't be limited." Oh, what a "mess" he has himself in.

4. "Digression in personal conduct" is wrong, he argues. Therefore to be digressive in teaching is correct. Oh, shades of argument! What if any preacher goes wrong, personally, does that justify another to go wrong in teaching? Any mitigation here? And further, if a person must become perfect before he dares correct his brethren, then I venture to say that Brother Hutson, along with all of us, will cease to correct, rebuke and reprove. But personal "digs" are not argument.

5. A popular vote. No, popular voting does not settle religious (New Testament) questions. The Savior and New Testament writers settled all such questions by inherent and inspired right. But Brother Hutson would settle the class question (and it is a religious question) by the "whole brotherhood," that is, by the readers and preachers and writers of three present-day religious journals. Or, at least, he so "insinuates." But maybe again his "insinuations do not mean anything for certain." Or, might be "they may be taken for one thing or they may be taken for another." Or, perchance, this one may be "taken for more than it is worth or was intended!"

6. Separate classes. Brother Hutson refers to Luke 10:23. The seventy had returned from a trip. Jesus had prayed to His Father, then turning to the disciples He said privately, "Blessed are the eyes which see the things that ye see." Galatians 2:2, next. Paul laid a matter before certain ones privately. Then Acts 18:26, where a man and his wife taught a preacher. So we all believe. But what have these three cases to do with the class question? In every case cited there was but ONE class and but ONE teacher, except in Acts 18:26. There we find TWO teachers and but one pupil. Brother Hutson says they were a "separate class." BUT, NOTICE, ONLY ONE CLASS. Let Brother Hutson show us a case where there were two or more classes and as many teachers teaching at the same time in the same room.

What does the word class mean? Answer: a group of persons or things. A body of students grouped together as pursuing the same studies. So, after all, not a case in New Testament history but what a class—yes, ONE class (one only) was taught. Whether the apostles only or the multitude in Jerusalem, in any case only ONE class, and only ONE teacher (excepting Acts 18:26). Even in the case of Apollos, it is most sensible to say that one teacher taught at a time. So, remember, not an example on record where there were several classes and as many teachers, all teaching at the same time and in the same room. The burden of proof is on the class advocates. Let them try their hand. But Sommer failed; Love failed; Roberts failed; and Hutson will fail if he dare attempt it.

7. "A raspy voice." That fellow ought to have spoken in a brotherly manner like Brother Hutson sometimes does. Brother Hutson calls in question the idea of teaching children in homes only. "Who said so?" he asks. But we say, who said in the church—in the assembly? If in the assembly, then let Brother Hutson explain I Corinthians 14:34, 35. Brother Hutson said Paul taught publicly and privately. So he did. But does that authorize the church of today to organize classes and teach all classes at the same time, in the same room and have a female or two to help teach? Wonderful reasoning, indeed! I am reminded of the lan-

guage of Job (12:2), "No doubt but ye are the people, and wisdom shall die with you."

8. McGarvey says, "All the twelve apostles might be preaching in them (the porches) at the same hour." But Luke writes, "But Peter lifted up his voice, and spake forth unto them" (Acts 2:14). And to whom did he speak? Answer, "to all ye that dwell in Jerusalem." See also verses 22 and 36. Not many "classes" left for the other apostles to teach. But McGarvey says "and Brother Hutson 'insinuates' that they all did speak. So now! I admit McGarvey was a great man, I respect his teaching when it does not contravene the Word of God, but I count Luke as greater. He had a better chance to know than did McGarvey or Brother Hutson."

9. N. L. Clark. Brother Hutson refers to Brother Clark as having once taught in the Gunter (Texas) College. He also mentions Brother Ellmore as having been president of the same institution. Therefore, yes, therefore, having several classes in the same room at the same time and male and female teachers to teach is scriptural "Shades of argument." A. Campbell and J. W. McGarvey went off to some degree with the societies, "therefore" the organ and fiddle is right? A weak cause, indeed, that drives its supporters to such strained arguments to justify it and their support of it.

10. "Churches—practically destroyed." Yes, Brother Hutson, it is too true and sad, indeed, that many congregations have been almost destroyed by this "destructive work." But who caused it? Who introduced this dividing wedge? And who are they that are pounding on this wedge, even to this day? We can cite churches which were in peace until some advocate of this unscriptural class system came in among them and sowed the seeds of discord. Just like it was fifty and sixty years ago. Who then caused the trouble? Those who insisted on and introduced (forced in) the Sunday school, the organ and the societies? Or those who opposed the innovations? Yes, who "split the log"? Will Brother Hutson say it was the "few objectors"? HE KNOWS BETTER. So, today, who is driving the division wedge? It's just history repeating itself.

Yes, sure enough, "we don't need this destruction work," and I, for one, among them, am opposing such ungodly work. Would that Brother Hutson opposed it now as he did several years ago when I first knew him. Then we stood together; now we are separated; and why? Let Brother Hutson answer. The law of faith and love are disregarded by all the urgent advocates of this divisive system. Out of their boasted liberty they create a stumbling offense. Not only do some push this system on to the congregations, but hundreds of members are aiding and abetting in this "destructive work." Coldness and even hatred exists in many of the hearts of the class advocates against the "few objectors." And preachers and brethren in general are being kept away from such churches as favor these classes. Good imitators of the digressive Christian Church of Christ! May God hasten the day when more of us will turn from the ways of men to the infallible Word of God, and to the Christian love that will hold us in check from giving offense to the church of God. See I Corinthians 10:32, 8:9-13; II Corinthians 6:3; Matthew 18:7.

Brother Hutson versus women teachers. In the forepart of 1906 Brother Hutson and I lived side by side in Covington, Ind. Some of the brethren wanted Brother Hutson to preach a few nights, but one of the elders

objected and Brother Hutson visited him to find out why.

I want to, as well as my memory serves me, give the conversation as Brother Hutson repeated it to me.

"Brother L, I came over to see what you have against me."

"I haven't anything against you, Brother Hutson."

"That is strange. The brethren said you wouldn't come to hear me preach. Now, Brother L., come across and tell me the trouble."

"Well, Brother Hutson, I don't like what you wrote in the Review."

"What did I write in the Review you don't like?"

"I don't like what you wrote on the woman question."

"Will you tell me what you want the women to do?"

"I want the women to read, and admonish."

"Will you please tell me the Scripture you rest on?"

"Yes, there are plenty of them. Will commence with Acts 2:17, 18; Acts 21:9; I Corinthians 2:5; Acts 10:34; Galatians 3:27." (I think Brother Hutson said he gave more than I recollect.) Brother L.'s strong point of reasoning was that "God is no respecter of persons," and that there is "neither male and female in Christ," and why should we be respecter of persons?

Brother Hutson asked the elder if that was all.

"Yes, that is enough now."

"All right, Brother L., I will only introduce one passage of Scripture. Paul said in I Corinthians 14:34, 'Let your women keep silence in the churches.' Is that correct, Brother L.?"

"Yes, that is what it says."

"Did I add anything to the text, Brother L.?"

"No, that is the way it reads."

"All right, Brother L., there are three words in that passage you will have to read into every text you have introduced to make them prove what you used them for. The three words, Brother L., are 'in the churches.'"

Now, Brother Hutson, you will recall the occasion and conversation, and that it is near enough correct to not quibble about. And I kindly say to you, Brother Hutson, since you have faced about, since 1906, you have become an adept in reading "into the Word of God." You have outstripped our lamented brother in that you now read into all the passages the very thing Brother L. read into, but you go farther to support an innovation by reading into every text you take hold of to prove your tradition of men, either the word CLASS or CLASSES. When my mind goes back to our former days, my eyes fill with tears to think how we loved each other, but, alas! the mighty has fallen. I have never learned since we last took each other by the hand and bade farewell the art of compromising, adding to or taking from the Word of our God. Will you not come back to the truth, Brother Hutson? Sad and in love of the truth.

CHARLES T. COOK.

Montezuma, Ind.

Customs

According to Webster, custom means frequent repetition of the same act, habitual practice; usage, etc. Sometimes we form a custom which is unscriptural. When the Lord tells us how to do a certain thing our custom should be to do that thing just as

the Lord has told us to do it. When the Lord tells us to do a thing and does not tell us how to do it, then we are left to our own judgment as to the best way to do whatever it is. In such cases, I am sure we should not form a certain custom and bind it on everybody as law.

A certain preacher said if people did not make their contributions while the congregation was singing that they might as well not make any contribution at all. This preacher came to believe this was the teaching of the Bible. He not only made a custom a law, but formed a custom which is in conflict with the Word of God. Paul says, "Let all things be done decently and in order" (I Corinthians 14:40). He says also, "For God is not the author of confusion, but of peace as in all churches of the saints" (I Corinthians 14:33). When a congregation tries to sing and make the contribution all at the same time, both of these Scriptures are overrun. What if I should try to sing while another is preaching or praying; would not this be disorderly? Would not such practice cause confusion? Such is true also when we try to sing and make our contribution all at the same time.

Most all of the congregations of Christ have a practice or custom of asking a certain person to lead the prayer on Lord's day. So far, it is all right, I think, but generally this is the only prayer led on this occasion. I do not think we should form such a custom. It is scriptural for all to have a chance to talk on such meetings (I mean men). I also believe every man present ought to have the privilege of praying and also to ask the church to pray with him for whatever he wishes to pray for if God has promised it in answer to prayer.

Where a congregation just has one prayer the whole congregation may join in with this person in his prayer. Yet there may be others present who are burdened with a desire for a certain blessing and would like to have the church to pray with them for such blessing. Why not let the elders or leaders of the congregation ask for volunteer prayers? Just as we do in regard to teaching. This certainly is more in harmony with the teaching of the Bible.

Some congregations have formed an unscriptural habit or custom of having each person to read a verse around on Lord's day. One preacher said to me, "Oh, we have always practiced this in every congregation I ever worshiped with" as though that made it right. This custom is not only in conflict with the Word of God, but is nothing more than child's play. Who can get the meaning of a chapter all disconnected in such a way? No one can learn very much in such a way. Besides, women are not to speak or teach in such meetings (I Corinthians 14:4, 35; I Timothy 2:11, 12). If she has the right to read to the congregation one verse, certainly she has the right to read a whole chapter, and certainly this is one of the things women are not to do. Some may contend that according to what I have said women can not sing. I do not understand that singing is under consideration in this connection at all. Teaching in the general way is no doubt what is meant. Yet, if a sister thinks it is wrong for her to sing, let her not sing. If I were a woman and thought Paul included singing when he said, "Let them keep silence in the churches," I would not sing at all in such meetings.

We should not override the teaching of the Bible with our customs. When we practice a thing for a long time, we become inclined to want to do that thing; whether it is altogether right or wrong. We should try

to see the teaching of God's Word and try to form a habit or custom of being extremely careful not to make just mere customs law. Let's be awake on all points. Let's not love a mere custom more than we do the spirit of the law of Christ.

This is written in much love for the church and for the Lord's sake.

D. J. WHITTEN.

The Cowan-Black Debate

The Cowan-Black debate was held in Oklahoma City at the Church of Christ, 2215 South Agnew, March 6 to 9, 1928—four nights. The discussion was well attended. The house being small, not large enough to accommodate those who came, many standing on the outside. Brother Cowan handles this subject scripturally and with a Christian spirit.

The brethren here are rejoicing and pleased to know that it can be so easily proven by the Word of God that they are standing on the rock. There were brethren, and preaching brethren at that, who attended this discussion who had claimed beforehand that they were on the fence, undecided about the matter, who stated after the discussion that the discussion was one-sided and that they are now firmly opposed to the Sunday school and classes.

Brother Cowan took every point away from Brother Black scripturally and logically. Brother Black being able in the first two sessions to make quite a bit of fun and noise and openly going down in defeat the third night, was not able to come back. Brother Black is a very smart man and should he have had the truth on his side would have been more than any man with error could have handled. I believe he is as strong as the brethren of that belief have, but he, like a defeated sectarian, could not find time enough in his thirty minutes to defend his proposition and the last night rose to his feet and called for the moderators and continuously interrupted Brother Cowan in his last speech, showing very plainly that he was defeated and could see it.

In the beginning of the discussion, Brother Black stated that he would like to meet Brother Cowan in several discussions in Oklahoma, and that when he got through with Brother Cowan he would not come back to Oklahoma. He wanted to discuss the same propositions, beginning May 23, 1928, and continuing six nights, which agreement was signed between Brother Cowan and Brother Black.

We hope and intend to have a place large enough to care for those who attend. The Sunday school people have a large house at Tenth and Francis streets, but they would not offer the house, and my understanding is they did not endorse Brother Black.

I wish to say again that the members of the South Agnew Church of Christ are rejoicingly pleased with Brother Cowan in his labor and faithful work and the spirit in which he behaved himself, and we wish to openly commend Brother Cowan for his faithful efforts and Christian spirit.

The discussion, beginning May 23, 1928, and continuing six nights, propositions as follows:

1. Dividing an assembly into classes, using one or more women teachers in these classes, and uninspired literature in teaching these classes violates the Word of God and is sinful.

J. N. Cowan, Affirmative.

Bynum Black, Negative.

2. It is scriptural to divide an assembly

into classes using one or more women teachers in these classes and uninspired literature in teaching these classes.

Bynum Black, Affirmative.

J. N. Cowan, Negative.

We, the undersigned, agree to meet in public discussion of the Sunday school question, using the same propositions now being discussed at the Church of Christ in the 2300 block, South Agnew avenue, Oklahoma City, Okla., beginning May 23, 1928, and continue for six consecutive evenings, at a convenient place, large enough to accommodate all who desire to hear the discussion. If possible, a large tent will be erected on convenient lot or lots. The above discussion to be held in Oklahoma City, Okla., if the Lord's will, and we live and our health permits.

(Signed) J. N. Cowan.

Bynum Black.

Brother Cowan took the lead in the first discussion and Brother Black will take the lead in the second discussion.

CLIFF J. JOHNSON.

The Fort Smith Debate

After a number of years in which an effort had been made to discuss the differences between the Dodson Avenue Church of Christ and the Park Hill Church of Christ of this city, an agreement was reached and the discussion was held. The Sunday school practice was the issue involved. The Park Hill brethren called Brother Early Arceneaux to defend their practice. The brethren at Dodson Avenue endorsed Brother J. N. Cowan.

This debate was held from Wednesday night, February 29, to Sunday night, March 4. There were two sessions on Sunday which, together with the night sessions of the preceding days, made a total of six sessions. Each session was of two hours' length. Each speaker had two thirty-minute speeches each evening.

The practice of the Dodson Avenue Church of Christ which it follows in teaching all its assemblies was admitted to be scriptural. This admittance removed the practice from the discussion and left only the Sunday school as the practice whose scripturalness was disputed. The defense for the Sunday school was exceedingly weak. More attention was given to what our brethren practice at Gunter College, Gunter, Texas, than was given to the Sunday school. Brother Cowan met this with a counter argument involving the practice of Abilene Christian College in which he showed that the sisters of the Church of Christ there teach the Word of God publicly, although incidentally.

We believe the discussion did good. Many had an opportunity to hear the matter discussed, and we feel sure that more people now know what we practice at Dodson Avenue and that we have scriptural authority for our practice. Every Scripture which was introduced to defend the Sunday school was shown to have no such application. The Sunday school was set before the people by Brother Cowan in its true light. He showed beyond a doubt that the Sunday school was an institution separate and apart from the church. The statement, "Every plant not planted by my heavenly Father shall be rooted up," was safely applied to it.

The congregation at Dodson Avenue is highly pleased over the debate. We would gladly endorse Brother J. N. Cowan for as many more debates here on the question as there could be found opponents to meet him. If Brother Cowan stood in need of any recommendation we would heartily recom-

mend him to the brotherhood as thoroughly capable of defending the truth.

A number of visitors from Oklahoma, Texas and our own state came to hear the debate. Several preaching brethren were with us. They were cared for as kindly and were shown as much hospitality as we were capable of.

The writer moderated for Brother Cowan and Brother Joe Blue of Morrilton, Ark., moderated for Brother Arceneaux.

LELAND H. KNIGHT.

Comforting the Aged

On last Sunday, a party of five, three men and two women of the Velve Street Church, drove out 14 miles to Haughton, where an old couple live alone, the man 85 and his wife 80, who have no congregation to meet with for worship, and held service with them and a few others who had gathered with them.

We sang, read, prayed, and talked to the assembly of the "exceeding great and precious promises," and our visit was appreciated, and we were asked to come back when we could. This service was at 3:00 p. m., and we hope to make other visits to cheer and comfort that old couple, and teach some truths that others need.

H. H. MONTGOMERY,
Shreveport, La.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6 1/4 x 9 inches.
No. 2012. French Morocco.....\$4.35
No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5 1/2 x 7 3/4 inches. Has concordance.
No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5 1/2 x 7 3/4 x 3/4 inches.
Morocco Grain Cloth..... 1.35
No. 2915. Same as No. 2902 with best binding 3.45
No. 4102. Pocket size, 3 3/4 x 4 1/2 inches. Black, silk finished cloth..... .70
No. 4115. Same as No. 4102 with the best binding..... 1.50

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.
Per Copy, \$.05; Per Dozen Copies..... .50
Cowan-Sommer Debate 1.00
Smith's Bible Dictionary..... 2.00
Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:
Price per Copy.....\$1.50
Life of Alexander Campbell:
Price per Copy..... 1.25
Alexander Campbell's Theology:
Price per Copy..... 1.50
Alexander Campbell As a Preacher:
Price per Copy..... .50
A Debate On the Roman Catholic Religion:
Price per Copy..... 1.75
The Campbell-Rice Debate:
Price per Copy..... 3.00
Christian Baptism:
Price per Copy..... 1.50
The Christian System:
Price per Copy..... 1.75
The Christian Baptist:
A paper edited by Alexander Campbell.
Price per Copy..... 3.00
Popular Lectures and Addresses:
By Alexander Campbell.
Price per Copy..... 3.00
The Living Oracles:
Price per Copy..... 2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months
\$3.00 the Year

Dallas, Texas, April 15, 1928

Vol. XIV No. 18

SOME IMPRESSIONS RECEIVED

Yes, we enjoyed our visit in the Southern States very much indeed, and can testify, "How good and how pleasant it is when brethren dwell together in unity." The greater the love, the greater the measure of the Spirit of Christ and the greater the unity. This being so, the keener the joy and sweeter the association among God's people. In such a visit there is much to encourage, though at the same time there is much to cause one to think deeply. I have many times been caused to ponder and to wonder what God thinks of us. There comes to one's mind the words of God, "Woe unto them that are at ease with Zion." Again we read, "But this I have against thee, that thou didst leave thy first love. Remember therefore whence thou art fallen, and repent and do the first works." Once more we recall the message to the Church of the Laodiceans, "I know thy works, that thou art neither cold nor hot, I would thou were COLD or HOT, so BECAUSE THOU ART LUKEWARM I WILL SPEW THEE OUT of my mouth." What terrible words from the Saviour of men, but given for admonition to all who have ears to hear. Then again, one is caused to wonder, why did our Saviour build His Church, and what did He expect of it? Did He really intend that the Church should carry the Gospel to the ends of the earth? Does "go into all the world" apply to the Church today? If so, when are we to go? And suppose we don't go? Then what? And if it does not apply to us, to whom does it apply. And how is the world to hear and be saved? One has somewhere said, "The Church would cease to exist in a generation if it were not for missions." The population of the earth is given at considerably over 1,200,000,000, and it is claimed that 800,000,000 have never heard the Gospel. On top of this, the Church of Christ in America is given at 500,000, and in all other parts of the world, it is pretty safe to say, that combined, they could not make up another 500,000, (not 1,000,000 all told). Here is food for thought.

What are we doing to reach this mass of sinners for whom Christ died? This is unquestionably the Church's work, and all will be lost unless they hear and believe, and furthermore, God has spoken. Yes, "God so loved the world that he gave his only Son," "Jesus Christ tasted death for every man." Paul said he made it his aim to preach where Christ had not been named, that he might not build upon another man's foundation, but how shall they hear without a preacher? And how shall they preach except they be sent? Who should do the sending? How many preachers is the pillar sending where you hold membership? But let us get still closer home and ask, how am I laying up in the bank of heaven? Jesus said, "If any man would come after me, let him deny himself and take up his cross, and follow me." Did Jesus speak idle words? Surely not, when we are warned that we shall give account of every idle word spoken. Let us ponder deeply these words of Jesus, "Let him deny himself and take up his cross." They are strictly in accord with the words, "For we have no abiding city here, but are pilgrims and sojourners"; and again, "Work out your own salvation with fear and trembling." It seems to be a time of cocksureness, with the other fellow hogging all the notes and beams. "I therefore the prisoner in the Lord beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unit of the Spirit in the bond of peace." Farther, the apostle says, "Awake to soberness righteously and sin not for some have no knowledge of God, I speak this to move you to shame."

Dr. Trott has been permitted to leave the hospital. Sister Trott has been seriously sick, some better at this writing. Dr. Trott's eye operation seems to be in every way successful. He is to return to the doctor for examination about May 15. If the operation then seems successful, he will return again in sixty days. If it still seems successful, the specialist will pronounce the sight of the eye restored. The other eye may have to be operated on, but the specialist thinks that the operation performed on his right eye will cure the affection of the left; otherwise, it, too, will have to be operated on.

It is evident there were some in the apostles' day who were not as sober as they should have been, some again had companionships that corrupted them. Others there were who apparently had no interest in the extension of their Master's kingdom, in the salvation of the lost. Have we any feeling of shame today, when we think of the hundreds of thousands who have never heard the name of Jesus? The apostle said, "I speak this to move you to shame." Can it be possible that "Jesus is all the world to me, my life, my joy, my all, mine own familiar friend, the altogether lovely one, he in whom my soul delighteth?" Yet, at the same time, if it is cold on Lord's day, I can't go to worship Him, or at least, not more than once. Neither have I time to study His word, either privately or publicly during the week. I have no time to visit the sick, or money to help the widow or orphan. I am willing to see the faithful gospel preacher give his time and talents to the work of saving the lost, without putting my hand in my pocket to help defray the cost, or to save his wife and family from absolute need. I have no time or desire to pray for the extension of the kingdom of my Master, or to ask our Father in heaven to send forth more laborers into His harvest. I am a child of the King, but I don't want the end of the world to come yet. I am having such a good time, and I just don't want to give it all up yet. "If any man would come after me, let him deny himself." The Word of God says, "Grievous times shall come." Brethren, it is only too evident they have come. How shall we meet them? Hard times need courage, faith will successfully meet infidelity, activity will chase away indifference, and love will bind us together in unity. "If any of you lacketh wisdom, let him ask of God Who giveth to all liberally, and upbraideth not, but let him ask in faith." Surely we need wisdom today if we ever did need it? We need also faith, courage, endurance, patience, meekness, and brotherly love. We need to pray, and not to faint, to study and to work, using the Sword of the Spirit. The whole world lieth in the evil one, and is going down to perdition, without a hope to cheer the tomb. Awake, thou that sleepest, for some have no knowledge of God. "Depart from me, ye cursed, into the eternal fire, for I was hungry, and ye did not give me to eat: I was thirsty and ye gave me no drink, inasmuch as ye did it not unto one of these least, ye did it not unto me." "Thou shouldst therefore have given my money to the bankers and at my coming I should have received mine own with interest," "And cast ye out the unprofitable servant into the outer darkness." "Watch ye, stand fast, quit you like men, be strong."

Submitted in love,

OSWALD S. HODGES,
Harpree, Sask., Canada.

"Sounding Out the Word"

Much has been written concerning mission work of one kind or another. Yet most of us read or hear such discussion with indifference or with positive displeasure. We have so long associated with this great theme certain objectionable things such as missionary societies, financial appeals, etc., that we are not always prepared to take a sober view of the matter. There is another thing that the advocate of mission work must encounter. This is the universal selfishness of mankind, which in this case demands the use of the money and the talent at home. The old saying, "Charity begins at home" is a favorite doctrine with most church members nowadays; and to the majority, it is entirely acceptable to add the words: "and stays at home."

However trite and unpopular the theme, I shall urge upon my readers a few thoughts on the claims of missions. The Savior came as a missionary, "one sent," from heaven to save. Christianity is, therefore, in its very first principle a missionary enterprise. Jesus came to attack Satan's strongholds here. He made the attack. The whole of His work in spiritual way was aggressive. From the doctrine of non-resistance taught by Jesus in certain passages, one may conclude that He taught a passive rather than an active religion. In contests with error, we are forbidden to use physical force, but we are to be aggressive, always ready to attack the enemy with spiritual weapons.

The Great Commission, which contains the "marching orders of our Captain," is the greatest expression of authority for missionary effort ever put into human language. No man can read it without seeing that the first and foremost thing Jesus desired was the proclamation of His gospel to all mankind. Too often we lose sight of this all-pervading and fundamental notion and fix our attention upon some question of at least secondary consideration.

Of course, we should preach the pure gospel, we should stress properly the conditions of salvation, we should give glory to God by doing these things through the Lord's church, but above all else we should catch the spirit of the Master in the words: "Go ye into all the world and preach the gospel to every creature." So important was this work to be that He put no restrictions upon them in regard to time, place, or manner, except to tell them where to begin. Lest in their timidity they should shrink from the task or in their ignorance they should make mistakes, he proposed to go with them to the end. Since He could not do this in person while serving as King and High Priest in the heavens, He gave them the Holy Spirit as a guide and comforter. The evangelization of the world was accomplished in a few decades, the Christian religion was permanently established among the nations, and the New Testament was written as a guide for all succeeding generations.

All around us, near and far, are millions waiting for the gospel of Christ. Some of these have accepted it in a form so much adulterated by human speculation that we fear it cannot save them, while many others wait in superstition and heathen darkness for its first appearance. These millions are as dear to the Lord as are any others. If we love Him as we profess to do, we should arise in our might to open the door of knowledge and hope to them.

Why are we doing so little of mission work? Several reasons are at hand: 1. As already suggested, we are spending our money and energy in trying to build up at home. We are easily persuaded that we must have fine meeting houses, salaried pastors to entertain us with eloquent sermons, etc., etc. Like those who roll in wealth while poverty is all around them and seem contented to enjoy luxury while offering no relief to the needy, so are those church members who imagine they are serving the Lord while dwelling in bountiful spiritual advantages without offering the needy millions of earth the bread of life; 2. Another reason for our negligence along this line is our fear of doing something wrong. Like the one-talent man we are saying in effect: "Lord, we knew thee that thou art an hard man." Yes, we stress so much the idea that the Lord is extremely hard to please that we make people afraid to do anything. As a result, we waste much energy and time complaining about the way in which someone else is doing the work, while we do nothing ourselves.

We do not need any organization for this work except the church. We need simply to wake up, get together our forces, arrange in some definite and systematic way to send those who can preach to the fields around us, and then prayerfully push the work.

I have spent much of a dozen or more summers and one winter in a neglected field east of the Mississippi river. I refer to southern Mississippi and eastern Louisiana. I have preached in several other regions, but I know of no other field so inviting for the preaching of the simple gospel of Christ. The people, as a rule, are intelligent, open-minded, ready to hear. The climate is fine, water excellent, health and living conditions good. A few scattered churches there will form a valuable nucleus for extensive work. I suggest that churches or individuals could do a great work by arranging for some worthy preacher to hold meetings in this or other field.

Let us be up and doing. The Lord will soon call us to give account of our stewardship.

N. L. CLARK.

Phil. 2:10, Eph. 3:14

"Every knee shall bow and every tongue shall confess." Now, Brethren, does this mean anything to you? If so, what? Does "tongue confess" mean "tongue confess"? If so, "knee bow" means "knee bow." It doesn't mean "head bow," unless "knee" means "head."

What say you, Brother Digress?

"Oh, I am busy just now."

What say you, Brother Compromise?

"Oh, well, I am not ready to quit preaching yet. The brethren, especially the sisters, don't like to bow their knees, and I don't believe Jesus endorsed standing in prayer." Mark 11:25.

All right, Brother Compromise, let us see. In Matt. 6:5, "When thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues." Here Jesus says that hypocrites pray standing. Are you a hypocrite? If so, you may stand while you pray in the church.

Now let us be honest, brethren* Jesus never intended to teach two lessons at the

same time. In Matt. 6:5, he is condemning hypocrites, and not the posture of the body in prayer. In Mark 11:25, he was teaching his disciples to have a forgiving spirit always, and not the posture of the body in prayer, or else, he contradicted himself in the two passages given, and I do not think you are ready to accuse him of that, and when you give up Mark 11:25, as a proof text for standing on your feet while prayer is being made, you give up all the proof you have.

Now I am going to show the Lord's way, by showing just how it was done; just the way we show baptizing was done. Mark 16:15, 16.

Jesus says, "baptize," but does not tell us how to do it. Then we go to where it was done under the authority of Christ, Matt. 3:16, and Acts 8:38, 39. Thus we learn that baptism was a burial. Now let us see if we can, the posture of the body in prayer. In 2 Chron. 6:12-14, Solomon stood in prayer, but he stood as on his knees. Hence we can stand on our knees, and since we can stand on our knees, there is no more scripture for us to stand on our feet than there is to stand on our heads, but I suppose if Brother Digress were to tell us to stand on our heads, some of us would do it, if it were popery.

Now we come to the New scriptures. Luke 22:40, 41. Here Jesus shows us the posture (kneeling) Acts 7:60. Here Stevens shows us (kneeling). Acts 9:40, here Peter shows us, by kneeling. Now Jesus Stevens, and Peter all show us the posture of the body in prayer. Did Paul and the early Christians follow these three great preachers? Let us see. In Acts 20:36, here is Paul with the elders of Ephesus and other disciples, showing us that he was following in the Lord's example, as well as Stevens and Peter.

In the next chapter, 21:5, we find Paul with disciples (men, women, and children) engaged in prayer. Were they standing? Yes; on their knees. Now read the text Phil. 2:10, "Every knee shall bow."

Now, brethren, sisters, are you ashamed to bow your knees? If so, I wish to warn you, if you fail to bow your knees, here, you will be forced to at the judgment bar of God, to your own condemnation!

Let me beg of you, brothers and sisters, to think seriously while you have time to think and act. Read Eph. 3:14-15, and tell me if Paul meant to pray standing?

Listen, brethren, I have not discussed private prayer in this article, only public prayer. Now if Brother Digress, or Brother Compromise wish to take issue with the writer of this piece, his name and address is

J. E. THOMAS,
Rt. 2, Box 7, Gilpin, Kentucky.

Primitive, and Modern Ways and Things

In the beginning of the Christian dispensation the apostles spake the gospel to the people, and the people heard and learned it, and went and told it to others who heard and learned it. This manner of learning the gospel continued for several years, and the church grew more rapidly than it has at any period since then, so far as we know. There were no Bible colleges in which to hatch and brood preachers, yet there was an abundance of preachers. The gospel was so simple that those who heard it enough to obey it could go right out and

Preachers Meeting

(No. 4)

In this I will notice some things W. D. Bills had to say on the subject, "The nature and needs of our young people." An important subject. How to manage our children is a question that gravely confronts the entire religious world. It is an admitted fact, that the methods employed heretofore have been a failure. With all the organizations brought into existence for the training of our young people, including the Sunday school, they seem to be getting more and more unmanageable. This condition will continue so long as we try to shift the responsibility of home training to some human substitute. "Bring up a child in the way he should go and when he is old he will not depart from it." This is the only remedy that will correct the trouble. The first suggestion offered by Bills was to "indoctrinate" our young people. He suggested "young peoples meetings" on Sunday evenings for this purpose. Also criticized an editor whose name he did not call, for criticizing these meetings. I'm sure the editor did not object to meeting Sunday evenings for the purpose of teaching young people, or any one else, but to the method employed in these meetings, as well as the organization formed. The church should have all the meetings possible for the purpose of "indoctrinating" all the members of the church, and even those who are not members. This work of "indoctrinating" should begin in the home, and if properly done there, they will be ready and capable of receiving any teaching done by the church. No preacher of the Church of Christ can afford to deny this. If they admit it, then the need of another organization ceases.

It is argued that those congregations that do not have their classes and all that goes with them, are "doing nothing" towards edifying children, etc. I will reply that the fact that sinners are not obeying the gospel in great numbers upon hearing it proclaimed, does not militate against the gospel that commands them to repent; that parents do not "bring up their children in the nurture and admonition of the Lord," does not militate against the command unto them to do it; that members do not pray, does not make void the command unto them to "pray always;" that many do not sing with the spirit and with the understanding, does not make void the command to them to thus sing; that many do not give as they are prospered, does not make the command to do so of no authority; that some congregations do not have a woman to teach one or more of the classes, does not make void the command unto the congregations to have her to do the teaching; that some congregations refuse to divide into classes as others do, does not make void the command or example that requires them to do so; that some such congregations do not have a very strong teaching and edifying service or worship, does not annul the scriptural requirement that they teach and edify one another; and the fact that some congregations divide into classes and have some women teachers over them and a lot of confusion in the room, does not make void the example of Jesus Christ in His way of doing the teaching, and neither does it nullify the examples of His holy apostles and evangelists, and the early church in their manner of conducting the services or worship. In the absence of a command in such matters, I have always been afraid to do different from the approved scriptural examples. If that is wrong, I am longing to be corrected.

C. D. MOORE.

never "raise" the right kind of young folks until you return to the Lord's plan of doing the work. In most all the public schools, different clubs and organizations are maintained among the students. In the "Christian colleges," there are various organizations among the students designed to carry out different purposes and aims. So it is rather hard to teach a child, after being used to organizing some kind of society to carry out their school and college work, that the church is sufficiently organized to carry out its work without auxiliary societies. They reason, that if the school societies help the school, church societies will help the church. This scribe is not convinced that the societies are best in either case. Bills criticized parents for leaving their children at home to get up school lessons while they attended church. I do not think this a just criticism, coming from the source it does. We are told that it is not systematic, nor wise to try to teach all in one class, and that the children can get but very little out of the regular church service.

Some of the leading debaters for the Sunday School have so argued. If the parents send their children to Sunday School where the only systematic teaching is done for the children, then why criticize parents for leaving them at home during church service? Bills said, "This age demands classification." Virtually admitting that the Apostolic age did not so demand.

He knows the scriptures nowhere reveal that the apostles divided their assemblies into classes to teach them, hence offered no scriptural proof. "This age demands" is the best proof that can be produced. Others say this age demands sprinkling and pouring for baptism, or this climate will not permit of immersion. He also said, "If we lose boys and girls because we oppose some method we must fix it." Boys and girls are being lost under the Sunday school or class method, and why would it be wrong to oppose a method which has failed?

I'm sure many methods practiced in the home, school or church should be opposed because they are failures, and because they violate the scriptures. The degree of success obtained by a method is not proof that the method is right. If it is, we must hand it to our denominational friends, for their church auxiliary societies have been proclaimed successful in drawing large crowds and raising money for their operation.

Success is largely determined by the number attending and the amount of money raised, regardless of the scripturalness of the work. Even a scriptural work may be performed in an unscriptural manner and bring condemnation upon the performer. He told of a certain young sister who had promised her friends a bunco party, which required dice to play, and how that he and her brother got her to change it to a leap year party so as to not violate the law. Told of weiner roasts for young folks in which he took part. So I gathered from this speech that a part of the located minister's work was to plan leap year parties, weiner roasts, and other means of jollification for the young folks. In my next, I will review John M. Rice on "Christian women as teachers."

J. N. COWAN.

Five thousand new subscribers mean twenty thousand new readers.

Quibling Quibbles Exposed

1. Brother Hutson says, (in Christian Leader, Dec. 27, '27), "Church of Christ and churches of Christ. Shall we make any distinction where they wear the same name? There are the Church of Christ Scientist, Christ's Church Episcopal, the Reorganized Church of Christ of Latter Day Saints. The organ, society, show, festival so-called Church of Christ, Disciples and 'the Church of Christ.' These and others that could be named all claim to be churches of Christ. But between them are radical doctrinal differences." I will name one other that Brother Hutson didn't name—the Sunday school, Bible class church, he is affiliating with now, is headed the same way, and is traveling in the same direction that the Society Christian Church is, of which he speaks.

2. He asks, "Is the 'Church of Christ' under any more obligation to acknowledge the worldly, compromising Christian denomination which deceptively poses as the Church of Christ, than they are to others who falsely wear the name?" I answer his question by saying, certainly not. And here is the Scripture that makes it certain. "Now, I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned: and turn away from them" (Rom. 16:17). "If any one cometh unto you, and bringeth not this teaching, receive him not into your house, and give him no greeting: for he that giveth him greeting partaketh in his evil works" (II John 10:11). See also, II Cor. 6:14, to 7:1; II Thes. 3:6, 7. This line of Scripture is as binding on the Church of Christ as having fellowship with the "divisive" Sunday school, Bible class church, of which Brother Hutson is now a member, and is composed of, as he "insinuates" the thousands of readers and writers and preachers of the Christian Leader, Gospel Advocate and Firm Foundation. In as much as they are working in a doctrine, and practice, as foreign from precept and example as the Organ and societies of the Christian church, and they are using the same course of reasoning and tactics the organ people did and do, and the result is identically the same—a divided church—and the class-ites laying all the blame on that part of the brotherhood that will not follow their "divisive" ways; I say, they are no better, and any more to be fellowshiped than the "organ society" church.

3. Brother Hutson asks, "Have they not stolen church property in that name,—are not restrictive clauses put in the deed to protect the Church of Christ from such thieves?" Yes, Brother Hutson, and it has nearly invariably proved the protection sought. Had it not been for the wisdom and judgment of the leaders of the Church of Christ in Sullivan, Indiana, putting in their deed restrictive clauses, against the Sunday school, Bible class defection, they very likely would have lost their house when the Bible class element tried to put in the Bible classes and divided the church, but the deed held the house, to the Church of Christ. I say, yes, Brother Hutson, the restrictive clause seems to be the only obstacle that has blocked the work of thieves and "division" workers.

4. Brother Hutson says, "It seems to me when I can consistently cease my opposition to the innovations of the digressives I will be ready to go over to them." Again I can agree with Brother Hutson, but I want to say farther, when I become con-

vinced that Brother Hutson and the bunch he insinuates is the Church of Christ are not as much digressive, and "divisive" as far as they have gone off, I will cease my opposition to them and confess to them and seek fellowship among them, but Brother Hutson, "I am from Missouri."

5. Hearts with the digressives. "When people assure me that their hearts are with the digressives and still retain their membership with the loyal church, I know they must be boring from within, to get an unscriptural or illegal advantage." That was, and is, true with the Christian Church defection, and just as true of the defection that Brother Hutson is associated with now. There are preachers that are remaining neutral to get places to preach and retain a popular standing between the "loyal" church and the Bible class defection, and you can't tell by their conversation where they stand, but an experience of years with the dropping off and workings of the Christian Church among us show such disciples always when the right time comes "they are boring from within" and belong to the "new digressives." The worst enemies the church has today is the "Laodicean," Diotrepes, sect that is in it. The judgment will try every man's work of what sort it is. Yes, the man you call a "salver" is still salving in the church. Will do anything to hinder the work of the church unless headed by a Bible class man. Brother Hutson brought Ahab in and I say, the Ahab's of modern digression are either Raikes-ites, or Sommer-ites.

6. Brother Hutson tells us the painful truth that "it was the members of the church in Sand Creek, Illinois; Bedford, Indiana; Swayzee, Indiana; Fort Recovery, Ohio, and Becks rove, Indiana, that were the cause of the disgraceful and unscriptural law suits that caused the loss of thousands of dollars, sometimes the house and the greatest of all a division in the 'body of Christ.'" History is repeating itself; for the churches that did not have Bible classes twenty-eight years ago, when Brother Hutson and I became personally acquainted, either have them, or about to divide now, over the "divisive" work. I can name plenty of them, that are one foot in the pool of division and some ready to blow up at the least effort. I am glad to say one thing that I have always admired in Brother Hutson, he has never to my knowledge been what he calls a "salver" as he is always letting us know where he stands on live issues in the church.

7. Home congregation. "In our own home congregation there were men who would say, 'Now let us keep down all contention.' What did that mean? They meant, 'Just let us have innovations, and compromise preachers, and that, too, without your opposition.'" Ah, Brother Hutson, the same thing is true of the Bible class sect among us and for which you are preaching today. A sect in the church of whatever character always rule the preachers, and who preaches, and the Bible class sect is sure showing their divisive power among the preachers and in the church today. I challenge you to deny this. You say farther, "some of God's people have been in so many of these trials that they cannot be easily deceived." That is true, and my forty-three years in the warfare has taught me many a time over and again the very lesson you refer to.

"Riding a Hobby"—"Hobby Rider"
"Hobby Riding"

Brother Hutson says, "How natural among wrong doers to charge the preacher

that opposes their wrong doing with being too radical or of 'riding a hobby,'" . . . "You will notice that the man who 'hollers' 'hobby rider' is either doing something or salving over something which he cannot defend in any other way." This is true, Brother Hutson, and just as true of a man that cries out like you did, "church busting," "Cowan and Company," "Professional howler." I am amused here what a fix you class-ites are in. Brother Hutson insinuates here that the brethren that oppose Bible classes are the "wrong doers," and the ones that are accusing the Bible class brethren of "being too radical or of 'riding a hobby.'" I want to repeat it that Brother Hutson insinuates that the "Indiana preacher" and those that stand with him accuse the class element of "riding a hobby." Now, Brother Hutson, you be right patient until I give you another version of the situation. E. G. Creacy, a class man, writes in the Primitive Christian, November 15, 1927 an article, headed "Hobby Riding," and he accuses the anti-class brethren of "hobby riding." Now who "hollers" "hobby riding" when he "is doing something or salving over something he cannot defend." Please explain this dilemma to your readers of the Christian Leader, while Pat, Cowan and Company look on and see how you class-ites settle the question of who really "hollers" "hobby riding."

I would judge that from the way Brother Hutson and Creacy are crying out that they are the men hiding in that fence corner that is grown up with "weeds and brush and thorns and briars" and from the fluent way they can call their brethren, "riding a hobby" "hobby rider," "church busting," "Cowan and Company," "professional howler," that the thorns and briars of God's truth is pricking them deep in their hearts (Acts 2:37; Heb. 4:12).

An Indiana preacher,
CHARLES T. COOK,
Montezuma, Ind.

Notes

I am glad that Brother Duckworth has set aside a page in The Apostolic Way for the young men. Their writings have the right ring. They write as those who love the truth. I suggest that they be careful to quote the scripture correctly. Paul said, the love of money is the root of all evil.

If, as Brother Bradbury thinks, the Hannah of I Samuel and the Anna of the third chapter of Luke, is the same person, there is no marvel in that. Luke said that Anna's age was great. Usher places Samuels birth 1155 B. C. Hannah, the mother of Samuel, was perhaps 20 years old when he was born, which would have made her 1175 years old when Jesus was born.

A preacher once said to me that he had known several good sermons spoiled by some brother making a talk after the discourse was finished. A few commendatory remarks may be good, but for a brother who thinks he is smart to jump up and try to put the finishing touch on every thing that is said, is out of order.

A. J. JERNIGAN,
521 W. Live Oak, Altus, Okla.

Young Men Write

We desire to encourage young men to write, and believe by giving this page to articles written by young brethren we can help develop them into effective writers.

No article of more than 500 words will be considered for this page, and articles of 300 words or less will be given preference. Write with pen and ink or typewriter on white paper.

Be sure to give your age in figures in upper right-hand corner of first page of each of your articles, thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page. All brethren not more than 25 years of age are invited to write.—R. F. D.

Write, Young Men, Write

The development of a trait or phase of human character is not accomplished by a single stroke, but by reenacting again and again, the deed, the performance, the purpose, the intent.

The refusing of a temptation once does not so strengthen that phase of the character as to make the temptation much less appealing when presented the second time, but when, with every representation the temptation is overcome, refused again and again, the character at this point becomes so strengthened and so developed that the thing loses its power almost, if not altogether, to tempt the individual.

God realized that in order for us to be useful men and women in His kingdom, that we must engage in doing again, again and again the same things. It is the only way to get impressed upon our hearts and minds the beauty of the influence of the truth as encouched in the actions required.

Young men, we are asking you to write because we want you to develop, develop as Christian workers, develop as writers, but above everything, develop the characteristics in your heart and soul that will enable you to stand out against every evil way and cling to the truth as it is in Christ. When you have written one article, you have not made very much impression, perhaps, upon your own soul, upon your own mind, upon your own character. You may not have made a very deep impression upon that of others, but write again and again. There are hundreds of young men identified with the congregations that are fighting the Sunday school and its coherent evils, who should write articles for publication. And yet, we are not having enough to fill one page of each issue. Why? We will not here attempt to answer, but urge that the leaders and preachers show more interest in encouraging young men under twenty-five to write for this page.

The most of us who are now experienced writers, preachers, debaters, began learning, how, years ago, and the more we learned while young, the better are we equipped for the responsibilities now. Only a few more years and we will pass from this tabernacle of flesh. If the work goes on, some who are now young men under twenty-five years old will then have to take our place. Young man, are you ready to pay the price of success in the public work of the church? If you are, write. Write down your thoughts, rewrite them and fix them until they present the very best there is in you on the subject, then forward to this office.—Publisher.

Preach the Word

In 2 Tim. 4th chapter, we have a letter written to Timothy by Paul, that should be noticed by those who are not satisfied to take the Bible as it is written, and follow rules as laid down. Paul charged Timothy to preach the Word. We have many that claim to be preaching the Word, but they need to obey. 2 Tim. 2:15. Yes; they preach the Word in most cases of what we must do to be saved, but when it comes to teaching on Lord's day morning and how to do it, they say, just any way is all right. Just so you teach, and not so much about the how. We have just as much example on how to do the teaching as on how to do the baptizing. I believe the Baptist has as much logic in believing that they are saved and can't be lost as the Sunday school contenders in believing in repenting, confessing, and being baptized and fix the rest to suit themselves. This is one of the very things that Paul warned Timothy of, these fables, and teachers having itching ears. If the church is the body of Christ and Christians are members of that body, as our physical body is composed of arms, etc., and it will bring suffering or death to divide the physical body, and not say anything about trying to feed it. If any man can explain to me how to feed my physical body by dividing it up in parts so it will get the right amount of nourishment, I will then see what they are driving at. I know it would be a sin to commit suicide and I don't think the Lord would require a man to divide his physical body, even if one of his members was becoming weaker and I know suicide from a spiritual viewpoint is not pleasing because in I Cor. 14th chapter, and 31st verse, we must prophesy one by one that all may learn. No dividing or committing suicide in that either, so I will take that, for there will be no suffering or doubting about that. And it will come nearer doing away with ear itching teachers and we can preach the Word from beginning to ending and we know if we believe and obey the Word we will be saved in the final day, for "Thy Word is a lamp unto my feet, and a light unto my path" (Psalms 119:105).

If someone will show me how any one can preach the Word and leave out or add to such as classifying, etc., I would be glad to hear from him.

FRANK LILLY,
Rt. 6, Abilene, Texas.

A Bad Condition

Sin is a bad condition to be in. It is easy to live in sin. On the other hand, to live a Christian, you may think the standard is too high. It was not too high for our Savior to live. Jesus said in Mark. 16:15-16: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved. He that believeth not shall be damned."

If you want to be in a good condition at the judgment, you will have to obey the commands of God. Just think, after living here in the world for a time and go on and have a good time, or what you will say is a good time, and at the end be cast into a lake of fire to be punished through-out ages to come.

On the other hand, you can live in peace

and joy forever more. We read in Titus 2:1, "Speak thou the things which become sound doctrine." If a person will live up to this one verse, he will live in peace at the judgment, I believe. I say again that sin is the worst condition a person can be in. I hope and trust that every one who is living in sin will turn away from sin into marvelous light before it is for ever too late. Let us all try to live so that at the judgment we can say what Paul said in 2 Tim. 4:6, 7: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith."

CHESTER PRINCE,
Rt. 2, Wedowee, Alabama.

Reaching the Unconverted

The proposition of sending ten copies of The Apostolic Way, ten months, for \$10.00 to one address has such possibilities that its power for good can hardly be measured. Persons subscribing for these ten copies of each issue for ten months who have followed our suggestions of giving the papers to people not members of the congregation where they worship (but who live in the community) are getting fine results, and the interest in their protracted efforts this summer will show greater results.

One point should not be overlooked. When you hand someone a copy of the paper, calling his attention to some article (one with which you do not agree is better) after giving time for him to read the article, call, when he is not too busy, and discuss the subject matter with him (or her). Much good can come from discussions of religious questions, especially when they are placed on a plane of investigation. Talk with your neighbor as if he or she might be able to throw some light on the question. Tell them candidly what you think about it. Don't back off or gum shoe around, but with kindness and humility, present the truth.

A bundle of these ten copies for ten months, for \$10.00 properly handled will give a half-dozen active members in a congregation an opportunity to talk to one or more of their neighbors on some religious subject every week. Do not allow this opportunity to escape. But aggressive activity, clean, pure, lives, with a manifest consecration to and love for the truth, will build the church. Try it in your community.

R. F. D.

On the Worship

In The Apostolic Way of February 15 is a reply from Brother N. L. Clark to Brothers Sharp, Mickle and myself. I shall notice some things that Brother Clark offered in answer to the position which I hold. I admire and appreciate the spirit in which Brother Clark has written. Too many of our brethren (especially preachers) when they have set forth something which is called in question manifest and angry disposition. This should not be. We should "reason together." Isa 1:18 (not away from each other). I shall try to examine principally what applies to me.

Page 11, column 3, Brother Clark states, "The trouble is that all these brethren make the same mistake. They assume: 1. That there is a certain fixed order of such

exercises. 2. That the New Testament churches observed this order. 3. That the two passages on which they base their respective theories (Acts 2:42; 1 Tim. 2:1-2) contain the Lord's rule." I said nothing about a "fixed" or unfixed "order" in my article. See my article in The Apostolic Way of January 15. But I cited Acts 2:42 which shows how the church worshipped in the beginning. Brother Clark has admitted that those who worship according to Acts 2:42 will be saved. Does God have more than one way by which people may be saved? Yes, those that "continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers" were observing Act 2:42, you may call it order, disorder or what you like that will not change the reading or meaning at all. Yes, Acts 2:42 "contains the Lord's rule" for the worship on Lord's day. If this is not "the Lord's rule" please tell us whose it is. I have no theory, but accept what the New Testament sets forth under the reign of Christ. Brother Clark asserts "now no man can read one passage in Holy Writ that says any one of these three things" (Ascertain fixed order of such exercises); that the New Testament churches observed this order; that the two passages on which they base their respective theories contain the Lord's rule I am free to admit that I cannot give the chapter and verse for the above expressions, because they are man made ones, hence not in the Word of God. But should Brother Clark have asked me for the scripture that states how the church worshipped in the beginning I could have given it to him. But because the three above named things are not in God's word, is this proof that Acts 2:42 is not the example to be followed in the worship on Lord's day? No, sir. I might retort by asking Brother Clark to give the chapter and verse that says "there is no difference which part of the worship is done first, middle or last." Brother Clark and no other person can find such a statement in "Holy Writ." Notwithstanding Brother Clark and many other brethren are teaching the above opinion. I ask Brother Clark to give me the Scripture that says, first, faith second, repentance, etc. If because the worship on the first day of the week is not marked out by a 1, 2, 3, etc., we are at liberty to arrange it "in any convenient and edifying way" why will not the same rule apply to the law of adoption to the sinner, and are there not brethren teaching and practicing this very thing? Any brother or myself have just as much authority to tell the alien it is no difference which one of the commands ("of the law of the spirit") he obeys first, middle or last, just so he obeys all of them, as Brother Clark and others have been teaching the disciples of Christ it is no difference which thing we do "first, middle or last in the worship on Lord's day just so we do all of them." God did not need to say to the sinner first, faith, etc., but His word informs us faith is first. Heb. 11:6; Rom. 14:23. Let Brother Clark or anyone else who objects to following Acts 2:42 in the worship on the first day of the week leave it out of the New Testament and then give the chapter and verse that makes known how to worship on the Lord's day. Brother Clark and all others (so far as I know) who oppose Act 2:42 virtually admit that it is acceptable with God to thus worship by their teaching "that it is no difference which thing (command) is done first or last just so we do all the

things prescribed." This being true it is safe to follow Acts 2:42. They say also "that those who worship as Acts 2:42 directs will be saved." Brother Clark asks, "How does Brother Miller or Brother Sharp know that Acts 2:42 refers to the Lord's day worship?" By what Brother Clark has said as follows: "the verse (Acts 2:42) simply says that the disciples in Jerusalem continued steadfastly in the apostle's doctrine, not on Lord's day only but every day in the week. If in the above statement Brother Clark has not proven "that Acts 2:42 does refer to Lord's day worship," it would be a big joke for some one else to prove it. He adds "the thought is that they followed every day (steadfastly) the directions given by the apostles." Well if "they followed every day steadfastly," etc. The first day is one of the days of the week, therefore Acts 2:42 (Brother Clark being authority) refers to the Lord's day worship." Brother Clark has conceded that Acts 2:42 is "the direction given by the apostles." In view of this, opinions should be laid aside and "the directions of the apostles followed in all things. You speak of "this course ("following every day steadfastly the directions given by the apostles") gave them such fellowship one with another that they sold their possessions and put all into a common treasury." Do you mean to say the disciples "laid by in store" every day of the week? If so you conflict with 1 Cor. 16:1-2, which commands the saints "upon the first day of the week (not every day) let each one of you lay by Him in store" etc. If you mean by "every day of the week" that the disciples broke bread (communed) you then contradict Acts 20:7—Acts 2:42 which informs us that "the disciples broke bread (communed) upon the first day of the week." Acts 2:42 does not say one word about "them selling their possessions" etc. The apostles of Christ did not bind upon the disciples the selling of their possessions, etc. Hence it is no part of the apostles teaching or doctrine. The disciples were permitted to do that but not commanded to. Look at Acts 2:44-46; 5:1-13 (not Acts 2:42). We learn from Acts 5:13 the "selling of their possessions," etc. ceased. If the "selling of their possessions and goods and parting them to all," etc., was "the apostles teaching or doctrine" then part of their doctrine has been unbound for the scriptural reason "but of the rest durst no man join himself to them, howbeit the people magnified them" Acts 5:13. There and then ended the practice of selling their possessions and goods," etc. Brother Clark cannot show where this course was practiced beyond Acts 5th chapter. But we do find where the disciples broke bread (communed) beyond Acts 5 Notice Acts 20:7; 1 Cor. 11:23-29. Therefore the breaking of bread in Acts 2:42 is the communion as Acts 20:7 proves. The "selling of their possessions and goods, breaking bread at home, taking food," etc. is an entirely different thing than Acts 2:42. Brother Clark claims "How people who did this (sold their possessions, goods, etc.) made contributions as we do into the Lord's treasury on Lord's day I cannot see. They had nothing of their own to give." In reply: when they had sold their possessions and goods what they got for them was still theirs and they yet had power over the price. Acts 5:3-4. So they could have had something to "lay by" by continuing steadfastly in the apostles teaching and the fellowship, etc. We have

seen that the "selling of their possessions, goods," etc. was no part of the apostles teaching. Therefore they did not continue in that. Acts 5:13. It does not matter whether Brother Clark can "see how" they had anything to give or not. Acts 2:42 says "and they continued steadfastly in the apostles teaching and fellowship," etc. (not in the "selling of their possessions, goods," etc. When they had sold their possessions and goods and parted them to all please tell what they would have left to "continue" this practice with. Brother Clark answers, "This is not my interpretation of the passage, but it is the meaning suggested by the context and it is the universal view of the best commentators." By the above statement Brother Clark proves that he is relying on the wisdom of men instead of the wisdom of God for proof. To be "the universal view of the best commentators" would mean all, but there are some "commentators who do not "view" it that way. But admitting that all "commentators" do give the same "view" after all it is just the wisdom of men. We are told "that your faith should not stand in the wisdom of men but in the power of God, which is the gospel of God," etc. 1 Cor. 2:4; Rom. 1:16. As long as we are teaching and practicing what the New Testament has enjoined upon us we will not need to appeal to the wisdom of men ("contexts, commentators," etc.). Brother Clark adds, "To make this passage a rule for the Lord's day worship is a very doubtful step to take." The readers may see that Brother Clark is only asserting, he gives no scripture that establishes his claim. He declares, "Then to bind this (Acts 2:42) upon the churches as a rule for all time is, I believe, a dangerous assumption." Here again as usual the proof is lacking. The apostles of Christ have bound Acts 2:42 on the church for we read "and they continued steadfastly in the apostles teaching and fellowship in the breaking of bread and the prayers" Acts 2:42; Mt. 16:19, 18:18. Brother Clark has failed to show where this has ever been unbound or removed by inspiration. As to "the priest offering incense (typical to prayer) morning and evening daily" has no hearing on which must be done first, middle or last.

Brother Clark has spoken "Finally, I still insist that when we do the things the Lord has clearly prescribed in any convenient and edifying way, we have met His requirements." Very well, is not Acts 2:42 "clearly prescribed, convenient and edifying" then why not follow it instead of the wisdom of men? God's way is best and safe. So far as I have learned anyone (even Brother Clark) admits God will accept the worship offered according to Acts 2:42 so why not follow this example and be on the safe side?

JOSEPH MILLER,
1004 North Lambert Street,
Brazil, Indiana.

They Would Not Sign

John M. Rice made quite a blow about wanting 100 debates, so Brother Alva Johnson accepted his proposition, but when the following signed statement was submitted, they all backed out, though Rice's moderator and Brother C. L. Taylor had publicly agreed. It is doubtful if John M. Rice, his moderator, or C. L. Taylor want any more hitches on this question. John M. has run

Alva Johnson all over West Texas, all the time proclaiming he wanted a debate. Alva finally caught up with him at Steel Hill, in Dickens County, Texas, and while Alva was holding him, he agreed publicly to the following agreement, but as soon as the debate was over, he felt the noose was off, and he wouldn't sign.—Publisher.

Agreement

In as much as John M. Rice has challenged for 100 debates, we, Oscar Brannon, J. N. Cowan, L. W. Hayhurst, and Alva Johnson do hereby accept the challenge with the understanding that we are to be allowed the privilege of selecting place and make arrangements for 50 of said debates.

Signed:

Oscar Brannon,
J. N. Cowan,
L. W. Hayhurst,
Alva Johnson.

We, Ira Lee Sanders, C. L. Taylor, — Cooper, and L. E. Garner do hereby recommend and endorse John M. Rice for the 100 debates according to the above agreement.

Signed:

P.S.—It is mutually agreed that each of the above named preachers have their home congregation fully endorse and get behind them for the debates above mentioned.

Cross Questions and Crooked Answers

A game of cross questions and crooked answers with John M. Rice, March 26-30 at Steel Hill, questions by Alva Johnson; answers by John M. Rice.

1. Q. Are your classes when arranged, any part of, or in, the church?

A. They are groups of people.

2. Q. If all are taught the same lesson, book and chapter, why should you divide into separate groups?

A. See Jesus—Luke 10:43.

3. Q. Are they divided according to age, grade, social, or moral standing?

A. Divided into groups.

4. Q. Should deach class be separated to itself in order to be taught effectively?

A. Can teach effectively both ways.

5. Q. If they can be taught more effectively at 10:00 o'clock, why not teach that way at 11:00 o'clock?

A. Both ways are very effective but God has restricted the 1 Cor. 14, and Acts 20.

6. Q. Is there any special class the woman could not scripturally teach? If so, what class?

A. She can teach any group privately.

7. Q. If the whole audience go into a class taught by a woman, can she scripturally teach it?

A. She can teach anywhere privately.

8. Q. If as you say, 1 Cor. 14 does not apply now, is it a shame for a woman to speak in the church? If so, why?

A. Any meeting as per 1 Cor. 14, a woman should keep quiet. (Note his quiet. Alva J.)

9. Q. If 1 Cor. 14 and 1 Tim. does not apply to the church, what Scripture would prohibit a woman from teaching publicly in the church?

A. Jesus Christ sent men to do the public teaching—Matt. 28.

10. Q. Do you consider our State University the State University of Georgia, or the Southern Methodist University good authority on the meaning of the words public and private?

A. Pretty good authority.

11. Q. You say your method of teaching is not binding, then is such method essential to salvation?

A. Teaching the truth is essential.

12. Q. Do you claim any of your helps, quarterlies, or literatures used in your classes are perfect, free from error?

A. We accept the truth and (he didn't finish. Alva J.)

13. Q. Which do you consider such literature, superior, equal, or inferior to or with the Bible?

A. Elams notes point us to the Scriptures.

I challenged John M. to meet me at Dickens where he had personated me so much, but nothing doing.

Brother Felix Gipson, their leader, won't endorse Rice to meet me there. Brother Gipson thinks Earlie Arceneaux is able to meet anybody. So I am going to camp on Arceneaux's trail. He says he is on Cowan's trail. So will get Brother Cowan to turn on him and say, "Boo," and when he starts back, I am going to grab him.

Yes, Brother Arceneaux, I challenge you to meet me at Dickens if you are going to do it at Lockney. I realize just a few more "bouts" with Cowan and you are down and out. So I would like to try you before you take out entirely. Truth has nothing to fear. The more you rub it, the brighter it gets. I am anxious to have anything I teach rubbed. May the Lord help us to love the truth.

ALVA JOHNSON.

Mission Work In Mississippi

Without some changes are made, Brother J. P. Watson, of Cookeville, Tenn., Rt. 9, will begin a meeting in the central part of this state, on the fourth Lord's day in May. This meeting is purely missionary. We only have one single girl member at the place. The Church at Dallas has promised some help in the meeting, though other churches should join in with them and help to insure a success. Doubtless there will be some incidental expenses attached to this meeting. Those who wish to do so, should communicate with Brother Duckworth, Conner, Stark or Brother Watson, himself. This is the final development of an effort being made for two or more years.

Also, in a rural district from 15 to 25 miles, southwest from here, we have some members meeting for worship in a school house with a large per cent of widows in it. I have arranged with Brother Sam L. Shultz, Lexington, Oklahoma, Box 123, to spend about six weeks in this country, which time will begin about the third Lord's day in May. These people are by no means able to support a preacher sufficiently for him to do what is needed.

I have made several personal appeals for help in this field, and am thankful, indeed, for the liberal response of some, though enough has not yet been promised to cover traveling expenses for Brother Shultz.

I would like to say now, that this is to

mark the beginning of a work in this state. You will, by referring to the Preacher's Year Book, published by Brother Duckworth, notice we have no loyal preacher located in this State. Though some in this county are preaching some, they are engaged in various kinds of work, which prevents them from supplying the needs. I am therefore going to insist that something be done toward locating at least enough in this field to supply the present needs in the near future.

I have been working on this idea now for several months, and am at present in possession of some information that will be of interest to the brotherhood, I believe, and will begin passing it on, hoping thereby to provoke some to investigate the possibilities in this State.

ENOCH CASE,
Norfield, Miss.

Comment

We are glad to see this activity. Plans for putting the work forward, getting Brother Watson and Brother Shultz into this field is a fine start. Keep up your efforts, Brother Case, do not become discouraged, make your plans and if you can not work to them in full, work as far as you can. Here is an opportunity for brethren who are really in earnest, to render some assistance in having the Gospel preached in a needy field. I am anxious to see our brethren reach out for the unconverted world, teach more of them the plain, simple Gospel of Christ. There is nothing that will dispel supposed differences so rapidly as the preaching of the Gospel, preach the Word. Men who will be satisfied with preaching, that, they can unquestionably prove, and leaving off all questionable questions have a great opportunity before them. We hope our readers in Mississippi will see to it that large bundles of copies of The Apostolic Way are distributed in their territory. Let the men of the world know you're interested in interesting them. If they read a few copies of The Apostolic Way, whether they agree with it or not, they will be more inclined to attend the meeting and hear the preacher when he is there. Try it and see.

R. F. D.

A Commendation

To the faithful in Christ, Greeting:

Having read in The Apostolic Way a statement from the pen of Brother J. E. Allen, of Wingate, Texas, to the effect that he desires to arrange some meeting work for the current year, we wish to speak a word of commendation in his behalf, and take this method of saying to the brotherhood that we are acquainted with Brother Allen and his work, and that we heartily commend him as a safe, sound and able preacher, and teacher of the Word of God. Call him to the work, stand by him, and you will be pleased with the results.

Chas. W. Watkins,
Jno. S. Fritz,
J. E. Haynes,
J. H. Fisher,
B. D. Reeves,
W. L. Devore,
W. C. Tolley,
O'Donnell, Texas.

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
CLARENCE TEURMAN.....1916-1923
R. F. DUCKWORTH.....1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

Another Bubble Blower

Most children know what you are talking about when you mention bubble blowing. They know that it takes something besides pure water to make the bubble, there has to be a mixture, else the bubble doesn't bubble.

It is amusing to see these Sunday school preachers blow their Sunday school bubbles and the unlearned are sometimes deceived by them. But one, of the emptiest displays of a defense, was recently published in the Haynesville, Louisiana, News, and the information furnished by one C. C. McQuiddy, "Minister." Now, we are not responsible for that "minister" part, nor would we dare attempt to imagine we could explain such a designation by the scriptures. But he is "it" we are sure, because if he hadn't been "it," he never would have twisted the Word of God as he did. But before we go further, let's reproduce a portion of his statement.

"Program Sunday, March 11: Bible school for all ages 9:45 a. m. Lesson subject, Jesus feeds the multitudes. A great number, 5,000 besides the women and children yet fed in orderly way. No confusion, no disorder here. Dividing them into companies or classes, He blessed the food in the hands of his apostles to the temporal needs of the people. A lesson for us. Jesus sanctions the class system of teaching and blesses the spiritual food, which is the Word of God, to the needs of the people.

"Preaching, 11 a. m. Subject: Resurrected Folk. There are some in Haynesville, do you know them? Come and see.

"Communion 11:50. Except ye eat the flesh of the Son of man and drink His blood ye have no life in you. Jno. 6:53, with 1 Cor. 10:16.

"Young people's meeting and Bible drill, 6:30 p. m. Increasing attendance and manifested interest is the criteria of this meeting.

"Preaching, 7:30. Subject: The Sheepfold. Read Jno. 10:1-16. Then come and study it together with us.

"Prayer meeting on each Wednesday evening. Growing in numbers and interest. You have a special invitation to be in this meeting.

"Ladies Bible study class is meeting with Sister Mercer this week. This class meets regular each Tuesday, 3:00 p. m."

Bible school for all ages, another church with infants in it, I suppose. Look out, Brother Nelson, of the Pearl and Bryan Street Church, Dallas, Brother McQuiddy is not going to allow you to have the only infants in the church. I wonder if Brother McQuiddy has got down to the two year old yet? If so, and the ages still younger are soon expected, he may be able to get milk bottles and nipples from Brother Nel-

son, take the babies from their mothers' breast and "bring them up" in the "Sunday school," "Bible school." Did you notice that wonderful information that Brother McQuiddy gives about Christ orderly feeding 5,000, men, besides women and children? You know, this is "systematic" and when they have their teaching service, they want it to be "systematic." Brother McQuiddy said this was feeding them "spiritual food," but Luke did not seem to think so. You will find this incident recorded in the 9th chapter of Luke, and in the 11th verse, speaking concerning Christ, he says, "And he received them and spoke unto them of the kingdom of God." Christ did not divide them to give them spiritual food, but when it came to feeding the natural man, the physical man, when it came to carnal things, they were divided. Hence, Brother McQuiddy, you are not patterning your Bible school after spiritual practices, but after carnal practices. In fact, it is a carnal institution. When Christ wanted to give them spiritual food, he spoke to the whole assembly, men, women, and children, and never divided them until he was ready to give them food for the fleshly man. What made you twist the Word of God thus, Brother McQuiddy? There can be but one answer: you realized, being stung by your conscience, that your institution needed a defense. You attempted to defend it but it has no grounds for defense in the Word of God, unless His statements and His practice are twisted, wrested from their natural meaning. Paul said some would wrest the scriptures to their own destruction and so has Brother McQuiddy in this instance. "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

But Brother McQuiddy is not satisfied with having an unscriptural "Bible class," but he also has a "Young people's meeting" (Christian Endeavor, Epworth League, or some such institution), and then he has the "Women's Bible class" (Ladies Aids, or something similar), and then such men parade themselves as "ministers" of the Church of Christ, the institution the Lord bought and paid for with His own blood, into which He never put any man to function as these "ministers" do; into which He never put a "Bible class;" into which He never put a "young people's meeting;" into which He never put a "ladies Bible class." He directed that in His institution in its meetings and assemblies, the teaching was to be done by one man speaking at a time, and women were commanded to keep silent. Women, children and men were all taught and were to be taught in the one assembly. When Christ spoke to the 5,000 men, besides women and children, He was teaching them all. Some ten or fifteen thousand people evidently must have been hearing Him speak, and He did not direct His apostles to take part off to one side and teach them. Why? Because all could get the portion adaptable to His own intelligence and need from hearing the utterances of the Lord, though He was speaking to the whole assembly. May the Lord help us to turn away from these schemes and the schemers who endeavor to set aside the divine pattern, the divine plan, the divine practice in order that they may put into operation something more to their own liking.

R. F. D.

An Opportunity

Corpus Christi, Texas, April 2, 1928.

Dear Duckworth:

My daughter, Blanche, was operated on for appendicitis yesterday evening at 4 p. m. Cannot tell yet how serious the case is. Doctors said her appendix was removed in plenty of time, that it was a simple case. I was called from Petersburg and will not get to finish there, will go to Littlefield in few days if Blanche gets along well. Pray for us.

J. N. COWAN.

Comment

The foregoing letter was received as we were preparing copy for April 15th issue. Brethren who know Brother Cowan know that in addition to the worry that comes in such cases, even though his daughter should do well, he is not in a position to bear the expense of such an operation without being hampered. Brother Cowan is not giving his mind or his time; any part of it, to business, but giving it all to the fight for primitive Christianity. For him to be financially hampered interferes just that much with his effectiveness in the fight. Brethren who know him and know his ability should see to it that he has their fellowship and that this expense is abundantly cared for. Write him today.

When at my house a few weeks ago, I asked him about his car. He said he supposed he had made his last trip in it. He has worn it out in behalf of the gospel, in defense of the truth. Yes, I suppose the brethren have given him and his family the necessities of life, and some of the comforts, but no abundance have I seen manifest anywhere. I am not here asking for the brethren to give him a new automobile to take the place of the one he has just worn out, but I do trust that they will see to it now that the expense in connection with this sickness in his family is abundantly cared for, and that in due time they will see to it that he is provided with a new car with which to make these long drives so necessary for him to make that the truth may be defended.

R. F. D.

How About It?

There is but one religion that is worth the while, that is the pure and undefiled, as specified by James, the Lord's brother. Pure religion and Christianity are the self-same thing—neither of them can be caught like measles or small pox, but like all other living principles, are practical from every point of view.

In the Bible, we find none "getting through," "Did you get?" or "I got it," but it remains thus, you either have or have not done it. You must practice it or remain in the eyes of the Lord "unfruitful." "Now abideth faith, hope and charity. These three." These are here to continue for all time (this age) to govern the Christian's life.

Faith, perfected by submission to God's divine "Law of Liberty" and Hope, supplied by the perfected faith becomes an anchor to the soul, and charity, to rule with righteousness the entire life that now is and the one to come.

"But," some say, "tongues and prophecies will continue until the end of the world." But hold on now, Paul knew all

Five Thousand New Subscribers

We rejoice at the response to the call for "five thousand dollars," "five thousand families", five thousand new subscribers. The number can be secured and will be if every friend of the paper, will keep pushing. Solid, firm aggressiveness wins. Faith without works is dead. A desire without action is empty. Show your faith by your works.

Here is an opportunity for every preacher, every church leader, to be a builder, a builder of interest, of Christian activity among the brethren in the community where he works or preaches.

Every family in every congregation opposed to the innovations being fought by The Apostolic Way should be regular readers of the paper. Otherwise, they do not have the needed information concerning the subtle influences that are trying to mislead the unlearned.

Every preacher and leader surely realizes that to know plans, methods and purposes of the hosts of error in advance of their attack, more than doubles the power of all contenders for truth. This information is to be found in the columns of The

Apostolic Way. Both sides, of every question disturbing the brotherhood, are given. Without a study of differences, unity is impossible.

Every family reading The Apostolic Way is encouraged to study. Every regular reader is becoming informed by examining with his Bible the questions discussed. Truth has nothing to fear from an investigation. Error cannot stand too much publicity.

The Apostolic Way came into existence to fight error, encourage the study and acceptance of the truth. Members filled with error or too soft or too indifferent to fight with vim enough to accomplish much, will not appreciate The Apostolic Way. But the unselfish, aggressive opposer of innovations, whose soul is aflame with a desire to see error exposed and truth exalted, that the church may be united, will appreciate The Apostolic Way and be encouraged by reading it.

Every leader and preacher can publicly and privately encourage the sending of clubs of five subscriptions under our proposition of five subs, five months, for \$5.00.

R. F. D.

about this matter. He says they will "cease."

Now, let's see the matter as it appears. "Now abideth faith, hope and charity, these three." In the next world or age (as they say) there will be no "faith," no "hope," but charity. Why? Charity is the "greatest" simple reasoning—faith will end with this world and become "knowledge." Hope will end with this life and be merged into reality or possession. So now they (all three) remain while "tongues," signs and "prophecies" have vanished. Of course we mean by prophecies the power to foretell events.

So the "Apostolics" will have to hunt them another chapter as well as will also other sects for their claims of proof for doctrine and practice, namely, the "speaking with tongues," Divine healing. It seems quite time for a demonstration of proof of a few little things. If they would just do some of the little things, the larger or greater ones would not be doubted so extensively.

Brother Paul is right: "Faith, hope and charity." Just these three, those other things are not here or we surely would see them.

J. M. PORTER.

The Loyal Brethren

I recently attended a church trial at Waurika, Oklahoma, where the church at Ringling, Oklahoma, were in litigation over the church property of the "loyal brethren." They (the loyals) decided the regular restrictive clause was not strong enough to prohibit teaching the Bible in classes so secretly they deeded the property to an individual member and kept it in his name till about the time he went into bankruptcy. Then he quietly deeded it back to a select few with the prohibitory clause against Bible classes. The folks who wanted to build up the cause of Christ went into court and secured the property. It was amusing indeed. One of their elders went to New Mexico, one to the asylum, one reported is now teaching a class and the other said under oath that Paul started the church at Jerusalem. Poor, ignorant fellows! When will they learn anything?—Will Thompson, in Firm Foundation, March 13 issue.

Should we grant all the above to be true

as to facts, what then? Does that prove the Sunday school with its divided classes, women teachers, human uninspired literature (standardized texts) true or authorized by the Word of God? No, a thousand times no! If Brother Thompson had tried his hand to sustain this class system by the New Testament, it would have looked better at least. No, he must break into print with an outburst of fun poking. He says they who wanted to build up the cause of Christ went into law and gained the house. This is a flagrant violation of 1 Cor. 6:1, where inspiration says, "Dare any of you having a matter against another go to law before the unjust." Who did this? The Sunday school advocates at Ringling, Oklahoma. But they did this that they might have the class system and as he states, thus build up the cause of Christ.

Well, that's news, brother, you can tell the world that it takes a Sunday school to build up the cause of Christ. The Gospel spread and the cause of our dear Lord was built up in the days of the apostles without this human auxiliary. Strange, indeed, if this modern class system is so necessary in the work of the Lord that the apostles didn't have it, and give it to us that we might use it in our teaching. Again, he says that one of these elders went crazy. I wonder not at that, for I know of nothing so likely to run anyone crazy than the chitter-chattering paper-rattling Sunday school. It's almost equal to a holy roller meeting in its moderatis operandi, all speaking and talking at once. Especially is it true of a disciple of Christ who believes 1 Cor. 14:31, where they are commanded to speak one at a time.

He further says, "poor, ignorant fellows:" (with an exclamation point.) I suppose that means if you want the church to teach in an orderly manner, the church remaining in one body, public assembly, with men teachers, one at a time, you are ignorant. But to cap the climax, and show a contradiction, though not intended perhaps, he says that one of these ignorant elders is teaching a class. Wonderful! So ignorant that Brother Thompson's heart goes out in sympathy for this elder that he is able to teach a class in Brother Thompson's Sunday school. Well, from this bit of information, I suppose that an ignorant brother can teach a class anyway, and why, oh why, will the Sunday school advocates

suffer an ignoramus to teach in their wonderful system?

Echo answers, "why, oh, why?"

W. P. JONES,
Lamar, Okla.

One Church—One Body

Did not all Christians in Apostolic times belong to the church that Jesus said "I will build?" Matt. 16:18.

Jesus is the Saviour, and had the power or authority to stipulate the conditions of entering His church and doing His service therein. Matt. 28:19-20.

He prayed to His Father that all who believed on Him through the words of the apostles, might be one as He and the Father were one. John 17:20-21.

He told His disciples, who were the Jewish nation, that there were other sheep (Gentiles) that must be brought in, and there should be one fold and one Shepherd. John 10:16. That fold is the church, and He is the Shepherd.

Paul was called to be an apostle to the Gentiles, and he instructed the Corinthians to all speak the same thing, that there should be no division among them, but should be of the same mind and the same judgment. 1 Cor. 1:10.

The same apostle wrote to the church at Philippi that he wanted to hear that they stood fast in one spirit, with one mind, striving together for the faith of the gospel. Phil. 1:27.

Whereto we have obtained, let us walk by the same rule, let us mind the same thing. Phil. 3:16.

Fulfill ye my joy, that you be likeminded, having the same love, being of one accord, of one mind. Phil. 2:2.

"There is one body, and one spirit, one hope, one Lord, one faith, one baptism, and one God" Eph. 4:4-5-6. And in the same epistle, he says the body is the church. 1:23.

With these scriptures, and others that can be produced, I can not understand why there are so many denominations, all claiming to be governed by the same Book. Can anyone tell? If so, let us have it.

H. H. MONTGOMERY.

Nearly every family will be glad to read The Apostolic Way for five months for \$1.00.

The Cup of the Lord---the Fruit of the Vine

(The following articles prepared at the publisher's request. We have had many inquiries about this question so these brethren were asked to write three articles each, without knowing who would write on the other side, the purpose being to eliminate personalities and this has been done in these articles.)

Here are the replies, or rather, reviews promised in our last issue. Brother S. wrote three articles; Brother T. wrote three articles. We published them side by side. Now Brother T. is reviewing the three articles of Brother S., and Brother S. is reviewing the three articles of Brother T. Neither of them knew who the other was. We are signing their names to their articles this time. We are glad to see brethren write affirmatively without personalities and bitterness.—Publisher.)

When you read this you will have read three articles, in which the writer endeavored to prove that unfermented grape juice may be used in the Lord's supper with Divine approval.

Had I not studied the subject, as I have, and heard and read the efforts of other advocates of the unfermented grape juice I would have been astonished at the failure to sustain the contention of the writer. My past experience with them and the subject let me know that there is nothing but a failure for their efforts.

In his introductory of two hundred and fifty-two words he refers to three positions regarding the subject, and says, "These three doctrines may be stated thus:

(A). The Holy Scriptures require that "the fruit of the vine" used in the Communion service be unfermented.

(B). The Holy Scriptures require that "the fruit of the vine" be fermented.

(C). The Holy Scriptures do not require that "the fruit of the vine" be either fermented or unfermented."

Then he says: "Proposition A and B I shall reject as lacking scriptural authority, hence as being unsafe and shall choose to defend proposition C as being scriptural and the only safe position to occupy." If the Scriptures require neither he is guilty of contending for two unscriptural things for the same thing. That is equaled only by those who content for both sprinkling and immersion for baptism, and they hardly equal him for strangeness; for they contend that both are scriptural, but since he contends that neither are required, he can not claim that either are scriptural, so it is impossible for him to take Communion scripturally. He had better have quit before he commenced.

His reasons for such an idea are, "First: As a matter of expediency it is the only safe position to occupy, for it fills the need of a common ground that neither A nor B can possibly fill." So "common ground is found in expedients, not in the requirements of Scripture. If the scriptures require neither, neither should be used, because neither can be used by faith. Do you say that both are products of the vine? So is both leavened and unleavened bread products of the straw. Then why contend for unleavened bread? I think that will do for all of "A. B. C" stuff.

The second is, "The New Testament Scriptures are our rule of faith and practice and everything that we do in worship to God we should be able to prove by the New Testament independently of the requirements of the Law." Then why did he not refer to some passage that said: "Either fermented or unfermented grape juice"? Such is not in either the Old or New Testament. "This the advocates of fermented wine have been unable to do, but have been forced to go back to the law of Moses . . . for Scripture to sustain their position and justify them in their demands." I have heard that before, and if it were true, we would not last long, but you have read my articles, and you know it is not true, and that Gal. 5:4 was misapplied.

Third, "The advocates of neither A nor B can prove positively without a doubt by either Old or New Testament Scriptures that the fruit of the vine should be either fermented or unfermented." That is true. "Fruit of the vine" may be either fermented or unfermented, that depends on what it is used for. But "THE" AND "THIS FRUIT OF THE VINE" must be fermented, it was used with reference to the wine used in the Passover, and wine is the fermented juice of grapes. See any dictionary. Nobody but some advocate of grape juice would think of denying that it was wine used in the Passover. Irwin R. Beiler, a Jew, professor of Hebrew in the Pennsylvania University, Meadville, Pa., says: "The drink element in the Jewish Passover was wine and not grape juice . . . and to serious try to insert this distinction between wine and grape juice, so valid with us, into Biblical times is to utterly disregard historical sense. . . . There is no evidence for regarding wine anywhere

(Continued on first column, page 11)

The three articles of my colleague in this discussion are before me for review. I appreciate greatly his excellent effort and above all do I appreciate the Christian spirit manifest by him in his writing. Even though at the time of this writing I do not know who he is, it is my sincere desire that I might have the privilege of meeting him and clasping his hand for I feel that in so doing I shall clasp the hand of a Christian.

After careful consideration of the things our brother has written, I am persuaded that he has utterly failed to sustain his contention and even though I regret to tear to pieces the seemingly sound and logical arguments made by him, duty demands that I do it in order that I might assist him and others in arriving at the truth on this matter. I shall not take up his arguments in the order in which he presented them, but shall discuss them in the order of their relative importance.

The first statement which I shall notice is found in his first article, in which he argues that some of the Corinthian brethren became intoxicated on the drink element of the Lord's Supper. If you will again read the last part of my third article, you will find that I have showed that this is contrary to the thought of the passage. Wilson's Emphatic Diaglott renders this passage, "Then, again, your coming together to the same place, is not to eat the Lord's Supper; for each one takes first his own supper at the meal; and one, indeed, is hungry, and another is satisfied." The Twentieth Century translation of the New Testament renders this, "One has too little to eat, and another has too much to drink." This is evidently the thought intended by Paul in his writing.

Our brother made the statement in his second article that "There is not to be found in the Bible, where God or Christ ever prescribed unfermented juice of the grape for anything." It is true that the Bible does not specify that it must be unfermented, but on the other hand the Bible does not specify that fermented juice of the grape must be used for anything." It is true that the Bible does not specify that it must be unfermented, but on the other hand the Bible does not specify that fermented juice of the grape must be used for anything. In every Scripture where reference is made to wine as an offering to the Lord a word is used that may mean either fermented or unfermented wine. In Exodus 29:40, Num. 15:5-10; 28:14, and Deut. 14:26 the word "wine" appears with reference to the drink offering and is translated from the Hebrew word "yayin." As I showed in my second article the word "yayin" may mean either fermented or unfermented wine. In Num. 28:7—"And the drink offering thereof shall be the fourth part of an hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering"—the word "shekar" appears and is translated "strong wine." This word appears in other passages, one of which is Deut. 14:26 and is translated "strong drink." This word is defined by The Popular and Critical Bible Encyclopaedia as "sweet drink" and by Young under the heading of "wine" "what satiates, pleases" and under the heading of "strong drink" as "sweet drink, (what satiates or intoxicates)." This word is translated into the Greek by the word "sikera" which Young defines as meaning "sweet drink (often fermented)." From this we can clearly see that it does not necessarily mean

(Continued on second column, page 11)

in the Bible as referring to anything else than that drink in its fermented stage." I could much more than consume my space with such evidence, both Jewish and Christian. I challenge any living man to deny it was wine, fermented grape juice, that was used in the Jewish Passover. That is what the Lord called "THE fruit of the vine", and "THIS FRUIT OF THE VINE", and that settles the matter forever. If some are not more careful they will go to hell for misplacing quotation marks.

All of that stuff about proving "Beyond a doubt that their position is right and cannot be wrong" is just whistling to keep up courage, that has been done many times, and will be done again in this review. He then goes out of the way to complain about the Lord not making the matter definite enough, but the Lord said: "If ye continue in my word, then are ye my disciples in deed; and ye shall know the truth, and the truth shall make you free." If he will stop cutting out "The" and "This", as used by the Lord and His apostles, all will be clear.

The matter of no one being "able to put his finger on the passage that it must be either fermented or unfermented", is about the most ridiculous thing I ever knew a preacher in the church of Christ to say. If there are not some statements that settles that matter it would be impossible to use either by faith, and that would make it wrong to use either; for "whatsoever is not of faith is sin." Whenever grape juice exists it is either fermented or unfermented, and the Lord said of one or the other, "THIS fruit of the vine." If fermented the unfermented is excluded, or if unfermented the fermented is excluded. It was the fermented (wine) that the Lord then had in hand, so the unfermented was excluded. Was not what the Lord appointed, and cannot be used by faith, no more than sprinkling for baptism can be practiced by faith. "The Lord in instituting the Communion service used the same kind of wine that was used in the Passover feast, hence, if we can learn what kind of wine was used in the paschal feast, we can determine what kind of wine the Lord used." The use of wine at the paschal feast was not enjoined by the law, but had become an established custom, at all events in the post-Babylonian period (Smith's Bible Dictionary). "By your own author the matter is settled. It was wine, fermented grape juice, not must, unfermented grape juice.

He says: "However in Numbers 15:5-10 and 28:14 the law does not specify wine as a drink offering with certain sacrifices and it is probable that this was their authority for the use of wine in the Passover feast." There is nothing "probable" about it. The Lord specifically mentions the solemn feasts, of which the Passover was one. See Lev. 23:4. Moses said the wine here prescribed was "strong wine" (Num. 28:7), the original is "SHEKAR" and means that which will intoxicate. That settles the matter again. "The word wine in the above passages is translated from the word yayin. The Popular Critical Bible Encyclopaedia defines this word under the heading of wine (I wonder why it was not defined under "must") thus: Its root was probably 'yavan' or 'yanah', the primary idea of both being that of turbidness, or boiling up, so characteristic of the appearance of grape juice as it rushes foaming into the wine vat." That we may have something definite about the matter I will give Gessenius' definition: "Yayin is derived from a word that signifies to ferment." Again, "Yayin in Bible use, is a very general term, including every species of wine made from grapes." That is not so. "Nine other words are translated wine, but "YAYIN" is the word for wine used in religious services.

"Young's Analytical Concordance defines it as 'what is pressed out, grape juice.' If one will take all Young said he will not go wrong. Wine is "pressed out", and it is fermented "grape juice." He then refers to Gen. 9:21—"He drank of the wine (yayin) and was drunken"—We understand that (yayin) means fermented wine." Well, that settles it again, "but by referring to Isaiah 16:10 "the treaders shall tread out wine (yayin) in that day"—and Jer. 48:33—"I have caused wine (yayin) to fail from the wine press"—we find it also means the freshly expressed juice of the grape." We find no such thing. (TIROSH and ASIS are the words used for unfermented juice) (The New Schaff-Herzog Religious Encyclopedia). Both of those words are sometimes used with reference to intoxicating wine. The above passages express the thing desired. Hence, the figure called Metonymy. "We also find Jer. 40:12"—"Even all the Jews returned out of all places whither they were driven . . . and gathered wine (yayin) and summer fruits very much"—"that it was used to represent grapes in the cluster." Nothing of the kind indicated. It says, "wine and summer fruits."

He says: "From the foregoing it is evident that the law did not specify that fermented wine should be used in the Passover feast." I would like for some one to show the connection be-

(Continued on first column, page 12)

an intoxicating drink. I believe that the thought in Num. 28:7 is "In the holy place shalt thou cause the drink that pleases to be poured for a drink offering." We also find that the word "tirosh" appears in Deut. 8:4 with reference to tithes of wine. Young defines this word as "What is possessed, mead, new wine." The Popular and Critical Bible Encyclopaedia defines it as "vintage fruit." That this word is often used with reference to unfermented wine is evident from Prov. 3:10—"So shall thy barns be filled with plenty, and thy presses shall burst out with new wine (tirosh)." It is probable that this wine was offered unto the Lord as a tithe offering before it was fermented as they were commanded in Exodus 22:29 to "not delay to offer of thy harvest, and of the outflow of thy presses." It is very improbable to suppose that this wine was fermented as it takes several days for the proceeds of fermentation to set up and they were to offer it without delay.

In his third article our brother argues that the expression of the Lord "the fruit of the vine" is a figurative expression used by the Jews with reference to fermented wine. The Lord said "I shall not drink henceforth of this fruit (gennematos—product, produce) of the vine, until that day when I drink it new with you in my Father's kingdom." If the juice of the grape is literally the product of the vine this cannot be a figurative expression. That the juice of the grape is literally the product of the vine is admitted by the brother in his first article when he spoke of "the three products of the vine"—meaning must, wine, and vinegar—or was the brother speaking figuratively when he spoke thus, and when he said "Bran, shorts, and flour are all products of the straw"? The word "produce" means "that produced, brought forth, or yielded" and the word "product" means "that produced, brought forth, or effected." As the juice of the grape is literally "produced, brought forth, or yielded" by the grape vine, the expression "fruit, or product, of the vine" is not figurative, but is a literal expression meaning just what the Lord said. If this is a figurative statement meaning fermented wine only as our brother argues, we can interchange the literal expression "fermented wine" for the figurative expression, "fruit of the vine" in the passages where it occurs and they will make perfect sense, but if such passages do not make perfect sense with such change, it necessarily follows that the statement "fruit of the vine" does not mean fermented wine only. Let us try this on our Savior's statement as recorded by Matthew, Chap. 26:29. "I will not drink henceforth of this 'fermented wine', until that day when I drink it (fermented wine) new (kainos—new, fresh, recent, newly made; recently made) with you in my Father's kingdom." As the thought of fresh fermented wine is contradictory (for if it is fermented it is no longer fresh), it is certainly evident that the expression "the fruit of the vine" does not mean fermented wine only.

The authorities which the brother quotes to prove that "the fruit of the vine" had reference to fermented wine say in effect that they used this phrase to pronounce the benediction over wine partaken of on sacred occasions. As I have showed, it cannot be proved by the Old Testament scriptures that the wine partaken of on such occasions must be fermented and therefore it is not improbable that this benediction was said over unfermented wine, hence; according to these authorities "the fruit of the vine" does not mean fermented wine only.

The Lord said things in the best possible way. He did not use unnecessary words when He spoke. Why then did He use five words—"the fruit of the vine"—to express the same thought that one word, according to the brother, would have expressed to better advantage. He is trying to improve on the statement of the Lord and make Him say "wine" instead of "the fruit of the vine." Those who contend for fermented wine cannot sustain their position that the Lord limited the cup to fermented wine so long as the Lord's statement "the fruit of the vine" stands. It seems that the brother's argument that this is a figurative expression is an attempt to evade the force of the

(Continued on second column, page 12)

tween the "foregoing" and what should be used in the feast. He then refers to the time between the vintage and the Passover as an argument made against the use of unfermented grape juice, which is a good argument, and then tries to overcome it with a lot about the Jews preserving the juice. The best authorities, including Jewish writers, say they knew nothing of the process of preventing fermentation.

He then gives us quite a bit, about the proportion of sugar in the grapes, and the Jews boiling their grapejuice down to syrup, and then tries to show that they might have used this syrup in their Passover. Unreasonable and absurd. Their sweets were included in the term "honey" and we read in Lev. 2:11, "No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor honey, in any offering of the Lord made by fire."

Just here things are terribly mixed up; he says, "Wine preserved in this manner was included under the general term 'yayin.'" Not so, the words for their syrups was, First, "CHEMER, a thick sticky syrup. Second: Chamar, a thick sticky mixed syrup." He says, "It is not at all improbable that the Savior used unfermented wine in instituting the Communion service." It is not only improbable but impossible; for the Jews at that time were not allowed to have anything with leaven in it about, and grape juice is loaded with leaven until eliminated by fermentation, and as either fermented or unfermented wine is second article are unfounded, unsound and unscriptural.

In the beginning of his third article he quotes Matthew 26:26-29, which is a record of the instituting of the supper. He of course, treats the expression "This fruit of the vine," as a literal statement, and then runs to figurative passages for an explanation of it. His passages are Genesis 49:11 and Isaiah 63:2-7. You can see that in them the temporal blessings of Judah and the suffering of Christ is figuratively referred to, and that neither of them shed any light on what should be used in the Lord's supper. If they did they would contradict him; for he contends that the element is not indicated by Scripture, or that the Scriptures do not require either a fermented or unfermented element? There is not a single passage of Scripture bearing on the condition of "the fruit of the vine" used in the supper that does not indicate that it was fermented.

It is said: "As the Lord specified that the cup must contain 'the fruit of the vine' and no reference is made to its state of fermentation, and is either fermented or unfermented wine is 'the fruit of the vine' and may properly be used to represent blood. I conclude that it is permissible to use either and those who demand the use of one to the exclusion of the other are doing so at their own peril without the authority and sanction of the Holy Scriptures." All right; we will see about that. The very passage he quotes, Matthew 26:29, refers to "the cup" as "THIS fruit of the vine." "This" from Greek "TOUTO, Neut, OUTOS. OUTOS, Dem. pronoun, THIS applicable to persons and things" (Berry). "OUTOS, AUTE, TOUTO, Demonstrative pronoun I. Absolutely, 1. (a) this one, visibly present here; (b) it refers to a subject immediately preceding, the one just named, this one just mentioned and no other . . . joined to nouns it is used like an adjective" (Thayer). That gives us the force of "THIS." Jesus said, "THIS cup" and "THIS fruit of the vine." So everything not then "visibly present" was excluded. The thing "visibly present" is what He said was His Blood of the New Testament. "What was then visibly present", as a drink, was wine. So the very words of the Christ excludes everything else. Away forever with your unappointed grape juice!

He next introduces I. Cor. 11, with some extravagance about some that "went reeling from the table of the Lord." We will examine what he has to say about this and then show the truth of the matter. He quotes Clark as saying: "The people came together, and it appears brought their provision with them; some had much, others had less; some ate to excess, others had scarcely enough to suffice nature. 'One was hungry, another was drunken', menthuel was filled to the full; this is the sense of the word in many places of Scripture." "Filled to the full" is not objectionable when it is understood what they were filled with, otherwise the sense of the apostle is destroyed. If they were filled with wine we know they were in the condition he desired to get their attention to as a result of their excessive use of the elements, especially of the drink element. Had he just planned to teach them that they were merely full, he would have used the word that meant that, but he wanted their attention to the result of their excess or being filled; hence he used the word that meant drunken or intoxicated. When he wished to warn the Ephesians against such, he said, "Be not drunk (METHUSKESTHE), on wine, wherein is excess, but be filled

(Continued on first column, page 13)

Lord's words. Let us remember that we should accept His word as it is and conform our practice thereto.

I shall now notice his argument that the word "this" is a limiting adjective and that when the Lord said, "For this is my blood of the new testament," and "I will not drink henceforth of this fruit of the vine," He limited "that which stands for the blood to the cup then in the hand of the Lord, and excludes every other thing," and that, that which was then in the hand of the Lord was fermented wine. Does the word "this" limit the cup to a certain condition or stage of "the fruit (product) of the vine," or does it limit the cup to "the fruit of the vine" without reference to its condition as pertains to fermentation? In Mark 14:24-25, the record says: "And he said unto them, This is my blood of the new testament." What is his blood? The 25th verse tells us. "Verily I say unto you, I will drink no more of the fruit of the vine, etc." From this we can clearly see that "the fruit of the vine" without reference to its condition or stage as regards fermentation is what the Lord said represented His blood. If the Lord limited the cup to fermented wine, we can read this thought into the passage and it will make good sense, but this cannot be done as I have above shown, hence; it is evident that the Savior did not limit the cup to fermented wine, but to "the fruit of the vine" which includes unfermented juice of the grape.

This brings me to his argument that "that which is offered for service to God must be free from leaven," and for proof of his statement he quotes Lev. 2:11—"No meat-offering, which ye shall offer unto Jehovah, shall be made with leaven; for ye shall burn no leaven, nor any honey, as an offering made by fire unto Jehovah." If the brother had just read the next verse he would have found that offerings containing leaven were commanded to be offered unto God. Verse 12: "As an oblation of first-fruits ye shall offer them (leaven and honey) unto Jehovah: but they shall not come up as a sweet savor on the altar." Also Lev. 23:17, "Ye shall bring out of your habitations two wave-loaves of two-tenths parts of an ephah: they shall be of fine flour, they shall be baked with leaven for first fruits unto Jehovah." From this it is clear that leaven was forbidden to be burned upon the altar, but that it could be offered otherwise, and as the drink offering was not burned upon the altar, but was poured out unto the Lord—Num. 28:7—it is evident that the prohibition of leaven did not apply to wine.

He next states that "Unfermented grape juice is loaded with leaven," and that "Fermentation is the only process that will eliminate leaven." Leaven consists of yeast plants which are "tiny, one-celled plants," and "are among the simplest forms in the vegetable kingdom." (World Book, Page 6385). If the brother means that unfermented juice of the grape is loaded with yeast germs he is mistaken, because "the number of yeast cells at the beginning of fermentation are relatively small" (Britannica Vol. 28, Page 719). If it is loaded with leaven because it has a few yeast germs in it, then bread dough which has had no leaven added to it, but which has been exposed to the air is leavened, because any "foodstuff (meat, preserves, vegetables, etc.), allowed to stand exposed to the air soon swarms with bacteria" (Britannica Vol. , Page 157). It is in practically the same manner that the yeast germ gets into the juice of the grape. "Wine yeasts occur abundantly in the soil of vineyards, and so are always present on the fruit ready to ferment into expressed juice" (Britannica Vol. 10, Page 277). Fermentation does not eliminate leaven as "Wortmann examined a number of old wines and found that in all cases in which the wine was still in good condition or of fine character a small number of living organisms (yeast cells, etc.) were still present" (Britannica Vol. 28, Page 719). Not only does fermentation not destroy the yeast germ, but the number of yeast germs is increased during fermentation, because "it is produced by the process of fermentation, and multiplies by budding" (World Book, Page 6385).

In the making of bread fermentation is the thing that leavens. "Anyone can cause yeast to form by setting aside a mixture of flour, water and sugar and letting it ferment" (World Book, Page 6386). That the Jews used this method to leaven their bread is proved by Exodus 12:34, "And the people took their

(Continued on second column, page 13)

(PLEROUSTHE) with the spirit" (Ephes. 5:18). Had he just wished to tell them they had overateen he would have used the word PLEROUSTHE). That is the word he did use for "filled" when writing to the Ephesians."

"Have well drunk" and "Have freely drunk" in John 2:10 is referred to, as against "drunken" (METHUEI) meaning intoxication, but you can not "have well drunk", or "freely drunk" wine, the thing they drank, without being to some extent intoxicated.

Reference is then made to "The verbs methusko and methuo, from methu, wine which from meta thuein, to drink after sacrificing, signifies not only to inebriate, but to take wine, to drink enough, and in this sense the verb is evidently used in the Septuagint (Gen. 43:34; Cant. 5:1; 1. Mac. 16:16; Ecclus. 1:16." (Whatever the last is). Just how, or in what way those passages relate to the subject; or in any way indicate that either grape juice or wine may be used in the Lord's Supper I can not see. They indicate nothing to me but a straightened condition of the writer. Thayer defines "METHUSKO, to intoxicate, make drunk, to get drunk, become intoxicated" and "METHUOO, to be drunken" and refers to 1 Cor. 11:21; Acts 2:15; 1 Thess. 5:7. Liddell and Scott defines "METHUOO, to be drunken with wine." 1 Cor. 11:20-34 teaches clearly that they came together to eat the Lord's Supper, that they used the appointed elements; but their manner and excess made it not the Lord's Supper; and it brought to them condemnation; because they did not discern the Lord's body and blood. They ate there as they ate at home.

He says: "We should notice that what Paul condemns in the church he allows in the home." That is ridiculous. It was their excess and its result (intoxication) he condemned in the church.

The writer then closes by saying: "After due consideration of the evidence before us, we are forced to the conclusion that the Scriptures do not require that 'the fruit of the vine' be fermented or unfermented." I must say, that he is certainly easily forced.

W. G. TUCKER, 2934 Regent St.,
Shreveport, Louisiana.

Cowan-Arceneaux Debate

This debate took place at Fort Smith, Arkansas, recently. Each side has a strong church there, and the debate was well attended. Brother Arceneaux is a good debater, but had so little to stand on. He did not question Cowan's position on his practice, hence Cowan had to affirm a negative—that it is wrong to assemble and divide into classes with women teachers, etc.

Arceneaux passed Cowan's strong arguments on the board as if there were none, and talked about what Cowan said in other debates with him, and in the Sommer-Cowan debate—what the folks did at Gunter, and so on. He became ugly at times, and when his time came to lead, he made about as weak a fight as I ever saw, and I know the Sunday school folks could see it. Cowan asked Arceneaux's side if they were satisfied with such debating as Arceneaux was doing. In one affirmative speech Arceneaux introduced only one Scripture to sustain his practice, and that was where Jesus was transfigured!

Cowan showed that the Sunday school is an institution, and that since Christ is the head of but ONE BODY, what body is the Sunday school? Who is its head, etc? He pressed such arguments through the entire debate without being answered. Arceneaux rose to a point of order once, (but said nothing about a point of order until Cowan told him to sit down) then he told Cowan to shut his mouth. He said he wanted to debate with Cowan and have it printed, and that would put a stop to Cowan. Cowan offered to put up half the money to have the debate printed, telling Arceneaux that if it would be like his part of the present one Arceneaux would be ashamed of it as long as he lived.

He called Cowan the champion church

divider, and referred to his work as a nefarious work. Cowan showed him in the dictionary what that word means—"wicked in the extreme, heinous." Cowan took every argument he made away from him in every reply, and he did it easily, and in a gentlemanly way. One could read defeat in Arceneaux's face every time Cowan would handle his arguments—he couldn't hide his defeat.

He said he has a seventeen year old daughter in Abilene College, he could coach three months, and she could whip Cowan. Cowan replied that he has a ten year old boy that could whip Arceneaux without any coaching. Arceneaux said, "Why did you not send him?" Cowan replied, "Am saving him for big game." That provoked laughter all over the house; and more laughter when, after pressing Arceneaux to tell who is the head of the Sunday school, without getting an answer, finally Cowan wrote "devil" over the Sunday school, as the head, and said, since neither Christ nor God is head, the devil surely must be, and that he must have had Eve for his first class when he taught her! Many such amusing things came up, provoking laughter, but the joke was usually on the Sunday school folks.

I do not see how people can hear a debate like that one, and still insist on having the Sunday school. I believe brethren do harm by contending over the "cup" question, fermented wine, etc. Pressing every little contention, I am sure is harmful. However, I believe the scruples of brethren should be respected, if it can be done without violating the Scriptures. We must be careful to observe the doctrine of the apostles. I'm not so radical as I once was, but try to be careful.

Cowan surely has the opposition going. He is very humble, and a good reasoner, and in debate, nothing escapes his notice,

dough before it was leavened etc." (before it had fermented), and Hosea 7:4, "He ceaseth to stir the fire, from the kneading of the dough, until it be leavened" (fermented). As the process of fermentation in break makes it leavened, the same process in wine makes it leavened, hence; fermented and not unfermented wine is leavened and according to this brother "is not fit to be offered to the Lord."

Submitted in love of the truth with the prayer that those who read will with an open mind consider both sides of this matter and be guided by the truth.

D. L. SHELTON,
Norton, Texas., care A. Berry.

Are You Working? or Shirking?

Sometimes we are charged with "doing nothing" when we come to the church house on Sunday morning, if we do not have classes and women teachers. That some congregations without the classes and women teachers do too little unto edifying themselves in the Bible, is possibly true; and if they would adopt the unscriptural methods and means, they might hustle into the work with more zeal and vim, as it is a fact that scriptural ways and means may be pushed with as much vim as the unscriptural ones are usually pushed, we find no excuse in this, for the adoption of the unscriptural in order to have a "hustling time" of edification when we come together to worship God.

Because we do not adopt the plans of the Digressives for raising money, and for making music, and for doing mission work, etc., they freely charge us of "doing nothing." While it is a lamentable fact that we are too slow in raising money for the cause of the Lord; and are way back in the matter of singing (from a few old torn books); and are entirely too slow on mission work, do we have to adopt the unscriptural ways and means in order to accomplish the work of the Lord in a stronger measure? Certainly not. We simply need to push the work according to the Lord's plans.

Let me exhort the brethren who are holding on to the Lord's plan of raising money, His plan of making melody, His plan of doing mission work, His plan of worshipping, and His plan of teaching, to be diligent in the using of His plans and measures and means. Be zealous and work right up to the measure of your abilities in all matters He hath required at our hands. If The Apostolic Way sets for the right doctrine, then PUSH it. Do not be stingy with it. Help make it go. Get subscriptions to it. Be WORKERS, not SHIRKERS, in all religious matters.

C. D. MOORE.

yet he is kind and fair. Brother Arceneaux has a "mean looking eye," heavy eyebrows that meet his nose. He was nervous much of the time, while Cowan was calm at all times.

L. G. PARKS,
Council, Okla.

Wires Crossed

"If Christ began His one thousand years on His ascension to heaven it (the one thousand years) ended in the eleventh century—the dark ages. Seems like you have your wires crossed. I read your piece in The Apostolic Way." Albert S. Hodges (editor Law and Grace).

Not unless you can prove that I have taught such an absurdity. I have just about as much patience with the erroneous doctrine of the "Dark Ages" (1260 year gap) in the reign of Christ as I have for the erroneous doctrine of the Advent church. There is not only not any authority for either, but both are contradictory of the teaching of the New Testament scriptures. In my article I taught a continuous reign by Christ from beginning to end. Then why do you think that my "wires" are crossed? It would seem from the brevity of your criticism that my "wires" have crossed yours and either "shorted" them or "burnt" them out. If this be the case, I trust Mr. Hodges, that you may decide that it is much easier and more profitable for you to accept the truth, set forth in my article, than to try and rebuild your erroneous Advent "wires"—ONLY TO BE DESTROYED AGAIN BY THE SAME FACTS.

R. M. MICKLE,
R. R. No. 2, Waco, Texas.

Who Will Get to Heaven

Dear reader, stop just for a few moments and think, who will get to heaven? We are plainly taught by God's Word as to the party that will enter heaven. "He that doeth the will of my Father in heaven" will be the one. There will be some people who think they are doing wonderful things, yet, the Lord will say in the last days, "Depart ye that work iniquity for I never knew ye." Dear friends, the foundation of God standeth sure. Having this seal the Lord knoweth them that are His and "Let every one that nameth the name of Christ depart from iniquity." I often think of Proverbs 14:12 which says, "There is a way which seemeth right unto a man but the end thereof are the ways of death." As we see what the Lord hath said unto us, let us, as members of the one body be up and doing the will of the Lord. Let us teach the people the truth for fear we may fall into a lost condition, as well as others. Let us watch and pray to the Lord that He will.

M. J. MILLER,
Temple, Texas.

The Day of Judgment

For everyone of us have to stand before the judgment seat of Christ. Rom. 14:12. I often think of that day and ask myself the question, does the Church of Christ think of it as we ought, for the Lord Jesus said it would be as a thief. Matt. 24:42, 44. "Brethren, be not deceived, God is not mocked, for we shall reap what we soweth" Gal. 6:7. Ask yourself the question, are you sowing to the flesh or to the spirit? "Every man's work shall be made manifest for the day shall declare it, because it shall be revealed by fire, and the fire shall try every man's work for what sort it is" 1 Cor. 3:13. Will your works stand, or will they be burned up? This is a great question to think about. Brethren, we have a great division in the church over the class question, the Sunday school question. Paul said, "Mark them that cause division contrary to the doctrine while ye have learned and avoid them." I will ask a question here. Had the Corinthian brethren learned of the classes or the Sunday school? Some of our brethren have these days. How long has the Church of Christ been practicing these things, "for they that are such serve not our Lord Jesus Christ, but their own belly and by good words and fair speeches deceive the hearts of the simple" Rom. 16:17, 18. How are some of the brethren deceived? I have had some of them say, The Apostolic Way brethren don't believe in teaching children because they don't believe in this class work. Be careful, brethren, "for if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Peter 4:18).

G. A. COMFIELD, (Colored)
Marion, Louisiana.

Johnson-Rice Debate

It was my pleasure to attend a part of the above discussion held at Steel Hill school house near Spur, Texas. As others will report the debate more fully, I only wish to say that I was highly pleased with the same. It was the first debate of the

kind I ever attended when not one of the disputants. I have been engaged in twenty-six debates on the Sunday school question, but this was the first to sit by and hear. Alva Johnson more than came up to the estimation I had of him as a debater through reports that had come to me. The victory for truth was overwhelming. Rice certainly realized his crushing defeat as could be seen manifest in his countenance and actions.

I hereby give my unqualified endorsement of Alva Johnson to meet any man the Sunday school people will put up. He has perfect control of himself in debate, is strong and clear in presenting an argument, and is at all times master of the situation. Notwithstanding Rice's challenge for 100 debates, I predict his career is about over if not altogether ended as a debater at this question. He will soon be numbered with Chism, P. J. Taylor, A. R. Lawrence, E. C. Fuqua, Joe S. Warlick, J. T. Whitt, Lee P. Mansfield, A. B. Barrett, C. M. Stubblefield, J. D. Tant, Ira Lee Sanders, A. F. Saunders, et al., who have for a moment risen to a little fame, and then as the flower of the grass, passed away.

Yours for more investigations,
J. N. COWAN.

A Call For Help

Bardley, Missouri.

Dear Brother Duckworth:
With a sad and broken heart, I very much regret and hesitate to say, what I am about to say to you. I am just up from a seige of hemorrhoids of the stomach and bowels; in which I lost more than a half gallon of blood at one time. This, on top of a stroke of paralysis has rendered me disabile to do hardly any work. Wife and I are nearing our 60th year, and the "wolf is at our door." Will you please ask the brethren through The Apostolic Way to please contribute to my necessities just now? I am now having to live from the good-will of my creditors, and some seem to be getting dissatisfied with the situation, on account of the condition of my health. May the Lord bless you and yours, together with all who may respond to this call, is my prayer.

Your humble brother in Christ,
C. A. SUTTON.

Comment

Brethren knowing Brother Sutton should see to it that his needs are cared for. It is my conviction that congregations and individuals acquainted with the work of brethren in need, are the ones upon whom the responsibility first falls for their care.

R. F. D.

Giving

In March 15th issue of the "Way," appears a short piece from its editor, offering some splendid advice to contributing writers, followed by a long list of topic headings, claiming to be just suggestive, and doubtless were, though anyone who is a very close observer of general conditions, can't read over the list without concluding that it should be taken as a strong hint for brethren everywhere to not only write on these subjects, but study them for themselves, due to the general prevail-

ing conditions, and he is right in it for one reason, if for no other. Namely, when any one becomes absorbed in just one subject or line of thought, it is easy for him to find that taught in every passage of Scripture he reads. Really this will produce bias in spite of all one can do to prevent it. Moreover, it will finally produce more or less blindness. Very often one can find themselves accidentally solving the import of some difficult passage of Scripture touching chiefly on one subject, while engaged in tracing another. In my limited study of the Bible I have found it both resting to the mind, and profitable to shift from one subject to another.

But back to the subject of giving, which I thought to write a few lines on. "Not because I desire a gift: but I desire fruit that may abound to your account, Paul to the Church at Philippi. Another statement of Paul's which will reveal another important feature of his work is found in Acts 20:27: "For I have not shunned to declare unto you all the council of God." Now the question should be asked, What is the natural resultant idea conveyed by the preacher of today when he does feel constrained to speak on this topic? The worthy man now.

The central and important point is, his need, and second, their duty. The finest and highest idea and the only one which can be expected to be lasting as well as pleasant will become a motivating power, resulting in genuine sacrifice is lost, entirely lost, bearing that precious fruit to abound to our own account, hence, the preacher gets the temporal benefit, us the eternal. So we are by far the most benefited of the two in the gift. No wonder Christ could say, "It is more blessed to give than to receive." Acts 20:25. I believe it is high time for preachers to incorporate this part of our duty into their "whole counsel of God," and preach it right.

Then in 2 Cor. 9:8, Paul says, "And God is able to make all grace abound towards you; that ye, always having all sufficiency in all things, may abound to every good work." He also teaches in verse 12 that it not only supplies the needs of the receiver, but causes thanksgiving to God. Also in verse 14, "And by their prayer for you," etc. The sum and substance of the matter is, the receiver offers his thanksgiving to God together with his prayers for the giver, which prayer is answered by God by supplying the giver provisionally with all things needed. This is further developed in verse 10, but since that verse contains a nest of metaphors, it might not be best to stir them up.

ENOCH CASE,
Norfield, Miss.

Passed On

Our beloved Sister Hodges, of 1000 block West Green street, Decatur, Ills., lost her beloved husband, March 22, 1928, dying suddenly. Funeral was conducted by friends, Lord's day, March 25, 1928. We sorrow with Sister Hodges the more so because Mr. Hodges was not known to be in Christ. We perhaps should grieve much for cases like this when his Christian neighbors had failed to influence him by their life of a constant and close walk with God.

CHAS. F. JONES,
Hotel Ills., 120 E. North St.,
Decatur, Ills.

Announcements and Reports

Oscar Walters, Hagerman, New Mexico, March 22, 1928—We just closed our meeting at Greenfield, three miles north of Hagerman, where we meet. Brother Sydney W. Smith of Abilene did the preaching. Fine interest and a good meeting, but no visible results. We hope that much good will yet come from our labor. Brother Smith is a man that uses the sword of the Spirit without respect of person.

P. S. Hall, San Gabriel, California, March 20, 1928—Since January 29, we have had six to make the good confession and be baptized. Brother P. W. Tapp, who came to California about six years ago recently passed to his reward. He was formerly of Alamogordo, New Mexico. Brother N. E. Kellem conducted the funeral services. Brother Kellem is hoping to do some mission work in Temple, a small town about five miles northeast of here. At present he is preaching Sunday evenings at Siskiyou Street, Los Angeles.

Isaac Smith, Sentinel, Oklahoma, March 25, 1928—Brother A. M. Scrimshire of Ft. McKavett, Texas, preached for us today. Our meeting will begin August 1. Brother R. B. Musgraves will do the preaching. Would be pleased for any of the preaching brethren to visit us at any time. Our crowd grows steadily. We are looking forward for a good meeting in August.

Douglas Dunn, Lufkin, Texas—I am to begin a meeting at Ralls, Texas, Saturday night before the first Lord's day in August and continue two weeks. My time for the last half of August is not booked up to date, nor any of July. Would be pleased to communicate with any congregation within two hundred miles of Ralls, Texas, who desires a preacher to conduct their protracted meeting during the last ten days of July or the last half of August.

Enoch Case, Norfield, Mississippi, April 2, 1928—Enclosed you will find money order to bring up my subscription now due. Rejoicing in the wonderful changes for the better in this county, as well as believing the last issue of the "Way" carries reports sufficient to justify the conclusion that the work is growing brighter elsewhere. On the main highway running parallel with the Illinois Central railroad, about one mile north of Bogue Chitto, Mississippi, will be found a house of worship where services are held at 11:00 a. m. each Lord's day. Preachers, who may be passing this way, will be welcome to stop over, provided, ancient practice in the worship is not offensive to them. Also, about four miles west of Auburn, Mississippi, one quarter of a mile off the main Meadville Highway, on Little Springs road stands a school house, where a few are trying to maintain the same rule. Am glad to report general conditions are encouraging.

J. H. McMichael, 806 E. Main, Norman Oklahoma, March 26, 1928—Would like to know the address of J. D. Taylor; last heard of, was in Los Angeles, California.

Be one of 1,000 to send us the five names.

The People of God

It would be a great blessing to the church today, if every member would search the Scriptures to learn what God has said about his people. It is natural for us to want to know what others think and say about us. All of us would like to see, in writing, just what our best friends think of us. God is our father and has had much to say about us, as well as to us. God estimates His children very highly. If we can learn how much the Father loves us, we will be better prepared to know how much He expects of us. We will notice a few things that He has said about us.

"But ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession, that ye may show forth the excellences of him who called you out of darkness into his marvellous light" (1 Peter 2:9 R.V.). It is clear from this verse that God's people are not of the world, and that they are an exalted people. God demands that His people separate themselves from the world. "He gave himself for us that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works" (Titus 2:14). The 11th and 12th verses of the same chapter shows how God does this. In speaking of our coming out from the world the Apostle says, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (2 Cor. 6:14-15).

And in the 17th verse he says, "Wherefore come out from among them, and be separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord almighty." From the foregoing passages, there is no more communion between the people of God and the world than there is between day and night, etc. We are not of the world, and therefore should not live as the world lives. "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect, will of God" (Rom. 12:2). Do we realize how much God loves us? "Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God: therefore the world knoweth us not because it knew Him not" (1 John 3:1). In view of this love that the Father has for us, and in view of the things He has promised us, the Apostle Peter admonishes us, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless" (2 Peter 3:14). When we are made to realize how few brethren try to do as the Lord would have them do, it causes us to feel as though but very few of the now professed members of the Church of Christ will be saved. How much does the Father demand of the church to be acceptable to Him? An holy life, a life of sacrifice, a life of separation from worldly practices, and a life of faithful service to Him, is what He demands in order that we may be approved in His sight. What does the church of Christ demand of the world, in the name of Christ, in order to become members of the body of Christ? Do the churches demand a repentance of all worldliness and sinful practices? No. People

do not have to repent of conforming to the world, they can come into the church, and remain in fellowship, without coming out of lodges, and other close connections with the world. They can come into the church, and continue to forsake the assembling of themselves together, and remain in full fellowship with the congregation. They can go to shows, dances, chew and smoke tobacco, joke and talk foolish, and remain in the congregation in full fellowship. Women can come into the church without repenting of bobbing their hair, and continue to bob it and paint their faces, wear knee dresses, and conform to the world in most every bad practice, and remain in the congregation in full fellowship. Brethren in the sight of God such is sinful. Will we repent, and try to live better or will we go on until the church is eternally ruined? In the last and final accounts, what will the Father say to us if we don't repent? Will he say well done, good and faithful servant? Brethren please study over these things and help to get the church to live so as to be a light in this world.

D. J. WHITTEN.

Preach the Word

Repentance should be preached in His name (Luke 24:47). Does that mean Luther, Calvin, Wesley, Campbell, or any other man that has worked at the plan of reformation? I do not believe that the Scriptures could be applied to any of those men or any name that should be given in honor of the work which they did. If any of these men had established a divine institution, then it follows that we might preach in their name. The Scriptures are too plain for anyone to be mistaken that studies them on this subject.

Not even the apostles' name would do to be recognized by. Paul says they are carnal for calling themselves names after them. If they were carnal for calling themselves different names, why are not men carnal for calling themselves different names today? (1 Cor. 1:10-15, 3, 4). "Whatsoever ye do in word or deed, should be in the name of the Lord, Jesus." (Col. 3:17). Peter says, "There's no salvation in any other" (Acts 4:12). "His name shall be called wonderful" (Isa. 9:6). God gave Adam authority to name his wife, and to all the animals and the name he gave them became their true name. God changed the name of Abram, Jacob, and Sarai, which expresses His absolute dominion over all men, and His particular benevolence to those he reserved. Hence, it was that He gave a name to some even before their birth that He had appointed for some great purpose, and who belonged to Him in a particular manner, such as to Jedidiah or Solomon, son of David, to Christ, and John the Baptist. It was known that Christ was to be born of a virgin of the tribe of Judah, of the race of David in the village of Bethlehem. that He was to continue forever, and that His name would continue forever, that He was to perform great miracles, that He should restore all things, that He should die and rise again, that Elias should be the forerunner of His appearance.

He is the only one for sinners to look to, trust in, and expect hopes, joys, and conso-

lations from, as by Him alone, life and salvation is secure. For the blessed Jesus, who is the Saviour of sinners (Luke 2:30), mine eyes have seen thy salvation says Simeon, I have seen Him whom thou hast sent into the world to be the Author of salvation to sinners. When many of his disciples went back and walked no more with him, Jesus said to the twelve, "Will ye also go away?" Simon Peter answered Him, "To whom shall we go? Thou hast the words of eternal life" (John 6:68). Peter realized the fact that there was no one else to go to for salvation, for he says, "We believe and are sure that thou art the Christ for there is none other name under heaven given among men whereby we must be saved." Some may say we all wear the name of Christ, but should add different names to distinguish each other. John, in his revelation to the churches (Rev. 22:16, 18). "For 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." Is it not a fact that the name of Jesus Christ is the words of prophecy, when He received His name even before His birth? The Gospel is God's power to save (Rom. 1:16). God is going to judge the secrets of men by Jesus Christ, according to the Gospel which Paul preached (Rom. 2:16). He tells us not to preach any other gospel. If we do, we will become accursed. On one occasion, he said he determined not to know anything among them, save Christ and Him crucified. For other foundation can no man lay than that is laid, which is Jesus Christ. We cannot speak of Christ without having the church in mind, neither can we speak of the church without having Christ in mind, when we read 1 Cor. 12:27; Eph. 1:23, 4:12; Col. 1:24; Rom. 12:5.

After summing the things that we might preach, we conclude that it is safe to do what Paul told Timothy, preach the Word, and make full proof of thy ministry (2 Tim. 4:2, 5). "We are as the owner of the grass that falleth away. But the Word of the Lord endureth forever and this is the word which by the gospel is preached unto you" (1 Pet. 1:23, 24, 25). "Prove all things; hold fast that which is good" (1 Thes. 5:21). "Let every man prove his own work" (Gal. 6:4). In the absence of God's word, we could not prove anything in a divine sense.

J. F. FAIRLESS,
Rt. 3, Box 50, Hobart, Okla.

Instruction to God's Children

"Therefore, be ye followers of God as dear children, and walk in love as Christ loved us, and given himself for us, an offering and a sacrifice to God for a sweet smelling Saviour" (Eph. 5:1, 2).

"For ye were sometime darkness, but now are ye light in the Lord. Walk as children of light" (Eph. 5:8).

"See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, for the days are evil" (Eph. 5:15, 16)

"This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles, walk in the vanity of their minds, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the

blindness of their heart" (Eph. 4:17, 18).

Now we have the word walk three times in the 5th chapter of Ephesians, and if there is an orderly walk, surely, a disorderly walk, be ye followers of God as dear children, and walk in love, as Christ also hath loved us (Eph. 5:1, 2).

"But fornication and all uncleanness, let it not be once named among you" (Eph. 5:3). Disorderly. Neither filthiness nor foolish talking, neither jesting which are not convenient, but rather giving of thanks for this ye know, that no whore-monger, nor unclean person nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light" (Eph. 5:3-8).

"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit" (Eph. 5:14-18). This we should do daily, be filled with the Spirit. If a drunk man should go into the church when assembled, he would be out of his place, and wouldn't be a fit person to be in the public assembly and shouldn't be there, exposing himself, bringing reproach on the church. "Speaking to one another with psalms, hymns, and spiritual songs, singing, making melody in your heart to the Lord." Not hearts but heart to the Lord.

It seems to me that what I have written above applies to a daily Godly walk. If so, it has no reference to church assembled in one place to receive edifying.

Paul has written, "Let the women learn in silence, with all subjection (1 Tim. 2:11). "Let your women keep silence in the churches, not one church, but all churches (1 Cor. 14:34). Because of the condition the woman has placed herself and daughters, and granddaughters in, Paul has placed this restriction on the woman by the commandment of the Lord.

"If any man think himself 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).

Who was Paul writing this to? It certainly was someone that had authority over the churches. Only one answer can be given, that is, the bishops and elders. And we learn from this that the duty of the bishops are to see that there be no confusion in the churches, because of women speaking, but they are commanded to be under obedience, as also saith the law.

While I am on the subject of the law, I will give a quotation from the law (1 Cor. 14:21). "In the law it is written, with men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord." It seems from this quotation from the law this church was badly out of order.

W. F. GOWER.

The Apostolic Way has something in every issue your neighbor ought to read. Tell him about it.

Results of An Enquiry

Ashland, Okla., Jan. 30, 1928

Dear Brother Duckworth:

Some time last fall Sister Annie Brown of Legal, wrote you a letter stating that they had a few loyal members here of the Church of Christ but that at that time had no leader and asked you to help her find some one, if you could, that would rent land and take the lead in the worship. You advised Brother T. H. Wiggs, Sr. of Holdenville, Oklahoma, in regard to it. Brother Wiggs selected me and we came down in December to see the brethren about it. The result is, I rented from Brother Charley Young. Am here, and we are keeping house for the Lord, according to His word. Sister Brown is sick at this time, and she said she was to let you hear from her, if they got a leader, but could not write, and ask me to write you. Pray for us, brethren, that we may be able to "walk in the Light."

A. R. THETFORD.

In clubs of five, we will send the paper five months for \$1.00 each.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6¼x9 inches.
No. 2012. French Morocco.....\$4.35
No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5½x7½ inches. Has concordance.
No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5½x7¾x¾ inches.
Morocco Grain Cloth..... 1.35
No. 2915. Same as No. 2902 with best binding 3.45
No. 4102. Pocket size, 3¾x4½ inches. Black, silk finished cloth..... .70
No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.
Per Copy, \$.05; Per Dozen Copies..... .50
Cowan-Sommer Debate 1.00
Smith's Bible Dictionary..... 2.00
Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:
Price per Copy.....\$1.50
Life of Alexander Campbell:
Price per Copy..... 1.25
Alexander Campbell's Theology:
Price per Copy..... 1.50
Alexander Campbell As a Preacher:
Price per Copy..... .50
A Debate On the Roman Catholic Religion:
Price per Copy..... 1.75
The Campbell-Rice Debate:
Price per Copy..... 3.00
Christian Baptism:
Price per Copy..... 1.50
The Christian System:
Price per Copy..... 1.75
The Christian Baptist:
A paper edited by Alexander Campbell.
Price per Copy..... 3.00
Popular Lectures and Addresses:
By Alexander Campbell.
Price per Copy..... 3.00
The Living Oracles:
Price per Copy..... 2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months
\$3.00 the Year

Dallas, Texas, May 1, 1928

Vol. XIV No. 19

SINGING EVANGELISTS, ET AL

The "et al" in the above caption is thrown in as a sop to those who imagine that a word or two in some foreign language is proof positive of a writer's or speaker's erudition, though the writer himself might not be able to spell out the balance of the word represented by the contraction "al." Many years experience in writing and debating have convinced me that the less a man knows about the dead languages, the more insistent he is in landing on his long-suffering hearers (a majority of whom know as little about Latin, Greek or Hebrew as I do of Sanskrit), with his renditions of Greek. In the sixty-nine oral discussions I have held I feel rather proud of the fact that I have never been the one to drag in any foreign language, as I have always thought more able men than I had already translated the originals, yet I cannot call to mind a single debate in which the dead languages failed to be introduced. Even those who cannot use correct English discourse learnedly (?) about Greek and Hebrew. All of the above is merely introductory and has but little to do with the singing evangelists (so called) of the other innovations now being foisted upon the church by some who seem to be determined to outdo the digressives No. 1 who drifted off into denominationalism years ago with their societies and upon whose heels the digressives No. 2 are now treading. The former at least had the hardihood to try to defend their practices but the latter seem to have learned from their failures to sidestep discussion and it seems to be impossible to stir them up to the point of a written investigation. If there is any more scriptural authority for a "singing evangelist" than there is for the "located evangelist, Sunday school, young people's meetings" or any other of the more lately introduced innovations or for the organ and missionary societies over which these same brethren raised such a turmoil years ago, they seem to have neither the confidence nor the courage to show it. They are pretty crafty in preventing their following from seeing or hearing the exposures of their dishonest and deceitful handling of the word of God and what I am now writing is without any hope of spurring them into an effort to

prove their practices and speech by the scriptures, but in the confident belief that it will probably reach the eyes of some honest-hearted brother or sister whose footsteps may be halted on the broad road along which they are being led.

Where, in all God's world is there any hint of such a thing as a singing evangelist? An evangelist is one who proclaims the glad tidings of the gospel to a lost and ruined world and teaches aliens from the mercies of God what to do to be saved. If song leaders are evangelists then what need have we for preachers or the Bible? All we need is a song book and a "singing evangelist." I have tried to get some of them to give me the name and address of some child of God who obtained faith

Dear Brother Duckworth:

Once more I am back at home and at work. I can tell that my eye keeps improving and am hoping for the best. I hope this will find you and Sister Duckworth improving, for we have been concerned about you both no little. Wife had one of the worst billious spells I ever saw, but is regaining her health and strength. I am enclosing a letter just received from a colored preacher at Marlin; perhaps you know him or know of him. If he is all right, we should encourage him.

G. A. TROTT.

through the songs of a singing evangelist or learned thus how to obey the gospel. Up to date none have complied with my request. If those who use this Ashdodish language are correct Paul's language needs some revising and he should have said "I am not ashamed of the Gospel of Christ, nor of the songs of the singing evangelists for they (not it) are the power of God unto salvation to every one who believeth."

The old slogan, "Bible things should always be spoken of by Bible names," needs to be revived. All kinds of names have been suggested to try to cover up the unscripturalness of the things by which the children of God are being led astray, but not in a single instance have they succeeded in adopting a name for any of them that

is even hinted at in the word of God. Why is this? Simply because the things themselves are not mentioned there. If any of these modern innovations depended on adopting Bible names, they would vanish like "ships that pass in the night."

Dear brother or sister who endorses these ungodly human excrescences on the church which Christ built, pause a moment and see if you can find scriptural names for the "singing evangelist, Sunday school, located preacher, young people's meeting, or women's Bible study." If you can find no such name, it is because the thing itself never originated in the word of God. They all originated in those imaginations of man which the gospel is pledged to cast down.

It is going to take time and perhaps lots of it, but sooner or later the eyes of the brethren are going to open up to the facts of the case and they are going to demand a show-down. Error can not always triumph over the truth any more than clouds can forever obscure the bright rays of the sun. Let us gird on our armor and keep up the fight for pure speech and scriptural practice, ever secure in the knowledge that the eyes of the Lord are not blind to our efforts in contending earnestly for the faith once for all delivered to the saints.

I know of no better human means to awaken the brethren than to increase the subscription list of the Apostolic Way and it is my hope that the call for 5000 new subscribers may be doubly oversubscribed.

This paper is not posing as a paper evangelist nor any other kind of evangelist, but is published solely for the purpose of keeping the record straight as to what is being done by the emissaries of Satan to obscure the light of God's truth and bring to naught the work of the Lord. Let us add to our faith the manhood to contend for that faith; knowledge to guide our courage; patience to wait for the victory that the truth must finally achieve! godliness in our daily lives that the truth be not blasphemed; brotherly kindness in dealing with the erring ones even though we have to rebuke them sharply and to crown all the love that never fails even when having to use the rod of correction.

G. A. TROTT.

'HEAR YE HIM'

When the voice cried out of the cloud, rebuking Peter, saying, "Hear ye him," a fundamental principle was announced by Jehovah. Not only are we forbidden to hear others as Moses and Elias, we are not to divide the honors of Jesus Christ with them, with Abraham, with David, with Solomon, or any other patriarch, priest or prophet, but above all and beyond all with authority that surpasses all, we must hear Him, Christ, the Lord of Glory.

I say, not only are we to put Him supreme, but we must, in humility and sincerity of soul, hear Him, believe Him, obey Him. He said, "Preach the Gospel to every creature." Have we heard Him; are we hearing Him; can we, with a clear conscience and unshrinking emotion turn our faces toward the throne of Almighty God and say, "I am doing my best; I am spending all I have to spare from the actual necessities of life, my time, my energy, my brain-work, my tongue, my hands, my thoughts, my prayers, my possessions, carrying the Word of the Lord to 'every creature'?"

Below, I am giving two letters neither of which were written for publication; in fact, Brother Dennis will be a bit embarrassed, but it seems to me, without consulting him, the best way for me to get this matter before our readers, and this should have been in April 15th issue, but my sickness prevented. Though this is coming late, I trust the brethren will act that much the quicker. The debate is to be held at Savannah, Georgia, in June. Much is involved in this discussion, not only the questions at issue, but if Brother Dennis's hands are not held up, the church will not reap the benefits of the associated influences which are to come from this discussion. To the people in that section, the "Sabbath" question just now is "all important." Brother Dennis's manner of handling this question as a stepping stone to the presentation of many other truths is unique. He preached on the question in Dallas, Texas, and aroused more interest in the one sermon than has been aroused by any ten sermons preached in Dallas in the last two years. Brethren, you who can, you who are anxious to do something for the cause of Jesus Christ in a large field, read Brother Dennis's letter which follows, carefully, seeing how that he is giving his very soul to the work. Brother Dennis was making money when the heavy hand was laid upon Brother Clarence Teurman, responsibility for taking the lead in that field fell upon Brother Dennis's shoulders. He neglected his business until rents and overhead expenses ate up the profits of the two years preced-

ing. He had to let his business go at a loss, or quit preaching. He would not quit preaching. He has courage, faith, patience, brotherly love. Help hold up his hands in that field where there are but few to help and many to hinder.—R. F. D.

Union City, Georgia,
March 26, 1928.

Dear Brother Duckworth:

Your circular letter received, and I will try to write along the line you suggest, however, it will be several days before I can get to it. Wife and I were at Scott, Georgia, March 20-22, had a pleasant stay with Brother Lampp. Sister Lampp has been very sick, but she is some better now. We were at La Grange, Lord's day, a. m., and at Taylor Cross Roads at night. We are to leave Wednesday for Dutton, Alabama, to moderate for Brother J. D. Strickland who is to meet a Baptist preacher for some six nights. Brother J. D. is well posted and many are looking forward to the debate.

I am enclosing a letter from Brother Kessler which speaks for itself. You will notice that Mr. Hodges has transferred the debate to a Mr. J. C. Karr of Chicago, Ill. I would like to have a suggestion from you regarding finances as Brother Kessler has suggested. I am doing all I can do (modified) to spread the truth, but I must halt some time soon or debts will cripple my reputation. Just recently I made a trip which cost me over \$20.00 and I received \$3.50. I am to leave Wednesday for a long trip and I have got less than \$1.00 to go on—so I'll have to sell or mortgage my watch or borrow the money.

I do not tell every one my troubles, but last summer you requested me to keep you posted.

Hope this finds Sister D., the children, and yourself, well. Will write some soon.

Yours in Christ,

J. A. DENNIS.

Savannah, Georgia,
March 22, 1928.

Dear Brother Dennis:

I received the following letter from Mr. Albert S. Hodges yesterday:

"Dear Bro. Kessler: Bro. J. C. Karr, of Chicago, Ill., has agreed to take the lead in our discussion in Savannah in June. This privilege you granted and I thought he could handle our side of the question better, but I will be there, D. V. and help him. With all good wishes for the advancement of truth."

I am also enclosing a copy of the letter written him as answer to above:

We have no congregation of the Church of Christ here: and none around Portland, who will worship without first holding a session of their Sunday school.

I do not desire to use any undue influence in persuading any of the brethren to move here: but if any, do visiting or prospecting in these parts of the "Last Great West"—along the Redwood and Roosevelt Highways, be certain to inquire for me in Bandon, that I may carefully discuss with you the more important advantages and

"My Dear Mr. Hodges: Yours of the twentieth instant to hand and contents noted. It is perfectly agreeable with us for Mr. Karr to take your place as I have already agreed, and we are hoping that we can do a lasting good in a way that the truth will be so plain that any one can see without a doubt, the right. We are praying for a debate that will be conducted in such a way that no one can say that it is unchristian to debate the Word of God, because of the conduct of the disputants, which you know is usually used by those opposing public discussions. We wish to do some advertising, and in so doing, we would desire a photograph of Mr. Karr with as much information as to his work and experience as an evangelist, preacher or debater, and be sure to give us the name under which he is working, whether he is working as an Advent or under some other organization, whether it be independent or affiliated. If independent, give the name by which you are known. This is only so that we will be able to advertise intelligently."

I was surely more sorry than you know that I was compelled to write you as I did before, that is, that we are not financially able to hold a meeting. If ever we had an opportunity, it is now. Everything has been working in our favor so far. Brother Phillips (a Sunday school preacher) was to have held a meeting at the first church the last of May, but owing to a serious illness, the meeting has been postponed until fall, which I believe will give us a better showing there, and the fact that Mr. Hodges has gone all the way to Chicago for a man will be, I believe, an incentive to the people at large to attend. I wish that we were able to rent the City Auditorium, as I firmly believe that we will need it. There has never been a religious debate here before, and that, in itself, will be somewhat of an incentive for the people will go for curiosity, if for nothing else, I think. I believe that this is one time when it would not be amiss to call for outside help, a thing that I have never advocated, but the opportunity seems to be so great I cannot refrain mentioning it to you. If this appeals to you, it will cost for a ten day meeting about six dollars a day in the tent unless we hold it here next to me, then it will cost about five dollars a day. I think it would be a good plan to have the tent and put it where interest most demanded it. If you are in favor of raising this sum, I will leave it to you as to how to do it. We only have enough to take care of the debate.

A. C. KESSLER.

disadvantages that Western Oregon has for the homeseeker.

If you will enclose stamp, I will do my best to answer all letters making special enquiries.

You, no doubt, can "read between the lines" that my heart is yearning to meet and worship with those who can and will endure sound doctrine.

J. S. BOND.

Bandon, Oregon.

Prospecters

From observation and experience, we know that the struggle for existence cause millions of people, and among them disciples of Christ, to often think seriously of moving to some other part of their State or country, in hopes or desire of improving their finances or health, or both. For the above reasons, I landed in Oregon, near Portland in '22, and excepting two visits, remained there till I moved to Bandon, recently.

EDUCATION *Necessity—Power—Opportunity*

JOHN R. FREEMAN, Editor

Littlefield Secures New College

March 20 a meeting was held at Littlefield as a rally to discuss the plans for the college. Dean J. M. Gordon of the Liberal Arts School at the Texas Technological College, and Mayor Pink L. Parrish of Lubbock, were invited as speakers at the meeting. The Lubbock representatives expressed the sincere appreciation of this city for the splendid co-operation Littlefield has always given, and assured that if this city is in position to reciprocate the favors at any time that local citizens will be ready. Both speakers paid tribute to successful operation of the Littlefield schools and to the interest that Littlefield citizens have always manifested in education.—The Hub, Lubbock Chamber of Commerce Publication, March, 1928.

Closing Week at Gunter

We are trusting that this, our last year at Gunter, will come to its close with as good closing exercises as the college has ever had during its history of twenty-five years. Come, and enjoy with us the programs to be given from Wednesday, May 23, to Saturday, May 26. The order will be as follows:

Primary and Intermediate Students—Wednesday night.

Dramatic and Music Clubs—Thursday night.

Art Department—Friday night.

Informal Meeting—Saturday, 9:30 A. M.

Old-Fashioned Singing—Saturday, at 3 P. M.

Graduation Exercises—Saturday night.

Are you an ex-student or a former patron of Gunter College? If so, we are doubly anxious for you to be here for all these programs.

JNO. R. FREEMAN.

Principles

Among the principles which we trust will be prominent in Littlefield College are the following: Mental Development, Moral Purity, Bodily Labor, Service to Fellow-men, Opposition to False Science, Wholesome Association, Religious Atmosphere.

JNO. R. FREEMAN.

My Lost Opportunity

In answer to the question, "Whose fault is it if I do not get an education?" Emory Jones, tenth grade in Gunter College, fall of 1926, wrote the following paragraph:

It is gone! How sad the feeling! Gone! What? Where? Why? I lost it, my education; because I gave it away in my younger days. I thought I didn't need it. I left school upon an impulse of anger, laziness, and with a know-all feeling. I said to myself, "I don't want to know about people who lived thousands of years ago.

What good are triangles, foreign languages and insect or animal life? They are just to trouble you, to waste your time." Now I see why I needed them, when opportunity has stopped knocking at the door. You! Are you letting opportunity pass? Hold! Stop to reason! Do not let it pass! Take an old man's advice derived from bitter experience. Boys, get an education.—The Pioneer, November, 1926.

The Junior College

Last Friday afternoon Littlefield "went over the top" in its financial campaign for securing the Junior college location here. A big mass meeting had been called for that afternoon, to be held in the Palace theatre, and, under the direction of Dr. G. H. Bryant, of Denver, Colo., \$5,000.00, the remaining portion, was quickly subscribed.

For more than a month past Littlefield

Information

Are you interested in Littlefield College? Do you want information concerning the lots and farm-tracts for sale, or concerning the character and work of the college?

Address for the present,

R. W. JONES, Sec.-Treas.
Gunter, Texas.

citizens had been threading both town and surrounding country obtaining donations necessary to secure the college location. The college had asked for 1,416 acres of land on which to locate its buildings and other activities. The land to be donated was valued at approximately \$75,000.00. Littlefield, small town though it is, had heretofore undertaken some large propositions. It had never failed. But here was a much greater undertaking than its citizens had ever before entered into. However, they did not hesitate, but plunged enthusiastically and confidently into the work.

Large donations were quickly obtained, then dropping down a step, another set of smaller donations were received. Reaching a still lower mark, the donations continued coming in, each not counting so large, but in the aggregate all contributing toward the final goal. With but few exceptions every citizen did his part and did it well. Many of these people not only contributed liberally financially, but gave their time in an unstinted manner, some of them virtually quitting their work or business to devote their best efforts to this worthy cause. Numerous names of those manifesting their intense loyalty might be cited, but they would make too long a list for publication. No man was seeking any personal glory, no man stopped to count the personal cost; but as a whole they threw themselves into the work with a determination that it should be success-

fully accomplished. And it was. The honor of Littlefield was at stake; that honor has now been upheld.

Friday afternoon there came a point in the history of the campaign when it appeared that nearly every cent obtainable had been subscribed. Still \$5,000 more was needed to complete the task. Dr. G. H. Bryant, well known psychologist and telephethist, was at that time in Littlefield. He volunteered to put the amount "over the top." He did, and in a very short time. Apparently with perfect ease, yet to the amazement of many local citizens Dr. Bryant explained the worthy cause and needs, appealing to the local patriotism of the people, advising them of the benefits accruing from the proposed college. It was apparent that even before the doctor was ready to begin taking subscriptions many were anxious to make contributions. And within 30 minutes after the opportunity was presented, the climax had been reached, the deed was done and the total sum realized.

Of course, there are yet several details to be worked out before the college officials will begin construction. The land has all been contracted to date, and this week, abstracts are being examined, payments made and titles being passed. R. O. Conner, business manager for the college, accompanied by other interested representatives, will be in Littlefield next Monday, the 16th and it is confidently expected that material will begin placing on the ground within the next two or three weeks, while the actual construction will begin within the coming 30 days. The initial contract for college buildings call for an expenditure of \$482,000 this year, and it is planned to open the first term of the "Littlefield College" September 15.—Lamb County Leader, Thursday, April 12, 1928.

Visiting the Aged

On last Sunday, a company of twenty-nine brethren and sisters in Christ motored from Springdale to Rogers, eleven miles where old Brother and Sister Hygh live, he being 81 years, she a few years younger. On account of innovations being brought into the church, this old couple has no place to meet. They have the communion at home. We sang songs, had a scripture lesson by Brother Jas. Wheeler, prayer by Brother George, talk by Brother Albert Sherry. Our visit was a spiritual feast for this old couple. We were asked to come back every chance we have. The church at Springdale, Johnson Street, meet to worship as the Lord directs on every first day of the week at 10:30 a. m. We give all loyal brethren a real welcome to stop, in passing, for worship with us.

LON SIMS.

Springdale, Ark.

In clubs of five, or more, we propose sending The Apostolic Way to five families, five months, for \$5.00—\$1.00 for each subscription.

WORK! WORK!! WORK!!!

1 Cor. 15:58, Always abounding in the work of the Lord. Phil. 2:12, Work out your own salvation.

Thousands of good people have become confused over the question of work and salvation, some deciding we are saved independent of any kind of work at all, basing their conclusions on Eph. 2:9, Rom. 4:6, Tit. 3:5, etc., others that the Bible contradicts itself, not understanding there are two kinds of work discussed in the Bible, namely, God's and man's. God has always commended man when he would do His works, and condemn him when he did his own. "It is not in man to direct his (own) steps" (Jer. 10:23). "All our (man's) righteousness are as filthy rags" (Isa. 64:6). "My ways are not your ways" (Isa. 55:7). See also Rom. 10:1, 2.

But when man will do the will of God, what God says do, His righteousness or commandment (Psa. 119:172) he is doing the works of God. No man can be saved without the works of God, neither can he be saved by his own works, but rather condemned.

Even faith is the work of God (Jno. 6:29). So is repentance, baptism and anything else God has commanded.

When we are able to discriminate between "The Doctrine and Commandments of God," and "The Doctrine and Commandments of men" we can see the difference between the works of God and the works of man, and appreciate the Gospel of Christ, the Power of God unto Salvation (Romans 1:16).

But the question of working in His vineyard (Matt. 21:28) always abounding in the work of the Lord (1 Cor. 15:58) to my mind is more vital just now, for surely there are too many idlers in the Church. But probably there are more good men and women, boys and girls claiming to be Church members, confused over the question of work, than of the class first mentioned.

Most everyone who comes into Christ has a zeal or desire to work. At that time often they remain idle until that zeal is gone, some plunging into work because others are doing it, not considering where it is from, whether it be of God or man, others not being able to see any work at all, just sit down.

A great many it seems, think the Church or congregation "making the biggest showing," drawing the largest crowds, getting the most additions or baptisms, and gaining the greatest favor or prominence from the world is doing the most of best work for the Lord, and that in order to do something for the Lord, they must have a prominent place in the church on

Sunday, take part in the leadership, teach a class, or do something before the public.

Now, dear brother or sister, get your Bible down and begin to study that question of work. You will find the word "work, worker," etc. in about 400 places in the New Testament, and you will likely be surprised to see how few of these refer to the Lord's day meetings, in fact, the public work, of the Lord's day meetings, is not a drop in the bucket, in point of quantity, when compared to "individual," "home," "private," etc., Christian work. Some of the greatest Christian characters, who ever lived, to the world, were failures. They cared not for pomp, splendor, nor fame, made no great noise, nor showings, but faithful to the unpopular steps of the meek and lowly Saviour.

And so it is with reference to congregations. Some of the best are not attractive to the worldly minded, not making so much showing, and to the world are failures. Yet, if true to the Lord, are precious in His sight. As Brother E. H. Rogers said to me once, "The Lord doesn't require you to be successful, but He does require you to be faithful." And just so, not only with every Christian, but with every congregation as well. To be sure, we abound in the work of the Lord. We must have some guide or authority. How, then, may we be absolutely sure? 2 Tim. 3:16, "All scripture is given * * * that the man of God may be perfect thoroughly furnished to every good work." Are we satisfied with just that?

1. It contrasts the work of the flesh with the work of the spirit (Gal. 5:19, 20).
2. It presents the work of a Bishop (1 Tim., 3rd chapter).
3. The work of an evangelist or minister (See Eph. 4:12, 2 Tim. 4:5).
4. Commands working with our own hands (2 Thess. 3:10, 11, 12).
5. Exhorts and commands women to work.

(a) Dorcas was full of good works (Acts 9:36). "Women professing Godliness should have good works" (1 Tim. 2:10). (What are they?)

(b) Young women: "I will therefore that the younger women marry, bear children, guide the house" (not the Church) (1 Tim. 5:14).

(c) Widows: "Well reported of for good works." "If she have brought up children." "If she have lodged strangers." "If she have washed the saints feet." "If she have relieved the afflicted." "If she have followed every good work" (1 Tim. 5:10).

(d) Old women: "The aged women * * * be in behaviour * * *

mit sin thereby, for "That which is not of faith is sin." Rom. 14:23.

Jesus declared, "In vain do they worship me, teaching for doctrine the commandments of men." Matt. 14:9. "And every plant (institution) which my heavenly Father hath not planted, shall be rooted up." Matt. 14:13. And "If the blind lead the blind, both shall fall into the ditch." Matt. 14:14. "Ye are they which justify yourselves before men, but God knoweth your hearts, for that which is highly esteemed

not false accusers * * * teachers of good things * * * teach the young women, to be sober, to love their husbands, to love their children, to be discreet, chase keepers at home, good, obedient to their own husbands" (Tit. 2:3, 4, 5). My dear sisters, are you abounding in the work of the Lord, or do you want to work for the Lord? Does His work suit you?

There is work for all in the vineyard of our Lord, both men and women, old and young, master and servant, father and mother, sons and daughters, husband and wife, etc. While there is specific work for each class, as such, yet there is a general work for all.

6. Our conversation, a work. "Show out of a good conversation his work" (Jas. 3:13).
7. Work of love: "God is not unrighteous to forget your work and labor of love which ye have showed toward his name in that ye have ministered to the saints and do minister" (Heb. 6:10). (Oh, what a wonderful work.)
8. Work of patience: "Let patience have her perfect work that ye may be perfect and entire, wanting nothing" (Jas. 1:4).
9. Last, but not least, I will mention the Work of Faith (2 Thess. 1:11). Summing up the last four items of work, our "conversation," "charity," "patience," and "faith," here is work for every Christian if you want to abound in the work of the Lord. Keep pure and clean, your conversation, manifest your love, by your hospitality, minister to the saints. Use your means for the Lord and His cause. Let "patience have her perfect work." Never tire of doing what the Lord has ordered done, the work of the Lord, and be satisfied with just that. Don't lose your patience, and be sure to let Faith work in your heart, and be seen in your life, that is, believe what God says. Believe the Bible. For example, here are some places hard for some to believe: "Repent and be baptized for remission of sins (Acts 2:38); "He that believeth and is baptized shall be saved" (Mark 16:16); "For it is a shame for women to speak in the church (1 Cor. 14:35); "I suffer not a woman to teach, nor to usurp authority over the man" (1 Tim. 2:12). Oh, Lord, increase our faith.

My dear friend, do you believe the Word of God? Work out your own salvation with fear and trembling.

Yours in the work of the Lord.
ALVA JOHNSON.

among men is abomination in the sight of God." Luke 16:15.

In the commission as given by Matthew, Jesus said, "Teach them (whom you baptize) to observe all things whatsoever I have commanded you." Matt. 28:20.

We see from the above and other scriptures the truth expressed by Solomon in Ecclesiastes 12:13, "Fear God and keep His commandments, for this is the whole duty of man."

H. H. MONTGOMERY.

Walking By Faith

"We walk by faith, not by sight." 2d Cor. 5:7.

To walk by faith means to live as the Lord has directed us in His word, for "Faith comes by hearing the word of God." Rom. 10:17.

If we should walk (live) by any system of religion we cannot find in the writings of Christ and the apostles, we would com-

Young Men Write

We desire to encourage young men to write, and believe by giving this page to articles written by young brethren we can help develop them into effective writers.

No article of more than 500 words will be considered for this page, and articles of 300 words or less will be given preference. Write with pen and ink or typewriter on white paper.

Be sure to give your age in figures in upper right-hand corner of first page of each of your articles, thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page. All brethren not more than 25 years of age are invited to write.—R. F. D.

Pleasing Man

In answer to your invitation to the unaccomplished.

"For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ" Gal. 1:10. The reason of such a declaration from Paul was that this church of Galatia was "removed from him that called them into the grace of Christ unto another gospel." Not another, (in other words not worshiping idols, but Christ) but the same one perverted, or adjusted to the fancy of the congregation perhaps. Judaizing teachers had sought to undermine and accused Paul of preaching after man, it seems, as he so earnestly told them that he was an "apostle (not of men, neither by man, but by Jesus Christ . . .)"

In order to give them a sound faith in the meritorious efficacy of the death of Christ and of his doctrine being of Him (Christ) and not of man.

"But though we—i. e., I, Paul or any of the other brethren—or an angel from heaven—i. e., the loftiest created intelligence—preach any other gospel unto you than that which we have preached unto you, let him be accursed." And then, (Ver. 9) "lest any one should think that this awful denunciation had escaped the apostle in a momentary excitement of passionate indignation," this solemn anathema is repeated. Paul didn't shrink through cowardice for uttering it, for in verse ten, he told them that he didn't seek man's favor, but God's approval; though in non-essential things he always tried to please his brethren; "for though I be free from all men, yet have I made myself servant unto all." That, so that he might gain the more for God. "All men," alien or brethren. "For the sake of the Gentiles, he surrendered, so far as he could lawfully do so, his early national predilections." For those whose faith was weak, he kept within limits which were incumbent on them, though not on him. He never yielded to sinful compliance, he was inflexible there. (See Gal. 2:5, 6).

"Love thy neighbor as thyself," but love God more. "Deny yourself and take up my cross and follow me." Hence, if you love your neighbor as thyself, you will deny him also, in order to follow Him, if need be. Forsake father, mother, brother or sister for Him when it comes to choosing between the two to serve, because he'll be father, mother, brother and sister all combined if we serve Him. If people hate you because you are the servant of Christ, we may be sure they hated the Master first.

In making a decision as to whether or not you should do certain things, regardless of human feelings, "confer not with flesh and blood," but do as God prefers; neither trust in your own heart for he who does is termed a fool in God's language.

FAUGH H. BOWDEN,
Brownfield, Texas.

Preach the Word

(2 Tim. 4:2)

In Paul's solemn charge to the young preacher, Timothy, he says, "Preach the Word; be instant in season, out of season, reprove, rebuke, exhort, with all long suffering and doctrine. For the time will come when they will not endure sound doctrine, and shall turn away their ears from the truth" (2 Tim. 4:2, 3, 4). Why? "Because some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1). Because "there shall be false teachers among us who shall bring in damnable heresies, and follow their own pernicious ways" (2 Pet. 2:1, 2).

Christians are teaching, either publicly or privately, by what they say, by what they do, by what they are, every day and every hour; but since "it pleased God by the foolishness of preaching to save them that believe;" as long as there are souls to be saved, the responsibility rests upon the followers of Christ to see that the gospel shall be proclaimed publicly—proclaimed if possible "to every creature." The commission "Go ye into all the world, and preach the gospel to every creature"—"Go ye therefore and teach all nations"—imposes the solemn obligation upon all Christians to work in every scriptural way possible, that the gospel might be spread; and they can never free themselves from this obligation as long as there are souls to be saved, or nations to be taught the strait and narrow way of God.

The only way people can be taught and saved, the church built up, and edified, and the commission, "Go ye into all the world and preach the gospel to every creature," obeyed is by and through the revealed Word of God.

FRED HOGLAND,
Melrose, N. Mex.

"EXCUSES"

What are your excuses for not attending church every Lord's day? Do you feel bad? If there were ten dollars there for you, would you not go, even if you did feel bad? Do you have visitors? You could bring them with you, or if they do not want to come, you can come off and leave them. Are the services not interesting? If not, why don't you put forth an effort to make them interesting? You can find something to do in the vineyard of the Lord. Strive to make the work of the Lord prosper and the service will be interesting. Is your companion of the world, and is that the reason for your absence? If so, try your best to get your companion to come with you and thus win your companion. A very common excuse for not coming to church is that there is no preacher. God commanded us to assemble (Heb. 10:25). This means preacher or no preacher. If your excuse is not one of these, what is it? Will it stand before God?

Do you try to come to church every Lord's day? Or do you come if someone asks you to come? Every Christian should try to come to worship every Lord's day. If you try to excuse yourself on a weak, poor excuse, God may excuse you from the "City not made with hands."

LAMOINE LEMLEY,
Gunter, Texas.

Mission Work

In answer to my announcement in The Apostolic Way of January 15, of letting some Gospel preacher have the use of my place this year to spread the message in that section near Marshall, Arkansas, and Searcy County, which is a "mission field," shall say have just made arrangements with Brother I. G. Ricketts of Binger, Oklahoma. He is to move and start work right away.

We are to have Brother Jas. Douglas Phillips, of Everton, Arkansas, with us here near Lave, again this year. He held a meeting here under an "arbor" last year, and while we did not have the visible results we wished for, the seed was sown, and general Baptists were stirred to the "fighting point," and as a consequence they got their "champion," J. W. Rogers whipped all over. This much was accomplished. The general Baptists seem to have no inclination to fight the boy preacher any more, even if Rogers did promise Brother Phillips last year to meet him again. Rogers has suggested that Meriwether "carry him around," as the Baptists term it. A nice way of "sliding out" from the task.

Was in hopes we could establish a congregation for the past winter, and there were six of us worshipped for a while, but two moved away, and last Lord's day, there were only wife and I, however, we are going to keep up the "fight."

New Madrid, Missouri, the county seat of New Madrid county, is another fine "mission field," a full fledged sectarian stronghold, including Roman Catholics, and is located on the bank of the Mississippi River, and in as fine a farming section as there is in the country, hence, a thick population in surrounding country, and lots of them who never heard a true gospel sermon. These people should hear the message. No one there that I know personally, that I know of, but they need the gospel preached to them, just the same.

Will any one who reads this, assist me in sending the gospel to New Madrid for two weeks some time this year? Let me know if you will.

W. T. JONES.
Route 1, Lave, Arkansas.

The printed page is being used to confuse the minds relative to religion. If you want to do something to remedy this condition, help put The Apostolic Way into the hands of every family in your community.

The daily papers, magazines, public speakers, and school teachers are proclaiming the virtues of the Sunday School. You and your family hear it constantly on every hand. To meet this agitation, help place The Apostolic Way in the home of every member of the church.

FROM THE SIMPLICITY

Much that is greatest in life comes through laws of profoundest simplicity. The purest strains of music or the loftiest speech is by direct appeal to the heart in the truest simplicity. The matchless and most exalted of all characters, Christ, was a model of simplicity.

Fears for Christians at cultured Corinth caused Paul to sound a note of warning; "I fear lest by any means as the serpent beguiled Eve through his subtlety so your minds should be corrupted from the simplicity that is in Christ" 2 Cor. 11:3. Eden, Eve, and the serpent; what a story! How many times it has been reacted over and over. No wonder such fears; all around a vain world flatters us with the serpent's artful story telling us "by any means" cunning can devise that her proud and lustful ways offer more happiness than the lowly and loving simplicity in Christ.

But we know who was a liar from the beginning, yet Eve was beguiled. How many who read this are sure you are not? Look around—keep watch on your thoughts a week then tell some one the serpent's snare to beguile you.

Some test there must be that you may know whether you retain the freshness of your first love or from that happy simplicity have drifted. Doing good delighted Christ: at the well his appetite for food made less appeal than that simple love which yearned for the salvation of a woman covered in shame with a whole city all regarded as dogs by the disciples who wondered at the conduct of Christ with his condescending love: what simplicity in His conversation and manner thus it is ever with the noblest love. The most cultured mother's love to her precious child is expressed in the most direct and simple way but none the less genuine for that.

A world of joy awaits those who in Christ's name simply give

a cup of cold water, help the needy, or offer a word of cheer to the broken-hearted. Do we yearn to see the lost saved and study the thousands of simple acts of kindness which may let THE LIGHT shine in, to cause them to glorify the FATHER?

How many stylish church workers would only flout the ideas of such humble service as the following: "Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work; "such mothers are happier here but imagine their angelic smiles in saintly meekness when crowned in the presence of the glorified host "up there."

So pleasing it is to contemplate how much good godly mothers have brightened a darkened world, sin-stained and sad, that it would be a relief not to have to draw the contrast from its dread abode. How horrible to think of a goddess woman, not to offer any consolation to that kind of a man. Some, the good mother labored for and loved, are beguiled by the serpent to think happiness comes by vain show, by imitating a giddy hell-bound worldly element who never wept a tear for the lost nor gave one comforting word to the dying. But if life is filled with Christ's active simplicity, petty trifles of conforming skirts and hair to worldly models if shameful or changing the goodness of God's worship to suit educated fancy will not beguile us as might be said of thousands of other beguiling and damning influences from Eve down to this evil generation.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?"

What do you get more joy from, Christ's loving service or Satan's empty vanity?

J. FRANK COPELAND, Gunter, Texas.

Our Strength and Our Weakness

Every institution among men, divine or human, has its elements of strength and of weakness. A perfect model of anything conceivable when copied in imperfect material becomes weak at some points because of the weakness of the material. It would be impossible for God to transmit to man through human language a Perfect revelation, because of the imperfections of that language. This is no reflection on the power of God. It is self-evident truth to the thoughtful mind. Pure light from sun or stars is rendered impure by the objects in the air through which it passes. So, while God's revelation from His side is perfect, it must be more or less imperfect when it reaches man through the medium of his language.

Every social organization, from the family to the greatest empire in the world, has its strong and its weak points. As an organization, the strength of any such institution may be measured by its efficiency in accomplishing its ends. This efficiency depends upon: (1) the proper coordination and subordination of its parts, (2), the proper assignment of authority, (3), the strength of the individuals composing it in the characteristics required for the work to be done.

Before we discuss the New Testament Church from this point of view, let us by way of contrast consider briefly some of the great denominational bodies of Christendom. Roman Catholicism is, to be sure, a powerful institution. Perhaps its equal in many respects never before existed in the world. Why is it so strong? First, it has a central power, the Pope, from whom as Head, it receives its laws. No matter where these laws originate, good or bad, they emanate from his hand. Here is power centered in a living, visible, human head.

Second, all parts of this vast machine are correlated and made subject to this one head. So long as the members believe in the divine authority of the Pope, they work in harmony with his will. The result is unity, obedience, solidarity of effort, power, efficiency. Besides, it has a visible head. Men have always been prone to worship the seen rather than the unseen. Moreover, the Pope can know and regard the changing moods of the world of mankind; and when he thinks proper, he can modify the laws of the church.

These statements apply more or less to other religious bodies. Wherever organization gives certain men power to control the masses and practically compel them to observe orders, we find more unity, power, and apparent success. In some churches, such as the Baptist, democracy in the management of affairs has become quite popular. But even here, it is easy to see that the most important movements are directed by certain groups of leaders who hold the reins of power.

When we consider the New Testament Church, we are struck with the simplicity of its services, the logic of its arrangement, the adaptability of its system to all classes of men, the utter rejection of human pride and power in its workings, and the consequent evidences of its divine origin. Here we behold the sovereignty of the spiritual over the material. Authority supreme resides in Christ, who once lived, died, rose and ascended beyond the sight of men. The apostles, His witnesses, have also long since passed on. The bishops, next in authority, are selected because they possess the highest and most abundant qualifications of spiritual and moral kind. Not one requirement for eligibility is based upon success in business here. Moreover, these bishops are to rule by example and instruction. Not an intimation is made that coercion is to be used. Even their selection is based upon the

exhibition before the church they are to guide of those excellent virtues, that distinguish them. No appointment at random because of wealth, prestige, or other human advantage is to be made. No majority vote, where all classes have equal power to name favorites, is to determine the selection of these leaders.

Moreover, in the gifts and sacrifices of the members, the greatest possible liberty is given the individual. He is the sole judge of the amount and manner of his gifts. He is to be taught his privilege and duty, and then he is left to act for himself. No assessment levied by superiors in office is to be placed upon him. No priest or assembly has the right to excommunicate him because he does not pay an assessment.

From every point of view, the New Testament Church is seen to possess the highest attributes conceivable, both for man's opportunity to serve God and for the ultimate giving of glory to God.

On the other hand, the church so perfect in design, so excellent in arrangement, so wonderfully adapted to the accomplishment of its divinely appointed ends, often fails through human weakness to measure up to its divine standard. Such failure is in no wise due to any lack in the Lord's plan. Nor can human wisdom improve this plan. Every weakness in its workings is due to the weakness of human beings that compose it. To illustrate: Two churches conduct their public worship exactly alike, yet the one, in the estimation of God and men, is far more efficient than the other, simply because those who conduct the worship are more efficient. Substitutes for the Lord's appointments are often made on the ground that they are superior to those set aside. This is merely an effort to cover up human weakness. Better strive harder to improve in doing what the Lord appointed, assured that in so doing, God will be honored and

men will be attracted to the Lord's institution and not to something else.

N. L. CLARK.

(To Be Continued.)

What We Believe and Teach

The principles to which we have submitted, upon which we are united, and by which we are bound and held together as a religious body of people, may be briefly and plainly stated in this way:

1. We believe and teach that the Bible contains the pure word of God, that it contains the will of God made known to men, that it contains the last revelation that God gave to man, that it contains a full and complete statement of His will to all the families of earth, that it contains the only sure and infallible guide that we have, to rule and regulate our conduct in this life and shape our destiny in the life to come.

2. We believe and teach that the God of the Bible is the only true and living God, that He "inhabits all eternity," that He "liveth and abideth forever," that He created all things in heaven and in earth, that He upholds and preserves all things according to the counsel of His own will, that He is the God of infinite knowledge, infinite wisdom, infinite strength, and infinite power, that He knows all things, that He hears all things, that He sees all things, so that all our thoughts, words, and deeds are naked and open unto Him, that He is the Author of our beings, the Father of our spirits, and the Preserver of our lives, that it is by the exercise of His Almighty power that we live and move and have our being in the world.

3. We believe and teach that Jesus Christ is the Son of God and Savior of men, that He was born in the world, betrayed by a kiss, arrested by a mob, died on a cross, was buried in a grave, arose the third day, that He "bore our sins in His own body upon the tree," that He "became obedient unto death, even the death of the cross," that He is "the Author of eternal salvation unto all them who obey Him," that He "brought life and immortality to light through the Gospel," that He "ascended upon high, sat down at the right hand of God and ever liveth to make intercession for us." He is our Savior and Redeemer, He is our Lord and elder Brother, He is our Prophet, Priest, and King, He is the "Root and Offspring of David." He is the "bright and morning star." He is the "lily of the valley." He is the "lion of the tribe of Judah." He is the Messiah of the Old Testament. He is the Christ of the New Testament. He is the "resurrection and the life." He is the One who will call our bodies from the grave in the resurrection morn. He is the One before whom all nations will assemble in that great judgment day. He is the One who will say to the wicked, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." He is the One who will say to the righteous, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." He is the One who will introduce us before His Father's throne, and say, "Here, Father, is one who was purchased with my blood."

"Here, Father, is one who obeyed my voice in yonder world. Here, Father, is one who walked in my precepts and kept my commandments. Now, Father, give him a crown—a shining crown of eternal life at

thy right hand on high. Father, give him a home—a new bright home with God and Angels forever and ever."

4. We believe and teach that Jesus and His Father sent the Holy Spirit upon the apostles, that the Holy Spirit was "poured out upon them," that He "sat upon each of them," that He "fell upon them," that they were "all filled with it," that they preached and wrote the Gospel as they were moved by it, that the Holy Spirit "guided the apostles into all truth," that He quickened their memories and brought back to their minds all the things that Jesus had commanded them, that He inspired them to preach the Gospel of Christ correctly in all the known languages of earth and in all its bearings upon human life and character.

You shall receive the Holy Spirit,
Said Jesus to the chosen Twelve,
To guide you into all the Truth,
And help you all my word to tell,
The Spirit came down on the Twelve,
He sat on them "like tongues of fire,"
He spake through them to all the world,
And bid the race to come up higher.
And thus the Spirit God has given,
To guide our footsteps here below,
He speaks to us now through the Word,
And tells us all how we should go.

J. M. WALTON.

Browning, Illinois.

Some Things Hard to Understand

I have never been able to understand why so many preachers of the Church of Christ, who claim to take the Bible for their guide, will exhort people to be careful to speak where the Bible speaks and to be silent where it is silent, not to add too nor take from what is written, and at the same time practice things as a religious service and worship, that is not even hinted at in the whole Book of God.

These preachers will tell us and insist on us not to add to nor take from what is written, then go right on and organize a Sunday school, placing women teachers over a class, when at the same time she is forbidden to speak in a public assembly of the church. They insist on us being of the same mind and the same judgment that we be PERFECTLY joined together, at the same time practice so many things the apostles condemn.

I do not understand why these, that is, so many of them, have changed from the way they used to teach and practice and now teach and practice the very things they once opposed. Why will they not give us the scripture that caused this change? Will they not kindly tell us what brought about this change, and give us chapter and verse, or give us some scriptural reason for this practice? I am sure if we had a "thus saith the Lord" for such things as they are now contending for, we would gladly go with them.

I firmly think a oneness could be brought about in the church, and that in a very short time; if these preachers would quit preaching and contending for these things, and do as they said, "speak where the Bible speaks and be silent where it is silent," it would not be six months until we could all be one, if these leaders would quit such practice and teach as the Word of the Lord

directs. On the other hand, if every preacher of the church all over this land and country were to make the change and go to preaching in favor of the Sunday school, there would still be a number left who would worship as the Lord directs. They would never change on account of what the preacher says.

One other thing I can't understand, is, how Arceneaux makes such claims as to be on Cowan's trail when really he is jumping around in the woods barking around through the under brush, and got off where there were so many tracks, he has gotten so bewildered, he has gotten off on the back tracks, and left the old Gospel trail where he once was, and drifted so far down the broad trail that it makes one feel uneasy for his safety or ever returning and getting himself back on the narrow way. Poor fellow, wonder if he actually thinks he is going to get some one to go off after such stuff as he is offering for proof of the Sunday school, as to belittle and make fun of the Gunter School, and the Apostolic Way.

I cannot understand why Brother Arceneaux stood as he once did, contend as he once contended, and now make such claims as he is making. Why, oh, WHY, Brother Arceneaux?

D. F. NICHOLS,
3207 Garnet St.,
Los Angeles, California.

Making Progress

Chillicothe, Texas.
April 15, 1928.

Dear Brother Duckworth:

Your letter a week or so ago in regard to the work and the getting of new subscribers for The Apostolic Way.

Have been so busy neglected answering, as we have been building a new church house, and have it completed, or so we can meet in it, it is located right where the little house was we had when you were here during the debate. We sold it and the inside lot and built a 28 by 36 frame building, and have a nice comfortable home now, for which we are so very thankful, and nearly paid it out. It is located two blocks south and one west of the grammar school building, at the corner of Dav-enport and Elliott streets, we are going to put a sign on the building, "CHURCH OF CHRIST," so visiting brethren may have no trouble in locating us when passing through.

Just as soon as we get on our feet financially from this work, will try and help some with the work you are trying so hard to get under way good. And I did so want us to be able to support some preacher this year for a mission meeting, but am afraid we won't be able to do so.

Our meeting is to begin the second Sunday in July and continue over three Lord's days, Brother J. W. Kelly doing the preaching.

We had the pleasure of having Brother R. O. Conner meet with us for worship today, and enjoyed a short soul inspiring talk from him, as well as a short talk from Brother J. B. Nisbett from your town, who is here helping his son, Clyde, build a house or two.

I will try and write some more for publication.

Much love to you and family.

H. V. COATS.

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
CLARENCE TEURMAN.....1916-1923
R. F. DUCKWORTH.....1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

Some Pointed Points

We cannot deal with every question that needs attention in every issue. If we deal with one question all the time, others that need attention will be neglected altogether. We are willing that every question of interest have space in The Apostolic Way. We would be glad to let every reader say all he wants to say on every question, but our space is limited.

One reader is interested in one question, another prefers some other question, and another still another. Some brethren think we should write about the Sunday school only; some think we should deal with the "cup" question only; some think we should deal with purity of life only; some think we should deal with the divorce only; some folks think that Faith only will save. If a preacher goes into a community for a ten days or two weeks meeting and preaches every sermon on one question, the cause of Christ will be injured, the congregation disgusted, and the preacher's ability discredited. If The Apostolic Way does not give due consideration to the handling of different questions it will injure the cause of Christ, disgust the brotherhood and discredit it as a religious journal.

No subject has been barred from our columns. A publisher who refuses to publish any article except those with which he is agreed is not qualified to run a religious paper. A publisher who surrenders the right to select such copy as he considers best to be published is not qualified to publish a religious paper. A publisher that is not willing to listen to the suggestions, without becoming offended, of his readers, even though they disagree with him, is not qualified to publish a religious paper.

A writer who insists upon having his article published on any question after the publisher has already published a number of articles on both sides of that question is not fair with the publisher. The writer who sends in an article on any question being debated through the paper while the debate is in progress is not fair to the disputants and places the publisher in an embarrassed position.

The writer who writes as if he were the only one in the world who knew anything about the question at hand discredits the cause he advocates among thoughtful readers.

The writer who makes fun of his opponent belittles his ability, speaks disparagingly of his learning and otherwise snarls and runs down those disagreeing with him, is not a capable writer, is not a credit to the cause he advocates.

We want our writers to hit, and hit hard. Use all the power there is, in your possession of the Word of the Lord, but do not appeal to fleshly force, personal abuse, or

other unjust tactics used by the advocates of error. When the Lord could not be met, He was falsely accused. The man who has the truth can well afford to rely upon it for his weapon of warfare.

Accepting Responsibility

The summer is coming, most congregations will support one or more meetings. For this, they are to be commended. Some have held meetings during the past winter. More preachers have been kept busy during the winter than usual.

It is encouraging to see individuals and congregations accepting the responsibility and rising to the opportunity that comes before them.

We have known congregations to arrange with a preacher to preach ten days or two weeks, then in perfect contentment wait for the date.

The church building is dirty, cobwebs and dirt everywhere; the window panes, sashes, and frames are dirty; the sisters could have cleaned up, but they did not. Why?

The preacher listens to the brethren talk about crops, live stock, politics, the weather, no one seems to be thinking about spiritual things. Why?

The people of the community have not been visited, no one of the congregation has talked to them of the goodness of God, the power of the word, or the opportunity to hear the Gospel by the coming preacher. Why?

Under such circumstances the crowd usually is small, the preacher discouraged, the brethren disappointed. Why?

The preacher worked hard, a few were baptized, some of the brethren were made stronger, the preacher uncomplaining, left with less than he needed to send the family. Why?

Suppose the brethren had cleaned the yards, while the sisters cleaned the meeting house till it was as clean as their own, then visited every family in the community, talked of things divine till every one thought more of spiritual things than material things. The crowds would have been double, maybe thrivable, the visible results would have been much larger.

"Him that hath ears to hear let him hear," "Go preach the gospel to every creature," "Every branch in me that beareth no fruit he taketh away."

Easy to Accomplish

We can accomplish our desire, if the desire is, reasonably strong enough. Raising funds is usually considered the most important item in any undertaking, this is a mistaken idea.

The big thing, the indispensable thing, the most important thing, is desire. The next is a well thought out plan. With these two points developed, the funds, the money will be obtainable.

We were using the meeting house of the "Seventh Day Advents." The brethren talked much of their need for a meeting house of their own. By raising a substantial first payment, they could buy a house, but they kept lamenting about this first payment. I suggested that the money would be ready when the desire was strong enough. The "Advents" decided they wanted their house on Sunday night.

They wanted to preach to the good crowds we were having. The brethren were aroused, a conference called, and in fifteen minutes the first payment had been over-subscribed by fifty dollars.

The enlarging of facilities, equipment and attendance of Gunter College was discussed for years by friends of the school. Conference after conference was held in Dallas. Brother Conner and I drove to Gunter again and again, attending conferences there, and at every such meeting, the spectre "how can we get the money" prevented the materializing of any plan.

The Sunday school advocates in the church decided to try to kill the school, they "got" on the job; the friends of the school were aroused; a meeting was called, plans agreed to; and in three weeks, more than \$300,000 of assets provided—a strong desire, well-laid plans, and funds were easily secured.

Dallas has been doing some advertising without much planning. She wanted to secure more industries, factories to employ more people, but other cities were getting industries that should come to Dallas because other cities planned their advertising. Dallas Chamber of Commerce could not compete because they did not have the desire strong enough. Finally, the desire became strong enough to produce a plan and the people contributed the money. The Chamber of Commerce asked for \$450,000 to be used in three years, telling the United States about Dallas, the people gave them \$500,000.

If the church leaders in any community have a strong desire to "preach the Gospel" and will plan for it, tell their plans, they will get the necessary funds. The hand of the Lord is not shortened, He is able to perform.

Fighting Error

The subtle manner in which Satan has learned to pass through the ranks of the children of God is still being practiced by him. He never fights unless he is cornered. He may get around and fuss and "jaw" about nothing just as a matter of keeping up confusion, but when a real issue, a real question of doctrine and practice comes forward, like the Sunday school fight, he (his agents) says, "I don't believe in so much fighting," and he says this so effectively, so often, so cunningly, so deceptively, that many of the brethren opposed to the Sunday school innovation begin to cry, "I think we are having too much fighting." "I think we had better send for Brother _____." I know he is a Sunday school man, but he won't say anything about it in the pulpit, and if we get Brother _____, he might hurt old Sister or old Brother _____'s feelings. They meet with us all the time, but they just can't stand to hear a man condemn the Sunday school, Bible class, etc." This procedure is just exactly what the Devil desires. Of course, he will not have to fight, unless those who oppose the Sunday school fight, fight. They have to be aggressive, persistent, consistent, in their denouncing and condemnation of this, the most spiritually corrupting institution, travelling under mantle of religion that exists today. It is keeping more people away from a study of the Bible and the comprehension of God's teaching than any other religious

institution in existence, and when I say Sunday school, I am talking about that thing, practice and procedure that some of our brethren call "Bible class," "Bible study," or any other name by which they propose to designate it.

In some localities, the congregations have learned the suicidal practice of continuing to use in their meetings these gum shoeing Sunday school seed sowers, who say nothing about it publicly, but privately poison the minds of the unlearned and uninformed on the question, and other congregations who have not learned it, will have trouble unless they cease such practice.

I am just in receipt of a letter that advises me the brethren in Indiana are thinking of putting on an aggressive campaign against this octopus. All right, brethren. If that's your mind, here's our hand. We are ready to join you in the fight. Personally, I am not acquainted with preachers living in that territory, but I am persuaded that you have many there of ability who can meet the Sunday school on any part of the ground. If O. A. Timmons and Chas. T. Cook are not qualified to meet these Sunday school apologists, I am badly mistaken. In fact, I am so convinced that they can, I am ready to endorse them for the job. Other States where the Sunday school has captured most of the congregations are getting ripe for work. A number of the States east of the Mississippi River have not been as aggressively worked as they might have been. Brethren are too afraid of letting people see that there are some differences among us. Such fear comes of a misconception of the real effects that such information would have. Let the world hear of our differences through us, rather than through our enemies. Carry them the printed page. If you have tracts or other literature that you think more valuable, a supply of which you can secure, hand them out. Otherwise, send The Apostolic Way. Order it in bundles. Hand it to your sectarian neighbor, as well as brethren in error. We should be sending a thousand copies of every issue now into Indiana, and a like number into other fields, and we have made a price that will enable brethren to have them at just a little above cost, 10 copies, 10 months, for \$10.00 to one address. One hundred brethren ordering one bundle each, will put a thousand copies in any state for free distribution. Sow down the field, brethren, with copies of The Apostolic Way, unless you have something better that you can as freely and easily distribute.

R. F. D.

I heartily agree with Brother Timmons in his article in March 15th issue of the Way. As long as the present divided state exists among preachers and writers, we need not expect anything but confusion, strife and division among the churches. When a little difference arises among us, if we would get together privately and settle that difference, it would be much better than broadcasting it to the world. Take the method or manner of the Lord's day worship. One will say it must be done this way, another that way, and they get the people confused and torn up, until they don't know what to do. One congregation will not fellowship another congregation because they do not proceed just like they do. John said in 1 John 1:7, "If we will walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ, His Son cleanseth us from all sin." We see some one is not in the light, because you

Work in Mississippi

Norfield, Mississippi.

April 16, 1928.

Dear Brother Duckworth:

I received your card stating you were sending me several copies of the "Way," for distribution carrying the announcements I had made of the work of Brothers Watson and Shultz in this state.

In reply, I will assure you that each copy is placed in different families giving it the widest possible circulation, also asking each one to read and pass on to some one else.

I was afforded the pleasure of meeting with the church at Mt. Zion (this county) yesterday for the first time in about 18 years. This is the church I attended while a barefoot boy.

We had two services, dinner and a splendid crowd for the place and season. I talked to them in the afternoon of the work being set in motion for having the Gospel preached over the State to the alien sinners, also gave out formal announcements of the work Brother Shultz is to do in their adjoining neighborhood, which work meets with their hearty approval and will receive their support and help in every way.

The interest in this work is now getting up where it belongs, after some objectionable features were removed.

I am sure this year's work will mark a step forward for the cause of Christ in this country and can say it is needed. The Gospel was first planted here by Brother Clark about 35 years ago, and matters moved along fine for several years with splendid harmony between the different congregations, until about 1903 or '4, one T. J. Williamson (now dead, I believe) from some of the Northern States came down as an educator; bringing also up his sleeves the spirit of digression (instrumental music) almost abolishing the very church referred to above, but was defeated in his purpose of capturing the property—Because the three elders stood together. Since that day the work of devastation has never ceased but for a short while at a time, and we can point your eye to her monuments to this day. Various evils have been neglected until they became so complicated one could hardly tell how to move toward correction but, if my notion of such things is right, the Ever-watchful and Allwise has sufficiently laid things waste until the cause is open and bare to all. Now, brethren are beginning to believe Paul must have meant all he said in Gal. 6: 1, as well as knew why he said it. The divine blueprint is occasionally examined now to see what kind of material it calls for, how it is to be cut and where put,

for some houses have evidently been built by putting sap rafters on the blocks, trying to make a roof out of sills, and of course, the foundation soon rotted and began to squash.

I believe the visions of people generally are different, all seem to see much of the troubles and are looking about to the needs, the proper desire seems to be developing and people are working consistently with such.

In conclusion I wish to express my thanks to you for your interest in the work over here, as well as the encouragement. Frankly speaking, we are set on putting it through and do not propose cessation until we see the Gospel in its purity being preached in every county in this State.

Yours for the Faith,

ENOCH CASE.

Passed On

Lizzie I. Daniels, wife of Brother H. H. Daniels, Childress, Texas, died at the Cole sanitarium April 13, 1928, after an illness of long duration. Sister Daniels was the daughter of J. A. and S. V. Richardson, born in Johnson county, near Cleburne, Texas, January 2, 1888. She was married January 5, 1907, became a member of the Church of Christ in 1908. To this union was born three daughters, Lillie, Inez and Alma.

Besides her husband and children, her parents and seven sisters are living. The sisters are Mesdames Eppie Gaither and John Weatherly of Carey, Texas; Lula Williams, O. D. Woods, Katie Newton, Irene Hodge, and Miss Lola Fay Richardson of Wellington, Texas.

Brother and Sister Daniels lived in Dallas four years, and the church here extends sympathy to the family in their bereavement.

The writer conducted the funeral services, burial was in Childress cemetery.

R. O. CONNER.

Brother J. R. Jones passed away, at 3:30 a. m., April 10, 1928, at the home of his son-in-law and daughter, Mr. and Mrs. Arthur W. Jones, Arlington, Texas. Survived by three daughters, Mrs. Arthur W. Jones; Mrs. W. W. Watson of Colorado, Texas; Mrs. L. S. White of Wichita Falls, Texas, and three sons, Otis S. Jones of Los Angeles, California; Joseph J. Jones, Thomas H. Jones of Tucson, Arizona.

Funeral services were conducted at the home of Arthur W. Jones by R. O. Conner of Dallas, Texas, short talks were also made by Brother J. Frank Copeland of Gunter, Texas, and Brother E. W. McMullan of Cleburne, Texas.

The remains were shipped to Roswell,

can not find many congregations that will fellowship one another. I believe the great trouble is we fail to hear the Apostle Paul. "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. Many times we fail to study our lesson as we should, and draw our conclusions too hastily. James said to be swift to hear, slow to speak, slow to wrath. We have reversed that, and we are slow to hear, swift to speak, swift to wrath.

If you decide to put the filing of our claim of war question with the War Department in tract form, let me know and we will help you all we can. Brethren passing our way will find our place of worship at 424 East Fifth Street, four blocks east of court house, and will meet with a hearty welcome.

C. C. McGUFFIN, Roswell, New Mexico.

New Mexico, for burial, by the side of his wife.

Brother Jones was born in Bedford county, Tennessee, August 1, 1833, was an educator, taught school in early manhood, at one time teacher in the Corinth School in Howard county, Arkansas, back in the nineties, probably 1890-1893; began preaching the Gospel in 1862.

Just before his death Brother Jones penned the following words which were delivered to me after the funeral:

"This letter will inform you that I have 'quit the walks of men'—'crossed over.' When you give notice of this, you may print the lines on HOPE, if you so desire. Good-by. J. R. JONES."

The following is the article referred to:

HOPE

Christians hope for a resurrection from the dead with all that is consequent upon it; as, Life; Place to live it; Possessions; Companions; Atmosphere.

Life—Eternal, incorruptible, unfading glorious.

Place—In the everlasting kingdom of Jesus where all things are eternal and immutable.

Possessions—"An inheritance incorruptible and undefiled and that fadeth not away."

Companions—Jesus, angels, the redeemed and glorified.

Atmosphere—"In the presence of God there is fullness of joy, at his right hand are pleasures forevermore."

"J. R. JONES."

The following are some of the words spoken by the three who made talks at the funeral, as noted by stenographer:

Brother Conner said:

To those who weep, and those who grieve, those who are a relation, both by the blood of kin and the blood of Christ, we can only talk a few moments about our dear brother whom we all love so well. We can pay our last respects to him and cherish in our hearts his dear memory. (Here he read 1 Corinthians, 15: 12-23.) Many, many times has Brother Jones used these expressions. I am reading from his Bible, one that he has given to Sister White; "For if the dead rise not, then is not Christ raised: And if Christ be not raised, your faith is vain: ye are yet in your sins." Those first expressions do not belong to the man of faith. The man who believes in the resurrection of Christ never doubts such expressions. They were penned by him for the purpose of teaching people who doubted the resurrection of Christ. "If in this life only we have hope in Christ, we are of all men most miserable," is for those who believe. He brings a beautiful picture to the minds of the Jews. They remembered about the gathering of the first fruits, the first of the season just before the Passover. Before they could go into the harvest, they gathered the sheaves and waived them unto the Lord. After that they were permitted to go into the harvest and harvest the grain. After the sheaf offering, or waive offering, in the same week of the Passover, and on the closing of that sabbath on the same day in which this waive offering was offered, we find the Savior came forth from the grave. Just as sure as the Lord came forth from the grave and became first fruits of the Father, and after the sheaf offering, he says, those who fall asleep in Christ will be in the glorious resurrection.

There are two Federal Heads today: The federal head of Adam, and the Federal Head of Christ. We are journeying today under the Federal Head of Adam. Brother Jones has been traveling under the Federal Head of Adam. He has passed from the Federal Head of Adam, is now under the Federal Head of Christ.

A great deal of my Bible information, I have received from hours spent with Brother Jones. It seemed that the church was first in his heart, then next his children, his grandchildren. He talked about his children. He lived his life over in his children. He has preached so many wonderful sermons in Dallas, and I am sure that there are quite a few who can tell you every sermon he has preached. He had a way of delivering his discourse.

I said to him upon one occasion, "Brother Jones, we have no preachers that ever will be able to reach the depths of the Bible that you have reached." He had his convictions, he was strong in his convictions. He believed that it was proper and right that parents should bring up their children in the nurture and admonition of the Lord. He attributed his long life to his obedience to his parents. He believed that just as a child was brought up in obedience to its parents, that child would also obey God.

He impressed the hearts of the children as well as that of the grown people. I feel in his passing out of our midst, of course, we grieve, yet when we think of the great life he has lived and the influence he has had, and the beautiful home he will have over there, it isn't so hard to give him up. Brother Copeland said:

I remember Brother Jones from early childhood. It impresses me to think that he is a man whose life reaches back into the pioneer days of the Gospel of Jesus Christ. His life reaches back to the early reformation days—what a pure life—if all the world were like his life, what a heavenly place this would be. Alva Johnson said on one occasion, when Brother Jones got up to wait on the table, that he was so white with age, and looked so pure, he could not keep the tears back.

I remember the text of a powerful discourse he preached twenty-eight years ago. A year ago I heard him, it happened to be the same line of thought; he could hardly stand after he got into the pulpit, yet I thought he preached it as powerful as he did twenty-eight years ago. I do not know that I could say anything today that would be beneficial. It may be he looks back from yonder world. We do not have an account in the Book of one expressing his desire to look back for those who live faithful. We do have an account of one who did look back to those who were not faithful. In our planning we often leave God out. We often think more of the things around us. The average man or woman, even when they start to a funeral, talk about everything else except the funeral.

There is a calm sweetness and hallowed influence around death that is grander than anything else. When I come to die, above everything else, I want to leave my friends prepared for the next life. It makes little difference about our station in this life, except for the good that we can do. I am sure Brother Jones, if his wishes were carried out, would like for his children to come over there and enjoy the good things in that better world.

We push death aside, it is not worthy of our consideration, we are too hasty to enjoy this lustful life. I am sure that to-

day, if our Savior were here, He would be a stranger in many places. He was so humble, He came to bear the cross. If He were here today, how many would welcome Him?

I am sure, my friends, that Brother Jones cares not about a fashionable funeral, but he would like to have his loved ones to carry on into the sweet bye and bye. Brother McMillan said:

I have a greater pleasure today in leading the life, that life that Brother Jones loved so well, of those who loved him and knew him as I did. I reckon I am like other young men, whose lives were associated with him. I have always wondered what Brother Jones found in me that made him willing to talk with me, as he was so much farther in the years of life than I was. I have often wondered why he did not turn to those whose lives were more experienced, as there might be more in common. But I knew he was going down toward the sunset, and for me, it was just beginning to rise. He was like a man, having made a long journey, just at the sunset, having crossed a river, he turned to build a bridge. His neighbor starts to say, "Old man, why are you building that bridge, you will never pass this way again." He answers, "That's true, but there is a young man coming this way, I am leaving this bridge for him." I fully expect to see Brother Jones in Heaven. I have no doubt that his spirit is at peace with God. Whether I know him as Brother Jones, or whether I see him as one of the host of the Lord, concerns me little.

I have learned that this is a wonderful world. It is a world of opposites. It is just twelve hours from the blazing sun of noon to the dark hours of midnight. It is just about as many hours from the time the sun lights the world until it goes down. It is not far from the house of pleasure to the house of mourning.

Among the things I have to adjust myself to, is an hour like this. How can I do it? I think I can say it in two words: Be willing. If I can bring myself always to the point where I am willing, the battle is over. It is not hard to be pure, it is not hard to suffer, it does not amount to so much to say, goodbye, if you are just willing to say, goodbye. Can I be willing? That is what the Lord wanted us to do. What was the Savior trying to do when He said, "Let not your hearts be troubled?" What was He trying to do when He went to the tomb of Lazarus, and said, "He that believeth shall rise again?"

Brother Jones has lived so long, he has lived so well, he has done so much good, I am perfectly willing today to be without his living friendship. I am perfectly willing today never to see his face again. I am perfectly willing today to give him up as a father in Israel, not because I can live better without him, but I am willing today to be without him that he may be at home. When the Master blessed this earth, among the outstanding things in His life, was, He wept with those who wept.

We gather not through custom, but with sympathy. To his loved ones, I will say I know how you feel. I understand every throb, I know how your hearts feel. These other brethren have shown to you how they feel. They sympathize with you, they walk with you every step of the way. Let's not weep too much, let's just be willing.

I regret that I was not able to attend the funeral, being sick was prevented.

R. F. DUCKWORTH.

Preachers Meeting

(No. 5)

On Thursday night of the meeting, Jno. M. Rice was on the program for a sermon on the subject, "Following Jesus." Notwithstanding the fact that he was billed for a talk later on the woman teacher question, he could not refrain from putting some of it in this sermon. He said, "I don't know of any place where a woman can't teach." In his sermon on the woman question he said, "There is one specific meeting where women are to keep silent." Also said, "Two places where she is restricted, Cor. 14 and Act. 20, where an evangelist is to preach." The contradiction here is too plain to need a comment from me. I really expected to hear something more concrete in the way of argument from a man who "had chased Alva Johnson and J. N. Cowan all over the plains of Texas trying to get a debate out of them." In the sermon on Following Jesus he made a swipe or two at those who opposed the class question. Nothing new was offered on this question. When he took up the woman teacher question properly, he cited several passages as follows: Luk. 2:36-38 where Anna spake of him to all them that looked for redemption in Israel. He inferred that she spake publicly to a large audience. Luk. 11:27 he used to prove that a woman spake to a large audience. Jno. 2:1-5 where the mother of Jesus told the servants to do as Christ commanded, in filling the water pots, he used to prove that she addressed an assembly. Act. 12:14 he used to prove that Rhoda addressed an assembly when she ran in and told the disciples that Peter was at the door. After this array of proof (?) he proceeded to argue that women's teaching should be done in private, in a private class room. Thus he occupied both sides of the question. One time she taught a large audience, another time she was teaching privately. Sometimes he has the women speaking to as many as any preacher ever preaches to, and again, he says they must not evangelize as a preacher. His argument was as crooked as the proverbial, "Barrell of snakes." He certainly "met himself coming back several times." He made the class system teaching on a par with the rabble of the crowd before the people were called to order. I knew the rabble of the classes all being taught at the same time in the same house was out of order, but did not think Rice would admit it. Paul says, "Let all things be done decently and in order." His argument was, if a woman was allowed to talk during the rabble, she should be allowed to teach a class. He spoke of a woman taking a class into a room and closing the door, but I could not see any use of that, in view of what he said about Anna, Mary, Rhoda, et al. I was in hope that in this meeting some definite position would be agreed upon in regard to this question. That they would agree to one of two positions, viz: That a woman's Sunday school class teaching was either public, or private. They have been so badly whipped on the "private" question, that there is only one alternative for them, and that is, say that a woman has as much right to teach in public as a man. The greatest debaters among them, such as Tant and Warlick, have taken such position. Rice next gave an argument (?) on the wife's subjection. Said in part, "Christ is authority in spiritual matters. The husband authority in domestic

matters. Church subject to Christ, wife subject to husband. Wife learns in subjection to husband concerning domestic matters. Church learns in subjection to Christ in spiritual matters. Church learns in Silence under Christ, wife learns in silence about domestic matters under husband. Church cannot teach Christ in spiritual matters, wife cannot teach husband in domestic matters. Who in church, wife subject to that the husband is not?" The above is very near exactly as presented. Just where Rice learned that Paul had reference to domestic matters when he said, "It is a shame for a woman to speak in the church," and "Let the women learn in silence (in domestic matters)," he did not tell. Seems strange to me that the christian women at Corinth, while sitting under the sound of spiritual teaching in the congregation, should desire to rise up and dictate to their husbands about some domestic matter. It is so strange, that, I do not believe it. Again, Paul gave them perfect right to speak to their husbands at home, which shows the silence here enjoined was not to be maintained at home, but in the assembly of the church. It is true, that both man and woman are subject unto Christ in the Church, and Paul was speaking the commands of the Lord when he said, "Let your women keep silent in the church." No kind of excuse can be made which will justify a woman in violating this command. It is very unfair to Christian women, for preachers to encourage them in ignoring a positive command, by teaching them such unwarranted sophisticated argument as that presented by Rice in this meeting.

The most practical discourse I heard during the entire meeting was delivered by Klingman on "Christian women as workers in the church." I never heard the duties of Christian women more clearly outlined or more strongly emphasized. The whole sermon was a stinging rebuke to all that Rice, or others had said on the subject. I would love to help support Klingman in delivering that discourse in every congregation of the Church of Christ in the world. Space forbids that I give the arguments made by him. Suffice it to say, that he showed very plainly how women labored with Paul in the Gospel. Phil. 4:3. He said there was no hint in this passage of public discoursing. "The Bible in Questions and Answers," by Rowe and Klingman, is very plain on the woman question. This is the last article I shall write about the Beaumont meeting. I beg to explain that in calling names in these articles, I have not prefixed the word "Brother," not because I did not respect them as such, but left it off for the sake of brevity. In my correspondence with brethren who agree with me on these controverted points, I always say "Duckworth," "Connor," "Johnson," etc. to save space. Assuring every reader that I have no envy or hatred in my heart for any one, especially now for those who disagree with me.

I am, yours for truth and right,

J. N. COWAN

Rice-Johnson Debate

In my humble judgment, one of the greatest victories for the truth that I ever witnessed was, and is, the result of the above debate which took place at Steel Hill, near Spur, Texas, March 26-30, be-

tween Jno. M. Rice, who (at least pretended to) represent the advocates of the "modern Sunday school," and Bro. Alva Johnson, who contended for the "Bible way" of doing "Bible things."

In defense of dividing the congregation into classes, Brother Rice gave a few examples of private teaching and said, "Ha, ha, ha, ha, and Ah fudge," and acted as if he thought he had established his contention.

On women teaching, he said that 1st Cor. 14th chapter was restricted to the first century, and therefore does not apply now, and that the meetings of 1st Cor. 11th chapter and Acts 20th chapter is the only meeting of the church in which a woman is forbidden to speak, but finally met himself coming back with the statement that the meeting of 1st Cor. 11th chapter is the only time and place that a woman is allowed to teach and here she must have her head covered, and as she can not teach publicly, like a man, the church should arrange for her to do some private teaching in this meeting. His "Ha, ha," and "Ah fudge" having lost its power, his (Rice) main plea here was made on the "Golden Rule" and the sum and substance of his plea was equal to this: Allow me the women teachers, and I will allow you to reject them and we will agree to disagree and go on together but have no division.

On literature, Rice rejected everything except the "Original writings" of the apostles as being inspired and said they (the originals) were lost; therefore, we have no inspired writings of any kind today, placing on a par our Bible of today and Eleams Notes, Gunter College, and The Apostolic Way, claiming one just as much inspired as the other. During this part of the debate, Rice even forgot the "Golden Rule" and with CLENCHED fists and GRITTING teeth, classes those who accept the inspiration of our present day Bible far below infidels and atheists.

Brother Johnson in his meek, God-fearing, loving, yet powerful, way met the issue, routed the enemy, laid waste the ruins and established the truth. "Nuff said."

A number of parties who favored the Sunday school, and several who were "on the fence" expressed themselves as having been convinced by Brother Johnson that he was right and Rice in the wrong. Others said that Rice had convinced them that there is nothing in the claims of the Sunday school. About as many seemed to have been convinced by each speaker making it a "50-50" proposition, but the peculiar part of it is, both fifties lined up against the Sunday school, and on the side of the TRUTH.

A Brother Cooper moderated for Brother Rice (Brother Cooper is the preacher at Spur, a mighty nice man in my judgment, I wish I could remember his initials), and I acted in that place for Brother Johnson.

Good order prevailed throughout; the people were kept in the best of humor, and I believe much good was done.

May we have many more debates if we can.

OSCAR BRANNON.
Winters, Texas, Box 683.

If you are interested in arousing the people to hear the Gospel, see to it that five families not now reading The Apostolic Way in your community has the paper sent them five months.

Christian Unity

"Christ prayed that all may be one" (John 17:20-21).

"Behold how good, and pleasant it is for brethren to dwell together in unity" (Psalm 133:1).

"Mark them that cause division" (Rom. 16:17).

"Speak the same things, and that there be no divisions among you" (1 Cor. 1:10).

In order for Christ's prayer to be answered, and the admonition of the apostles observed, five things are apparent: 1. Marriage. 2. Name. 3. Counsel. 4. Action. 5. Purpose.

"For as a young man marrieth a virgin, so shall thy sons marry thee" (Isa. 62:5).

See Rom. 7:1-4; 2 Cor. 11:1-3. If a man and a woman are perfectly joined together in marriage, they will have more respect for each other than all others. Just so with those who are married to Christ, they would seek no other Christ. When husband and wife are always quarrelling, and speaking disrespectful of each other, people would decide at once that they did not have the proper love for each other. Neither can a man prove that he loves God, when he speaks evil of his brother. See 1 John, 2:9-11; 5:1-2. "Ye are my friends, if you do whatsoever I command you" (John 15:14, 14:23.)

2. Name. No married woman would be entitled to wear a man's name to whom she had not married. Neither are we entitled to wear the name, Christian, unless we are married to Christ. How could we prove that we are married to Christ, when we fail to show our love for him, in not keeping his commandments?

3. Counsel. "We took sweet counsel together, and walked to the House of God in company" (Psa. 55:14). Instead of people who call themselves Christians, walking to the house (church) of God in company some of them are riding a hobby, and causing divisions among the brotherhood. Why? Simply because they are not willing to counsel with God. If a husband and wife are joined together in the bonds of love, they will counsel together. So will we, if we are joined in a perpetual covenant that should not be forgotten.

4. Action. Are we willing, after being married to Christ and wearing His name, to counsel with him and work co-operatively together for the cause of Christ?

5. Purpose. Do we all work, with the same object in view? Paul called the elders at Ephesus, and admonished them to feed the flock, assuring them that after his departure grievous wolves would enter, not sparing the flock, and that men would arise speaking perverse things to draw away disciples after themselves (Acts 20:28-30).

Dear brethren, I am nearly 66 years old; I have traveled across the hills and mountains of Arkansas, and Oklahoma afoot for many years. During all that time I did not see as many jars and discords among brethren as I can now see in one year. But they dwelled together in love. When I recall to mind the happy days I spent in preaching the gospel, and then look around and see the divisions, it brings tears in my eyes, and I wonder where the true church will be in the next 50 years. Brethren, let us read the Bible more, sing more, and pray more, and we will not have so much time to stir up strife.

GEO. A. BAILEY.

Announcements and Reports

Douglas Dunn, Lufkin, Texas: I have all of July still open for protracted meeting work; if you know of churches that want a man, for July, who is not afraid or ashamed of the New Testament teaching, I would be glad to communicate with them.

W. T. Taylor, Burnet, Texas, April 6, 1928: I am ready to preach on Lord's days and to hold some meetings in August. My wife is at home, after staying in Burnet Sanitarium seven and one-half weeks, and she is still under the doctor's treatment, and will be quite awhile yet, as she has a cancerous condition of the stomach. We thank, most sincerely, all that have assisted us, in any way, during our trouble, and ask each and every Christian to remember us in prayer.

W. R. Woods, Loraine, Texas, April 9, 1928: I attended the Johnson-Rice debate at Steel Hill, which was my first time to hear the "Sunday school" debated. I could hold a meeting or two in August, if wanted, could preach on Lord's days at places within twenty to thirty miles of Loraine.

J. W. Kelly, Abilene, Texas: I will begin preaching at Chillicothe, Texas, Saturday night before the second Sunday in July and continue until the fourth Sunday night; then to Crowell, Texas, to begin on Saturday night before the fifth Sunday in July and continue until the second Sunday night in August; then to Waco, Texas, to begin Saturday night before the third Sunday in August and continue until the first Sunday night in September. I have June for meetings anywhere needed.

G. M. Peek, Harvest, Alabama: I thought I would write a few words in regard to the Cowan-Sommer debate, have studied it closely and from a Bible view I think Brother Cowan handled Brother Sommer's arguments on every proposition. I offer my prayers to the Lord for Brother Cowan and all of the brethren contending for the truth.

O. C. Lusk, Hagerman, New Mexico, April 16, 1928: Brother Van Bonneau of Gunter, Texas, has just closed a meeting for us, five baptized, one reclaimed. Brother Bonneau did not shun to proclaim the whole counsel of God. He is a man that should be kept busy.

Jas. Douglas Phillips, 439 N. Drury Ave., Kansas City, Missouri, April 17, 1928: I received your letter yesterday, sorry to learn Brother Duckworth was still sick, hope he is better by now. Many thanks for the bundle of samples, Cowan Tracts, etc.: Am in a meeting at Beckley, West Virginia, now, have fine interest. I am the first preacher that has ever preached very strongly against the "Sunday school" in this section. The "Sunday school" folks seem to get excited every time they hear of me. I go from here to Athalia, Ohio, unless Brother Ira C. Moore gets ready to discuss the "Sunday school" question pretty soon. I expect to hear from him today.

Joseph Miller, Brazil, Indiana, April 18, 1928: In this issue (April 15th) of The Apostolic Way, I notice some typographical errors in my article. Page 6, column 1, line 28, the word Asertain should be assertion; column 2, line 15, the word joke should be job; column 3, line 8, the word

fellowshing should be fellowship; in last line of article the word sade should be safe.

M. M. Lavender, Dallas, Texas, April 21, 1928: The church here worshipping at 3601 S. Fitzhugh Avenue, had the pleasure of having two preaching brethren as visitors last Lord's day, in the persons of Walker H. Horn of Cleburne, Texas, and W. G. Tucker of Shreveport, Louisiana. It was a great treat to have these brethren with us, their talks, at both the morning and evening services, were greatly appreciated.

L. W. Hayhurst, Vancourt, Texas, April 12, 1928: I recently held a meeting at Lockney, Texas, there are many faithful brethren there.

I attended all the Johnson-Rice debate except the first session, and am so well pleased with Brother Johnson's defense I would like another in any community where the Robert Raikes institution, called the Sunday school, is dividing the church.

Rice is good at knocking on the Gunter College. He demeaned the school for having Bible classes until he was informed that they did not have them, then he condemned them for not having the Bible classes. After this he would reprimand us for our classes in Gunter College and in less than five minutes would be condemning the school for cutting them out.

J. A. Bradbury, Box 155, Sweetwater, Texas: The writer will, the Lord willing, begin a meeting at Robert Lee, Texas, on the 28th of April. This will, be my fifth meeting with these good brethren. Would be glad to arrange other work for the summer.

A. M. Scrimshire, Fort McKavett, Texas: Left home March 17th, stopped at Eldorado and preached three times; then went to Hobart, Oklahoma, and stopped with my daughter a few days; preached at Sentinel, Oklahoma, March 24th and 25th; then to Davidson, Oklahoma, and preached some, this is a congregation that I worked with three years, but after I left there the "Sunday school" crept in, I preached, also, at Canten, three miles north and three miles west of Davidson, found a little congregation worshipping just like the Lord directs; left Davidson on April the 14th, came to Chillicothe, Texas, to start home, found some brethren and they wanted me to preach, so I did, had the pleasure of meeting some fine brethren; finally arrived back home. In all, wife and I had a pleasant trip. I am in my seventieth year, as I near the parting of the way, it gets brighter and brighter each day. God bless The Apostolic Way and its editor and family.

Born of God

I believe the following question is talked about more and understood less than most any question mentioned in the Bible, but I believe if the reader will follow me closely and observe the quotations presented that you will have a very clear idea of what the writers of the New Testament mean when they say "Born of God."

I have had preachers tell me that a man must be born of God in order to be saved and then ask them what a man must do in order to be born of God and they say they don't know. And they have no more idea of what the expression means than

any other thing that has never been revealed.

Now I want to call the attention of the reader to a few quotations: listen to the apostle John in 1 John 5:1: "Whosoever believeth that Jesus is the Christ is born of God." Again 1 John 4:7: "Every one that loveth is born of God;" 1 John 2:29: "Every one that doeth righteousness is born of Him." Then there are three things that is necessary to being born of God. "Believeth, Loveth, and Doeth righteousness." Just to believe, is not the new birth, or being born of God, just to love is not the new birth or being born of God, but believing, loving and doing righteousness. But some one might ask, "What is righteousness?" Psa. 119:172: "All thy commandments are righteousness, Oh God." Then it necessarily follows that in order to be born of God one must do righteousness and to do righteousness is to do God's commandments. Then again listen to the same writer, John 4:7: "Every one that loveth is born of God and knoweth God." Then we see that if we are born of God we know God. But some one asks, "What is the love of God?" 1 John 5:3: "For this is the love of God, that we KEEP HIS COMMANDMENTS." But John says in 2:4 of the same letter "He that saith, I know Him and keepeth not His commandments, is a liar, and the truth is not in him."

We might get a clearer understanding of the birth under consideration by reading a statement from John 1:11-13, "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." So we see that those that were given the power of becoming the SONS of God were not born of the will of man or flesh, but of the "WILL OF GOD." Then again Christ said in John 3:3:5, "Except a man be born again he cannot see the Kingdom of God." The fifth verse reads thus: "Verily, verily, I say unto thee, except a man be born of water and the Spirit, he cannot ENTER into the kingdom of God." Thus we see that in order to enter the kingdom there must be a birth, and in order to be born of water and the Spirit there must be a begetting the same as any other birth. It is impossible for a child to be born into our home without a begetting, and the begetting is always before the birth. So in the Spiritual birth, we are begotten by the Spirit through the Word. Paul says in 1 Cor. 4:15: "I have begotten you through my gospel." Now how do you suppose Paul begot those Corinthian brethren? No doubt it was by preaching the gospel to them and they believed and obeyed it. In a birth there is always another thing we might mention, and that is; there is always a giving forth, and in the birth of water and the Spirit, we are begotten by the Spirit through the belief of the truth and we are buried in the wattery grave and BROUGHT forth, and it takes this to complete the new birth and when this is done we are born of God. But some will say that the language used by the Savior in John 3:5 means a birth of water and a birth of the Spirit, two births if you please. But let's see about that. If there are two births meant here then the blessed Son of God made an awful mistake, for He should have said, "You must be born AGAIN and AGAIN." But since He did not say that I

conclude that He was speaking of only one birth. Jesus says in Matt. 7:21: "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven but he that DOETH THE WILL OF MY FATHER which is in heaven." Now notice (1) You must be born again. (2) By this birth you enter the kingdom, (3) You seek the kingdom, for Jesus says "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." (4) We must do the will of God to enter the kingdom. So it stands thus; born again, enter kingdom, or 2nd, Do will of God, enter the kingdom. Then I must do the will of God to enter kingdom and when I do the will of God I am born of God and have become a member of God's family.

So we see then that "To seek the kingdom" is to seek to know and to do the will of God. So when I do the will of God I enter his kingdom, and when I do the will of God I am born again, born of water and the Spirit. One must be born again to be saved, and one born again is in Christ and to be in Christ is to be in the church, and to be in the church is to be in the kingdom. Oh but some one says that the church and the kingdom are not the same thing. Well, let's see about that; listen to the Savior in Matt. 16:18: "Upon this rock I will build my church and the gates of hell shall not prevail against it, and I will give unto thee the keys of the KINGDOM" * * *. Now what was it Christ was going to build? You say the church. Correct, but He told Peter He would give him the keys of the KINGDOM. Now the thing that the Savior built was the thing that He gave Peter the keys to. So he gave Peter the keys to the church, or kingdom. Both words here mean the same thing. So to be in the church is to be in the kingdom and to be in the church or kingdom is to be in Christ, and in order to be in Christ we must be baptized. Paul says in Gal. 3:27 we are baptized into Christ. Again listen to John in 1 John 2:29: "If ye know that He is righteous, ye know that every one that doeth righteousness is born of Him."

Let us look at one other quotation, 1 Pet. 1:22-25: "We are born of (or in obedience to) incorruptible by the Word of God which liveth and abideth forever." You will notice in the 23rd verse of this chapter Peter says, "born again, etc." Now they had been born once, that is, they had been born of earthly parents and now they had been born again, born of God. When they were born again they obeyed the truth. When they obeyed the truth they were saved. When they were saved they were saved in Christ. And when they got into Christ they were baptized into Him. Therefore, baptism is necessary to obedience to the truth. And then we can see that baptism is necessary to the new birth. And the new birth places us into new relationship. Hence we are born of God.

DOUGLASS DUNN.

Lufkin, Texas.

Repentance

"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke 24:47.

No subject, perhaps, connected with the future and final destiny of our sinful and condemned race, is of more vital importance, than the subject we propose to treat, briefly, in this discourse. I would

to God that all, saints and sinners, could realize its importance.

The alien sinner can never enter the church of Christ, find pardon, peace and joy in the Holy Spirit, or have the fellowship of the children of God, without repentance.

The child of God, however close to the cross he may cling in this life, beset by snares and the machinations of the enemy of souls, may sometimes wander from the path of duty—commit sin. To get forgiveness, and retain the favor of God and the fellowship of the saints, he needs repentance. All religious parties, all religious teachers, all who regard the Bible as a divine book, will concede its importance.

When John the Baptist came as the herald of the long-promised Messiah, to prepare a people for his reception, he found the chosen people of God steeped in wickedness—disregarding his counsels, scorning his reproofs, turning a deaf ear to all his entreaties. He was therefore sent by divine authority with the message: "Repent, for the kingdom of heaven is at hand."

Jesus called the twelve and sent them out to preach repentance to the people. He also said, "Unless you repent you shall all likewise perish." When the twelve apostles were no longer to be confined to the narrow limits of Judea, or circumscribed by geographical boundaries, nor to recognize national distinctions, they were authorized to preach to all nations, "repentance and remission of sins."

In carrying out the great commission, the apostle Peter—to whom was entrusted the Keys of the Kingdom—empowered by the promised Spirit to guide him into all truth, commanded believers to "repent . . . for the remission of sins."

The great apostle to the Gentiles, testified to Jews and Greeks the necessity of repentance; and in his discourse at Athens, he said: "God now commands all men everywhere to repent." Surely these Scriptures ought to impress us all, not only with the necessity, but with the universality of repentance.

We shall first consider the question negatively, enumerating a few things in which repentance does not consist—neither in whole nor in part. And then we shall inquire what it is, in what it does consist, and how produced, treating the subject positively.

1. What is not repentance?

(a) It is not something "given" or "granted" directly to man. It is nothing mysterious, but the result of means used in harmony with man's mental constitution. It is man's work—something he can and ought to do. While Paul, by divine authority, says, "all men are commanded to repent," it would be useless to make an argument to prove that he can and ought to do it—whatever it may be. True, God has ordained the means to bring sinners to repentance, and in this sense we may say that he "gives" or "grants" it, just as we may say that he "gives" us our daily bread. Peter told the inquirers (Acts 2:38), to repent; he did not ask God to give them repentance, seeing that the means was being used that he had ordained. (b) It is not a reformation of life.

Luke 17:3, 4: "If thy brother trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him." A man can, therefore, repent seven times a day; but can he reform that often? John the Baptist makes a very clear distinction

between repentance and reformation, in requiring the Jews to bring forth fruits meet for repentance. Repentance with him is the tree, while reformation (i. e., the actions and deeds that constitute a reformed life) is the fruit. With John, then, we conclude that reformation is no more repentance than the fruit which grows on the tree is the tree itself.

(c) It is not a godly sorrow for sin. We not unfrequently meet with church members, and even preachers, who thus define it; and if asked for proof, strange to say, you are referred to a passage that proves very clearly the reverse—II Cor. 7: 9, 10—read it carefully, and you will agree with me that "godly sorrow" goes before repentance. Not only does it precede it, but it "worketh," "produceth," bringeth about repentance, or is at least a factor in its production. The thing working, or producing a thing cannot be the thing worked or produced. We say railroads have worked a great change in Texas; cities have sprung up as if by magic, almost; farm houses now dot the broad prairies, as far as the eye can reach; goods are now transported by the iron horse, instead of on ox-wagons drawn by a team of Texas longhorns. But is this great change a railroad? No. In point of time the railroad was built first, operated first, then comes the change. So, in point of time, godly sorrow comes first, then repentance follows. And I will here add, that where there is no godly sorrow for sin, there will no repentance follow; and if there be not a reformation of life, no repentance has preceded.

(d) Neither does repentance consist in worldly sorrow. The apostle informs us, in this same connection, that "the sorrow of the world worketh death." We certainly may not conclude that that which "worketh death" is any part of repentance unto life.

(e) Then we submit that repentance does not consist of sorrow at all. Sorrow is not an integral part; not a constituent element in it. All sorrow either grows out of a consideration of our relationship to God, our duty to him, reverence for him and his authority, or from a worldly consideration. There can be no sorrow but "godly" or "worldly" sorrow. It is therefore, not sorrow at all.

(f) Once more, let us present the knot-tiest not of all for the consideration of some of our religious neighbors. It does not consist in whole, nor in part, of tears, prayers, moans, groans, or cries. Neither are any or all of these necessary to its production. The idea of God's being induced by any of these things to "grant" repentance, faith, or the pardon of sins to the alien sinner, is foreign to Bible teaching. Most persons who go to "the altar of prayer" seeking, earnestly seeking, the pardon of their sins, are already believing penitents, and if they had an Ananias, as Saul had, for an instructor, they would hear, "Why tarriest thou? Arise and be baptized and wash away your sins." Peter said, "Repent," etc. "Then they that gladly received his word were baptized." Repentance is not antagonistic to gladness, though produced by godly sorrow. But attention must now be given to the positive side of this question:

II. What is repentance? How produced?

Let us call to mind, that, from an examination of Paul's statement in II Cor. 7:10, we learned that "godly sorrow for sin" is antecedent to repentance. Their sorrow

was a godly sorrow for sin, and they sorrowed "to repentance." No godly sorrow for sin—no repentance; whatever produces this sorrow for sin, is a factor, a means in the production of repentance; whatever produces this sorrow tends to bring persons to repentance.

We also call to mind that we learned from Luke 3: 8, and other Scriptures, that reformation of life followed repentance—was the fruit of it. Then it is settled that repentance, to be scriptural, must be preceded by a godly sorrow for sin, and, followed by reformation. Now, if we can find what naturally and universally comes between these two things, we have found what repentance is. Let us see. Paul declares (Rom. 1: 16) that the "gospel is the power of God unto salvation." This gospel is preached—the sinner feels and realizes that he is a poor, lost sinner, while Christ is held up as an all-sufficient Savior, as having made ample provision for every son and daughter of Adam's guilty race, as extending to him a precious invitation, "Come unto me all ye ends of the earth, and be ye saved." That he manifests the same love and compassion for sinners now that he did while in the flesh, for the inhabitants of Jerusalem, when he wept over that doomed city, saying, "Oh, Jerusalem, Jerusalem! How oft would I have gathered you together, but you would not."

Hearing this gospel call, the sinner is brought to reflect on his past rebellious life—to meditate on God's goodness. He says, "God is, indeed, love." "I have gone, all these years past, counter to his will as expressed in the perfect law of liberty, yet my pathway has been strewn with blessings, while such rich provisions have been made for my eternal salvation, even costing the blood of his only begotten son." "All of my past life is a life of disobedience, I have persistently withheld from him that obedience, that worship, which is His due. My obligations to God are infinitely greater than to my fellows—yet I have tried to discharge these, while I have lived in utter disregard of those. I am truly sorry that I have manifested such ingratitude." God's goodness is leading that sinner to repentance—has already led him as far as godly sorrow—which works repentance. Now, observe what comes next. The sinner says from the depth of his heart, "I will not continue thus in disobedience—I will, God being my helper, cease to do what is forbidden, and strive to do what is commanded." He has changed his will, resolved to change his future course of conduct in reference to God and His government; he has changed his will. And this was preceded by godly sorrow. Succeeded by what? By a reformation or different course of conduct. He embraces the first opportunity to confess Christ (Rom. 10: 9, 10:). Now, "gladly receiving the words" of the inspired teachers, he submits to the authority of Christ in baptism, breaks off from evil associations and practices, seeks the association of the disciples of Christ, meets them on the first day of the week to break bread, and to study the things that pertain to the kingdom of God. Thus, he has been led, by a contemplation of God's goodness, to a godly sorrow for sin. This leads him to a change of will, purpose or determination to forsake sin and obey the Lord—genuine repentance; this carried out is reformation, i. e., "the fruits of repentance." Up the line, we have no reformation, or life in conformity to God's will, where there is

no repentance; no repentance where there is no godly sorrow, no godly sorrow where the goodness of God is not unfolded, where the story of the cross is not told. "The gospel is the power of God unto salvation." Millions have never heard the glad news of a risen Savior, have never had the gospel. Will we, dear Christian brethren, be guiltless, if we strive not all to the extent of our ability to send them the gospel, that their hearts may be filled with godly sorrow for sin, and thus brought to repentance? Remember, Jesus says, "Unless you repent you shall all likewise perish." And, also, "Go preach the gospel to every creature." This is binding on all. Oh, how we ought to be enthused with the missionary spirit! How our hearts ought to burn with zeal, and our hands labor that all may hear the gospel call! I pray God that the church may awake to the full realization of the fact that the gospel is the power of God into salvation.

By W. L. HARRISON.
From Texas Pulpit, Pub. 1888.

Crosswell-Phillips Debate

This debate was at Ringling, Oklahoma, began March 26, continued three nights; three hours each night; Crosswell affirmed Man is wholly mortal, and unconscious between death and the Resurrection. Phillips affirmed, the wicked would suffer conscientiously, Eternal punishment. This debate was very interesting. Crosswell is a strong man, I think he is the strongest man I have ever heard on the question, but he was well matched. Brother Phillips is a strong man, and certainly did some good work in this debate. I regret that there were not more of the brethren there to hear it, especially the preaching brethren. Our side of this question is only understood by the Word of God; mortal man is known by everybody. The inward man is known by the Word of God only, and Brother Phillips did not fail to show the truth on the origin of man, and that is the whole thing in a nut shell, and Crosswell admitted if there was an inward man, his proposition could not be proved; that the whole truth was with Phillip's Proposition, and the inward man was certainly proved by Brother Phillips.

Mr. Worley of Ardmore, Oklahoma, was the Moderator for Crosswell. I think lots of him, he was nice and fair with both speakers; myself for Phillips. I am now at Healdton, in a good meeting. Will go from Healdton to Spaulding, Oklahoma, for a meeting.

BOB MUSGRAVE.

Mission Work

To the Churches of Christ:

I have been preaching the Gospel of Christ for the past twenty-five years, without money or price, but age and my physical and financial condition have made a continuation of this impossible, and now for the first time, I am calling on the Brotherhood to aid me in preaching the Gospel in some of the destitute places in East Texas, which all know has been woefully neglected. I am devoting my entire time to this work. I closed a mission meeting at Tucker last Lord's day night. The Palestine congregation supported this meeting to the extent of \$5.70, and Jacksonville \$7.50. I arranged for another

meeting to begin there July 21, to continue ten days, or two weeks. I will hold two other mission meetings this spring, will hold a meeting at Pauline, 15 miles north of Athens, the first half of July. In fact, I mean to keep busy all the time if the brethren will send me a small contribution occasionally to help in time of need. I shall report all contributions, and the results of all efforts through the papers.

But before any congregation or individual sends any contribution, I would have you clearly understand my position. I demand a "Thus saith the Lord" for everything.

I oppose instrumental music in the worship, because it is not mentioned in New Testament Scriptures.

I oppose dividing any congregation into classes, no precept or example.

I suffer not a woman to teach, nor usurp authority over the man.

Let your women keep silence in the churches.

Last, but not least, it is a human innovation, and a long stride into digression.

J. K. BALLOU.
Jacksonville, Texas, Box 275.

Imaginations

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually," (Gen. 6:5.) And God destroyed man from the face of the earth. After the flood the eight souls came out of the ark and Noah built an altar unto the Lord, and offered burnt offerings on the altar, "And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done." (Gen. 8:21.) But God still hates the heart that deviseth wicked imaginations, and he that soweth discord among brethren. He that imagines vain things, and falsely accuses others, walking after his own imaginations to his own destruction. When Paul says the weapons of our warfare are not carnal, but mighty through God to the casting down of imaginations, why did the heathen rage and the people imagine vain things, and why will professed Christians imagine vain things, and build upon them and walk after them, instead of casting down every thing that exalts itself above the wisdom of God. Sad, how sad to see so many once faithful and loyal that have become vain in their imaginations, and now their foolish hearts are darkened, so that they cannot endure sound doctrine, have turned their ears from the truth, and are turned unto fables. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. Why, oh, why, will people build upon imaginations, and walk after them, when only death and destruction awaits them in the end? May the time hurry and come when God's people will adorn the doctrine of Christ in all things, "For the grace of God that bringeth salvation hath appeared unto all men," teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and Godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself

for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, ZEALOUS of good works.

E. F. MORGAN.

Newcastle, Texas.

Sword Swipes

I see that Brother Srygley, in the Gospel Advocate, has a timely warning against separating the young people from the older ones in religious gatherings. This same warning was emphasized many years ago by our strongest scribes and teachers. They saw what it was leading to. Many are still blind to the dangers thereof, and are forging ahead with the separation.

Brother Srygley says: "The young people need the old people in their meetings, and the older people need the young people in their meetings; so why not be satisfied with one meeting for all? The tendency of such meetings is in the wrong direction. This is what I know to be true whether it is popular or not."

The foundation for young people's meetings is being laid by a majority of the congregations week by week on Sunday mornings. They are planting the little seeds of separation of the younger from the older every week, and it should be no surprise to see the larger and more fully developed fruit come later. The young are taught the principle of "separation," and are exercised therein each Lord's day; then why be surprised if they carry the principle right on through and have their "own meetings" a little later to the exclusion of the old folks? " whatsoever a man soweth, that shall he also reap." Better sow the seed of "one meeting for all," as Brother Srygley advises.

It is hard to battle against the popular side in "religious" matters, and I would not open my mouth to warn against the principles involved herein, except to try to save some if possible, and to clear my old head from the blood of the guilty, that I may not perish with them.

C. D. MOORE,
Paden City, W. Va.

Help South Charleston, W. Va.

About two years ago some brethren, who were opposed to innovations in the church, moved to Charleston and finding no loyal congregation with which to worship, rented a theater building, sent for G. W. Terry, held a meeting and went to keeping house for the Lord.

They met for a while in the building in which the meeting was conducted. But last July they found a Presbyterian meeting house for sale at a bargain. They bought it, paying \$3,000 for it. The next thing was to buy seats, which cost \$275. Insurance, \$57. This made a total of \$3,334. Of this amount \$1,200 has been paid. This leaves them in debt \$2,134; \$1,800 of this is to be paid at the rate of \$40 per month. They can pay this amount without outside help. But the remaining \$334 was borrowed and secured by personal notes. Two brethren are on these notes. One of these notes is due April 29th, 1928. The other one will be due May 15th, 1928. It seems impossible for these brethren to pay this \$334 without outside help. As is well known among the

brotherhood, there are very, very few sound congregations in West Virginia. What few are are very small and poor in this world's goods.

If the church here can raise enough money to pay off this \$334 they can take care of the balance of the debt. They expect to put a sound preacher in the field as soon as possible. And that is badly needed in West Virginia.

These brethren have no classes, nor women teachers. They use one cup in the communion. They have used Sunday school preachers in the past, but have decided that from now on, they will not use digressive preachers.

The Brazil, Ind., brethren have sent them \$10 to help on this debt. If a member of the Western churches would do this much, it will help these brethren to do a great work. Please help.

It is hard for brethren that are surrounded by dozens of congregations, that are sound in the faith, to realize the condition of things here.

Send all communications to C. H. Williams (Elder), Box 1025, Charleston, W. Va.

JAS. DOUGLAS PHILLIPS.

Leader Readers Concerned

I see that Brother Rowe, of the Leader, would not publish Brother Cook's reply to Brother Hutson's "insinuating" articles in the Leader. For not publishing Cook's reply, Rowe gives as one reason that, "It would only agitate a question that would not concern one reader in a thousand of the Leader."

That statement "insinuates" that not one in a thousand of the Leader readers believe as does Brother Cook on the "question." Or it might intimate that not one in a thousand of Leader readers are "concerned" about the "question" raised and discussed by Brother Hutson in the Leader. If it is so surely known by Brother Rowe that so few are interested in, or "concerned" about, the "question," many of us are wondering why he allows Brother Hutson and others to discuss and discuss, agitate and agitate the question or subject in the Leader? But I think that Brother Rowe's real "insinuation" is that not one in a thousand of his readers would be concerned about the question as discussed by Brother Cook, because they do not agree with Brother Cook on the "question."

Right now I can name more than 100 Leader readers who agree with Brother Cook on the "question," and would be "concerned" very much, and interested in the "question." At that rate, the Leader must have over 100,000 readers! It is my opinion that the Leader has fewer than 6,000 subscribers, and is it possible that Brother Rowe thinks that not more than five or six of his readers would be "concerned" about Cook's reply to the "raspy voiced" articles by Hutson? From what I know about the brotherhood, it is safe to say that several hundred of the Leader readers do not agree with Brother Hutson's "raspy voiced" agitations of the "question" at issue, but they bear with it all, as there can be no reply made in the Leader. No siree! A fat salary changes some preachers wonderfully. — Leader Reader, W. Va.

The Heart Purified by Faith

"Faith, if it have not works, is dead" (James 2: 17)—that is, it ceases to be faith when it dies. A dead faith will not purify the heart or work any other good. A faith that works through love purifies the heart and justifies from sin by bringing the person into Christ. Faith purifies the heart by working in the heart. It is not faith alone or faith without works, but a working faith, that purifies the heart. The same faith produces repentance. Repentance is a fruit, or development, of faith; and through repentance faith changes the life, and, changing the life, directs or controls the body and causes the person to be baptized. So baptism is the fruit, or result, of faith. But faith brings to baptism only after it has passed through repentance. Repentance and baptism are fruits of faith, marking the degrees, or growth, of faith. Baptism is the outgrowth and manifestation of faith. So is a holy life and godly walk. "For whatsoever is not of faith is sin." (Rom. 14: 23). Faith is the great, leading, consecrating principle that connects man with his Maker. It leads to and consecrates all service to God. It might be proper, with a true understanding, to say that repentance is the change of purpose and life, and baptism is the change of state. They are all the outgrowth of faith, and mark the growth and development of faith in the heart and life of the child of God. It is difficult to separate faith, repentance, and baptism, or their fruits, because they are so intimately associated and blended in one. A man's heart must be pure when he comes to baptism. The faith that brings him to baptism purifies his heart in the bringing. There is no separation of faith from the service to which faith leads. "Without faith it is impossible to please Him (God.)" (Heb. 11: 6).

Faith, How Many Kinds.

"The Holy Spirit produced faith by giving testimony. (See Acts 2). The Spirit produced faith in those wicked persons by presenting (1) the testimony of the works which Jesus had done among them, as they knew; (2) the prophecies that had gone before; (3) God "hath shed forth this, which ye now hear and see;" (4) "we all are witnesses" of his resurrection from the dead. "Therefore (that is, in consequence of these testimonies) let all the houses of Israel know assuredly (believe with all the heart), that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36). The Holy Spirit produces faith by giving testimony. Paul says: "Faith cometh by hearing, and hearing by the Word of God." (Rom. 10: 17). John says: "These (things) are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." (John 20:31). I cannot conceive of God's even giving faith, save by giving the testimony to produce faith. Some think that there was a common and a miraculous faith in the days of miracles, as Paul speaks of the common faith; some conclude that there was an uncommon one to contrast with the common. Of this I have always had misgivings. The apostles were all brought to believe on Christ through the testimonies given. Thomas saw his pierced hands and sides; and Christ prayed for those in after ages who should believe on him through the words of the apostles. (John 17: 20).

Paul, himself was brought to believe in Christ through testimony addressed to his senses. That testimony was miraculous, as much of the testimony of the early days was, to substantiate the truth of the gospel. But the miracle was addressed to the senses, and reached the heart only through this testimony addressed to the senses. There is certainly no way of obtaining faith now, save through hearing the testimonies concerning Jesus Christ given in the Scriptures, receiving this into the heart, and so believing in him as the Son of God.—Queries and Answers, by D. Lipscomb.

The Review Family

Now we learn in Acts 11:26, that the disciples were called Christians at Antioch, and Isaiah says the mouth of the Lord gave us that name (Isaiah 62:2), and Paul says it is the Family name (Eph. 3:15) and Peter says there is none other name given whereby we must be saved (Acts 4:12).

The Review Family calls the Baptist and Methodist, sects. What! Does not this wonderful Greek scholar of the northland know that to become a sect, you first have to be a part of the whole family? I do not believe the Baptists ever were a part of the Christian family. They may be a sect of Rome. Now hear Paul, "After the most straitest sect of our religion I lived a Pharisee" (or the Jewish religion). So we see that the Pharisees were Jews, but dissatisfied with the teaching of Moses, had separated themselves from other Jews, and took to themselves a name and became a sect. Now take the whole brotherhood from A. Campbell to the present time; there has never been a paper published among us that wanted to start a new family, or sect, but the Review. The Christian faction, with all of its fun and frolic, has always adhered to the name, Christian, but has never become a sect by trying to create a new family name. What ails that wonderful scholar of the northland? Does he think the people of the South have no knowledge, or does he think all wisdom and knowledge belongs to the North? Of course, Daniel will say he only calls the readers of the Review the Review Family, to distinguish them from the rest of the family. That is just what the Baptists do. They claim to belong to the Christian family, and only wear the name, Baptist, so people will know them from other churches. Hear Daniel in A. R., January 24, 1928, use big words, Religio Secular colleges. No college among the brotherhood is a sect school until they take to themselves a new family name. I do not believe in the Sunday school, yet, I know of just one Sectarian Sunday school, and that belongs to the Review family, and not to the Christian family. And so, with all of the wrong things taught by the whole brotherhood. None has turned sectarian, except the Review family, in that they have taken to themselves a new name and separated themselves from the Christian family. All the abuse and all the boasting the Review can do, cannot change this matter until they drop the name, Review Family, and wear only the name, Christian.

W. M. PICKLER,
Orleans, Indiana.

ANNOUNCEMENTS AND REPORTS

(Continued)

E. J. Smith, Crowell, Texas, April 22, 1928.

I would be glad to put in the summer in protracted work and I have only the first half of August taken, so if there is any place that the Gospel is needed to be preached I would be glad to hear from that place and we will try to arrange to do the work needed.

C. R. Graves, Lockney, Texas, April 22, 1928.

Brother L. W. Hayhurst closed a meeting here April 8. No additions, but the church was greatly strengthened. I wish we had more men like Brother Hayhurst. I closed a meeting April 15th at Lakeview in Brisco County, with two baptisms. I preached at home yesterday, three confessions and baptisms. We are putting up a new church building. To the lord be glory.

You can interest five, possibly more, in subscribing for The Apostolic Way five months for one dollar each.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6½x9 inches.
No. 2012. French Morocco.....\$4.35
No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5½x7¾ inches. Has concordance.
No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5½x7¾x¼ inches.
Morocco Grain Cloth..... 1.35
No. 2915. Same as No. 2902 with best binding 3.45
No. 4102. Pocket size, 3¾x4½ inches. Black, silk finished cloth..... .70
No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.
Per Copy, \$.05; Per Dozen Copies..... .50
Cowan-Sommer Debate 1.00
Smith's Bible Dictionary..... 2.00
Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:

Price per Copy.....\$1.50

Life of Alexander Campbell:

Price per Copy..... 1.25

Alexander Campbell's Theology:

Price per Copy..... 1.50

Alexander Campbell As a Preacher:

Price per Copy..... .50

A Debate On the Roman Catholic Religion:

Price per Copy..... 1.75

The Campbell-Rice Debate:

Price per Copy..... 3.00

Christian Baptism:

Price per Copy..... 1.50

The Christian System:

Price per Copy..... 1.75

The Christian Baptist:

A paper edited by Alexander Campbell.
Price per Copy..... 3.00

Popular Lectures and Addresses:

By Alexander Campbell.
Price per Copy..... 3.00

The Living Oracles:

Price per Copy..... 2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months \$3.00 the Year

Dallas, Texas, May 15, 1928

Vol. XIV No.20

Paul's Command

In his instructions to Timothy Paul said to this young preacher, "Study to show thyself approved unto God, rightly dividing the word of truth" (2 Tim. 2:15). This has been a rather favorite text with Christian preachers and I have listened to many sermons based upon it, each one seemingly following in the foot-steps of the others without a single new thought and all of them failing to grasp what to my mind is the most vital part of the admonition from the great apostle to the Gentiles. They have one and all, as far as I have observed, confined the exegesis of this scripture to the more obvious divisions of the Old and New Testaments, entirely ignoring what, to my mind, is the real admonition Paul intended to convey. Their sermons have been all right as far as they go, but have all failed to go far enough and have failed to develop the most important feature of the text.

"Dividing" the word of God means far more than a proper understandnig of the dividing line, between the history of creation and the first families that peopled the earth; that part relating to the law of Moses; the prophecies; life of Christ; acts of the apostles and letters to the churches, etc., "rightly dividing" includes more than this and I am sure involves the proper distribution of the Word to our hearers.

It is hardly conceivable that Timothy needed to be admonished in regard to those clearly drawn lines of distinction between different parts of the word in which he had been instructed from his youth, but as a preacher, it was necessary that he exercise care to give to his hearers that portion of the scriptures which they especially needed. This accords with Paul's teaching elsewhere, as for instance in I Cor. 7:17, where he says "But as God hath distributed to every man, as the Lord hath

called every one, so let him walk." Again we have the same thought in the 12th Chapter, verse 11, "But all these worketh that self-same spirit, dividing to every man severally as he will." I am sure that a little careful study of the text under consideration will convince any one that this is the leading thought conveyed by the apostle in his letter to Timothy. Violation of this command is one of the commonest derelictions of sectarian preachers and I fear Christian preachers are not entirely blameless. I have known many sermons (good ones) entirely wasted because they were not adapted to the needs of the audience. It is not sectarian preachers alone whom I have heard apply the language of Jesus "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7) to alien sinners, although the context plainly shows that the Lord was speaking to none but his disciples. Also I have frequently known brethren who should have known better select lessons for the edification of the church from the first four books of the New Testament, the acts of the apostles or even from the Old Testament, though even a superficial knowledge of the Word would convince them that those scriptures were not written for any such purpose.

If I were preaching or writing for the purpose of convincing unbelievers that Jesus is the Christ, the son of God and the only one who can save their souls, I would spend my time in laying before them the proofs contained in what is commonly called (though incorrectly) the four gospels. They are really not any part of the gospel, for the gospel began to be preached at pentecost. They are the life history of the Christ and John expressly assures us that they were written for the purpose of proving to men that Jesus is the Christ. We cannot apply them in any other way without making John out a liar. Speaking to an audience who already believe in the di-

vinity of Jesus, but are ignorant of the requirements of the gospel, I would devote myself to the acts of the apostles, showing just what they preached to alien sinners and what they commanded them to do to obtain remission of their sins. When speaking for the edification of the church I would consider my time wasted if I selected my lesson from either of these sources, because, already believing with all their hearts that Jesus is the Christ and the son of God, they would have nothing added to that faith by such a talk and therefore would not be edified. To edify and comfort the church, when assembled for that purpose, I would speak to them from the letters written by the apostles for this express purpose. Paul made it clear that this is the object of these letters, "Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind, because of the grace that is given to me of God" (Rom. 15:15).

When the church is assembled Paul says, "Let all things be done unto edifying" (I Cor. 14:26). In the second Cor. letter, 10:8, Paul tells us that authority was conferred upon the apostles for edification, then it follows conclusively that the edification of the church must come from their writings to the churches. It is so clearly stated that I cannot see why there is any misunderstanding about this matter on the part of those who should know better. Every type of man has been considered and his wants supplied in God's word and what each individual needs so clearly pointed out that the careful student has no excuse for making any mistake.

Let us then not be "children in understanding," but use our opportunities to the very best advantage by rightly dividing (distributing) the word of truth so that each one may receive his due portion of appropriate instruction according to his need.

G. A. TROTT.

In 1923 we asked for 1,000 new subscriptions and got them. In 1924 we asked for names and funds with which to provide for registering our position on Carnal War, and succeeded. In 1925 we asked the brethren to increase the subscription price of the paper and they did. In 1926 we called for funds to take down the Cowan and Somner debate; the money came, the debate was published, and many have been led out of error by it. In 1927 The Apostolic Way owed hundreds of dollars. We asked the paper's friends to pay the deficit; they paid it. In 1927 we asked the brethren if they preferred giving \$3.00 for the sixteen-page paper. They said they did, so we doubled the size and price of the paper. We have a religious journal that our readers appreciate, one they can with pleasure hand to their religious neighbors. Its mechanical make-up, reading matter, and general appearance is second to none. Every family needs it; our friends can commend it to their friends with confident assurance that they can read it with profit.

We now need subscriptions, and it is the friends of the paper who are to get them. Send your five or ten five months' subscriptions at once, and order a bundle of ten copies to be handed out to persons not attending regular church services. Do this now. A little sacrifice on your part may be the means of leading some families out from under error, protecting some young brother or sister from the blasting influences of the humanism that has crept into the church.—Publisher.

Our Strength and Our Weakness---No. 2

In the first article of this series, I discussed in general way some of the principles of church organization and government. I mentioned the fact that any institution, however perfect in design, is weakened in power and efficiency when committed to men. Christianity as a system in its moral aspects shines much brighter in the example of Christ and in its description on the sacred page than it does in the lives of men and women. All this is due to the moral weakness of humanity.

As a religious people, we have contended for the religion of Christ and the apostles. This is the great fundamental tenet of our faith. Upon this foundation we have based several great doctrines, which from a logical point of view, are unanswerable. A few of these I mention: 1. The Bible is a sufficient guide as a religious creed for all men. This rules out the various systems and expressions of faith couched in the creeds and confessions of faith of our neighbors. No man has yet been able to show why we should have any other expression of faith in God and His will than the one He has given us; 2. Bible things should be called Bible names—"Sound speech that cannot be condemned." This is another cardinal principle of our faith. On its face, this is logical. If God has revealed His will to us in the Bible, surely, in speaking of the things He has appointed, we should use the terms He has used. This does not, of course mean that we must use Greek and Hebrew words, but that we should use English words that convey the same ideas that God imparted.

3. The New Testament church is a divine institution, designed by its builder for all time to come. Hence to perpetuate that church in all its parts, as far as such is possible, is the manifest duty of Christians. This logically rules out all other religious organizations. It also implies that in religion man can make no improvements upon the models given. True, man makes many improvements in material things. However, all these are simply discoveries of what has been around us from the beginning. Man has not created an atom of matter or set to work one new law in the kingdom of nature. This simple fact men in their pride often overlook. Again I assert that there is no ground upon which followers of Christ can undertake to build

any other spiritual body than the New Testament church.

4. The organization and government of the church is an essential part of its very existence. Those who provide offices and establish rules to govern the church which are entirely unknown to the New Testament simply reject the sovereign authority of Christ while vainly claiming to follow Him. This is nothing less than treason in spiritual matters. Moreover, experience has shown that the Lord's provisions for the government and successful work of the churches is entirely adequate.

5. The ordinances of baptism and the Lord's Supper as they are clearly described in the New Testament meet fully every design of their appointment. Our position concerning them is in accord with the united testimony of scholars of all the churches. On this point our position is unassailable. The same is true with reference to the items that constitute public worship. These are a few of the things for which we plead that make us strong. On them all, and perhaps others, we hold the faith that must always appeal to the honest, thoughtful, truth-loving, and God-fearing.

On the other hand, the weakness of human nature renders these great principles ineffective in many instances. To this dark side of the picture I now call attention.

First, difficulties arise over the question of Scripture interpretation. One class of men contend for literal interpretation of every Scripture that has to do with religious observances. "To the letter of the law" is their motto. From this starting-point, men of the best intentions reason to conclusions that to others are very unreasonable. We have no pope or conference to determine for us what we should do, hence such differences drive us further and further apart. The same result follows when some of us appear as loose constructionists, teaching that only a few things contained in the Bible are to be followed, that we are at liberty to do as we please in most cases. Witness our brethren who started on this platform concerning the music and society questions thirty years ago. They are now as badly divided as others over the application of this principle of "liberty in Christ." If God had caused to be written a code of rules, saying as He did in the Ten Com-

mandments: "Thou shalt do this," and "Thou shalt not do that" to the minutest detail of man's duty, there would have been less room for doubt. But this would have presented man's duty to God without example in the lives of others. An infidel once said to me: "If God wished to speak to man, why did He not give man a few simple rules to follow? Why burden us with a volume of several hundred pages?" I answered: "Both God and men teach by both precept and example. The example illustrates, reinforces, and strengthens the precept. Every act of righteous or of wicked men recorded in the Bible exemplifies some precept of God to man." And herein lie many of the difficulties men find in studying the Bible. They see the precept put into practice, but they are too shortsighted to distinguish what is necessary in carrying out the precept from what is merely incidental or circumstantial.

As students of God's laws we can find many things in nature that have their parallels in the Bible. Men have studied nature for centuries. They have formulated and taught as scientific truths many conflicting theories. One by one theories have been exploded, and others have taken their places as the light of truth became clearer. Hardfought battles in the realm of science have marked the progress of man's march from the ignorance of the savage to the knowledge of the learned scientist of today.

In a similar way men have studied the Bible. Many times honest and truth-loving men have advanced some teaching that a maturer study of the whole ground involved caused them to give up. I have known young men of good intentions but of limited knowledge to advocate a notion for a time, but when they got a different and better point of view, they revised this notion or gave it up altogether. The Bible, like Nature, is a wide field for labor. Men enter its study with no knowledge of its contents and understand more and more of its teachings as they advance. Probably, God did not design that men should ever know the entire volume of either Nature or the Bible. These observations suggest some of our limitations and point out some of our weaknesses.

N. L. CLARK.

(To be continued)

Deceiving and Being Deceived

"But evil men and seducers shall wax worse and worse deceiving and being deceived" 2 Tim. 3:13. And in Matt. 24:4, Jesus says, "Take heed that no man deceive you, for there shall arise false Christs, and false prophets, and shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." It is still true to this good day even in a land of Bibles, with religious freedom, men refuse to take heed, and are being deceived by the thousands by false teachers. Satan is very busy going about like a roaring lion seeking all he can devour. If he doesn't succeed in this way, he is transformed into an angel of light and he gets them in great numbers. Sad it is to see so many deceived by his cunning devices.

Sad it is too, to see many in the church of Jesus Christ deceived, and not by false teachers, but badly deceived, and how? Let James answer: "Be ye doers of the Word and not hearers only, deceiving your own selves." James 1:22, and verse 26, "If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Then according to James many deceive themselves. But few will admit it, ready to accuse another of doing a thing we do ourselves. "Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin" Heb. 3:

12, 13. "Let us take heed, for sin is so deceitful, and be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap" Gal. 6:7. God knowing the thoughts and intents of our hearts, all things being naked and open unto him, and his only begotten being tempted in all points as we are, let us come boldly unto the throne of Grace that we may obtain mercy and find grace to help in time of need. Let us deceive no man, nor be deceived by man, and be doers of the word and not hearers only, and not deceive our selves, understanding what the will of the Lord is, and observe all things he has commanded and all will be well in the great day of all days.

E. F. MORGAN,
Newcastle, Texas.

EDUCATION *Necessity—Power—Opportunity*

JOHN R. FREEMAN, Editor

Definite Announcements

On Tuesday, May 8, 1928, the board of Directors of Littlefield College met in special session at Abilene, Texas. In this meeting the members of the board proved themselves worthy of the trust placed in them and of the confidence of the Littlefield people who have given to the college more than 1400 acres of choice land adjoining the city.

Along with other important business transacted is a definite and determined move which guarantees the opening of the next session of the Gunter College in Littlefield, Texas, next September. Watch for more definite announcements later.

JOHN R. FREEMAN,
President.

Information

Are you interested in Littlefield College? Do you want information concerning the lots and farm-tracts for sale, or concerning the character and work of the college?

R. W. JONES, Sec.-Treas.,
Gunter, Texas.

Closing Week at Gunter

We are trusting that this, our last year at Gunter, will come to its close with as good closing exercises as the college has ever had during its history of twenty-five

years. Come, and enjoy with us the programs to be given from Wednesday, May 23, to Saturday, May 26. The order will be as follows:

Primary and Intermediate Students—Wednesday night.

Dramatic and Music Clubs—Thursday night.

Art Department—Friday night.

Informal Meeting—Saturday, 9:30 A. M.

Old-Fashioned Singing—Saturday, at 3 P. M.

Graduation Exercises—Saturday night.

Are you an ex-student or a former patron of Gunter College? If so, we are doubly anxious for you to be here for all these programs.

JNO. R. FREEMAN.

Mission Work

I spent the week end with the Abilene brethren. Upon the request of some, I talked Saturday night and again Lord's day at eleven. This was my first opportunity to meet with the Abilene folks, and I find them wide awake Christians, ready to encourage anyone who is trying to live up to the commandments of the gospel. It was especially encouraging to me, being young and not a "noted preacher," that they were willing to come out on Saturday night and listen to my efforts to teach the word.

I wish to take advantage of this opportunity to encourage the brethren everywhere to do more missionary work this summer. Too often we spend our time at the home congregation, feasting on the good things there when just a few miles away, are people who have never heard the Gospel of Christ. Often times one sermon preached at a mission point will do more good than a series of sermons preached to an established congregation. Now, I don't believe in neglecting the home congregation, but I do believe we are doing wrong in neglecting so much the souls who have never heard of Christ. If we are in a position to preach to the outsiders we should do so, and we should make opportunities to preach to them.

Let us remembr that time is passing, souls are being lost and our friends are worth no more in the sight of God than those whom we have never met.

VIRGIL JACKSON,
Roscoe, Texas.

Stormy Sessions

Columbus, Ohio, April 21 (A.P.)—The international convention of the Disciples of Christ went into its closing sessions here today with at least one of its major problems settled.

After turbulent sessions, both in committee and on the convention floor, the proposal to move the headquarters of the United Christian Missionary Society from St. Louis to Indianapolis was approved by a two-thirds vote on the convention floor,

with approximately 3,000 persons voting. The convention's action was contrary to the report of the committee on recommendations. That committee, by a vote of 38 to 39, recommended that the action of the board of managers, taken last Monday night and favoring removal by a 32 to 26 vote, be not approved.

A stormy session of the convention considered the proposal until late yesterday, finally adjourning without action being taken. Going into session last night, the group listened to arguments pro and con until after midnight, when the vote was taken.

It was said the move to Indianapolis would result in a saving of between \$10,000 and \$12,000 per year in rental and that the personal property of the United Society, which runs into millions, would be non-taxable in Indiana.

Christ Had No Such Disciples

The above clipping was taken from today's San Antonio Evening News. I had just finished Brother J. N. Cowan's article in The Apostolic Way, of April 15, headed Preachers Meeting. This one surely does take the cake. Worldly possessions seem to be their main object. Fully as bad as the Roman Catholics. I've my doubts about their going out in the foreign countries to spend some of their millions to preach the TRUTH, THE WHOLE TRUTH, AND NOTHING BUT THE TRUTH, all of which they do not do here at home. How vivid we see the disciples' predictions, false prophets are still arising. I suppose their voting is like the Baptist on receiving members, by voting on them.

W. M. BOYLE,
505 Belnap Pl., San Antonio, Texas.

An Exhortation

"I leave these few instances of the divine care to you, my children, and grandchildren, and great-grandchildren, that you may remember them with thankful hearts, as they must prove to the praise of God, on my account. I leave them also desiring the Lord to bless them to you; above all, praying for you, that you may,

in an especial manner, look after the great concerns of your souls; that you may know God, and Jesus Christ, whom to know is eternal life. Endeavor to be diligent, to inquire after, and to be established in the great doctrines of the gospel, which is of absolute necessity to salvation. I must every day expect to leave this world, having lived in it much longer than I expected, being now in the seventy-seventh year of my age, and yet know not what my eyes may see before my change. The world is full of confusions; the last times are upon us; the signs of the times are very visible; iniquity abounds, and the love of many in religion waxes cold. God is, by his providence, shaking the earth under our feet; there is no sure foundation of rest and peace but only in Jesus Christ, to whose grace I commend you."—"Baptist History," Mr. Kiffin.

The Wayfarer

As the wayfarer passed on his way, he beheld many folds, and large, which were closely fenced in; but the sheep were ill-favored and lean, because the pasture was close cropped and much of the ground was bare and dusty.

So the wayfarer was filled with compassion for the sheep and began to pluck of the grass by the wayside and to cast it to the sheep, which when the hired shepherds had beheld, they were exceedingly angry, and said: "What do ye, feeding the sheep? Know ye not that we were hired to care for these flocks and in so doing ye are declaring that the sheep are neglected. Will not the chief Shepherd hear of it and we shall lose our places?" But the wayfarer answered, "I have compassion on the sheep because they are hungered and ye have kept them within walls so that there is no food left within the walls, why do ye not break down the walls and let the sheep find pasture where they may?" "Ye do not well thus to keep them in."

Then answered the shepherds: "Ye are not one of the hired shepherds, and dost thou teach us how to care for the sheep?" So they cast out the wayfarer.

But when the chief shepherd heard thereof, he took of the choicest of the flock

and gave them into the hand of the wayfarer to keep; but he took some of the hired shepherds from their flocks, neither gave them their hire anymore.

FRED O. HAYS,
Caldwell, Texas

Be Careful

I have just attended a short debate on the music question, in which both disputants were out of harmony with Bible teaching. The one being wrong as to the use of instrumental music in the worship under Christ, yet right as to its origin. The other being wrong as to its origin, yet correct as to its use; even claiming that Nathan was a false prophet.

What say the Scriptures? 2 Chron. 29:25, "And he set the Levites in the house of Jehovah with cymbals, with psalteries, and with harps, according to the commandment of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets."

Thus, Gad, not David, was the Author of instrumental music in the worship; and with it, sacrifices, burnt offerings, see 26, 27, 28 verses.

What came of this manner of worship? Let Paul tell us, Col. 2:14. "Having blotted out the bonds written in ordinances that was against us, which was contrary to us; and he has taken it out of the way, nailing it to his cross." (it, what? the law of ordinances), instrumental music being a part of the law or ordinances, was thus taken out of the way (abolished).

Brethren, let us be careful and not let our zeal for what we believe result in our charging God's prophets with being false.

J. S. JOHNSON,
El Centro, Calif.

Port Arthur Meeting

I have agreed to hold a meeting in Port Arthur, Texas, beginning about June 1, and continue as long as interest demands. We have no congregation there opposed to the Sunday school and hired pastor system. Port Arthur is a city of some fifty thousand people. The time is ripe for a gospel meeting, and I am determined to go, the Lord willing, and make an effort to establish a true congregation there. The

Review of "On Cowan's Trail"

Shreveport, La., May 1, 1928.

Dear Brother Duckworth:

I am writing you to know if you will grant me space in The Apostolic Way to reprint Early Arceneaux's articles, "On J. N. Cowan's Trail" with my replies to the same. That will give the readers both sides of the matter free of charge.

I am writing Showalter to know if he will allow me space for replies in the Firm Foundation. It seems to me that if you allow Arceneaux's articles to appear in The Apostolic Way, that he should be fair enough to allow his readers to see both sides. This would be as near a discussion of the Sunday school question in both papers as it seems possible for us to obtain.

Yours in Christ,
J. N. COWAN.

May 3, 1928.

Dear Brother Cowan:

Yours just received, and I hasten to reply, advising that I will be glad to give space to Arceneaux's articles, "On Cowan's Trail," with your replies. We are glad for our readers to have both sides of every controversy, so far as space will permit us to publish.

Appreciated Brother Jones

I have just read in The Apostolic Way of Brother J. R. Jones' death, and the beautiful talks made by three brethren. I heard Brother Jones preach in a log cabin in Bossier Parish, Louisiana in 1879. I held membership with the congregation meeting in that cabin.

A few years ago, it was suggested that some old brethren write Brother Jones a letter. He was in Tennessee then. I wrote and told him of having heard him at that time. He answered me, but of course, did not remember me personally, but remembered the time he was at that place.

I am now 81 years old, and know my time is short, and I pray our heavenly Father that I may be as ready to go hence as Brother Jones was.

H. H. MONTGOMERY,
Shreveport, Louisiana.

church at Robstown has agreed to cooperate with me in the work, and also the church at Austin. Any others who desire to have fellowship with us, may communicate with L. B. Badgett, Box 484, Port Arthur, Texas, or with the writer.

I have some well laid plans for this meeting, and if they carry, will have something good to tell when its all over.

J. N. COWAN.

Passed On

Sister Brown, wife of Charles Brown, a grocery salesman of Decatur, Ills., passed on. Her body was transported to cemetery at Assumption, Illinois, by relatives, brethren, and friends. She was about 40 years old, and the mother of five fine boys, all young. She had suffered many months.

E. F. JONES,
Decatur, Ill.

On March 31, at 10 a. m., the death angel visited our home and claimed for its victim our precious wife and mother, Mrs. Ida Bryant, born January 25, 1875, age, 53

years. Sister Bryant was taken sick with pneumonia the 25th of March and suffered untold agony for over six days. She bore her suffering patiently to the end, and asking the Lord to not forsake her in those last hours.

Sister Bryant was born and reared in Georgia, but came to Arkansas about 1912; she obeyed the gospel in 1918, being taught and baptized by Brother A. M. Scrimshire, manifesting her willingness to accept the truth by obeying it the first time she heard it taught. All her family followed her example and have obeyed the gospel, (except Walter, age eight). She was a kind and loving wife and an affectionate mother and loved by all who knew her.

Her greatest pleasure in this life was to spread sunshine in the path of sorowing humanity, and tell them of the blessed Savior and His wonderful love. She is survived by her husband J. J. Bryant, and six children, five girls and one boy, as follows: Mrs. Grace Mansfield, of Yukon, Oklahoma; Mrs. May Avaritt, Mrs. Elcie Avaritt, Mrs. Edna Maddox, Miss Juanita (age 15), and Walter (age 8). Three children, Alice, Versa, and Cleveland, departed this life and gone on before mother while they were yet small. All her family were present with her when the end came. Brother Toland of Little Rock, spoke words of comfort to our grieved and aching hearts, burial was at Mt. Olive Cemetery, beside her departed daughter, Alice.

Fare thee well, our darling Mother

For a little while we must say

And we know if we live faithful

We shall meet again some day.

Far above in shining portals

Where no tears or heartaches stay

And the white-robed angels play.

So we travel on life's journey

Always faithful always true,

Loving you. And hoping always

For a home beyond the blue.

T. E. AVARITT,
Benton, Ark.

Brother O. B. Dunlap of the Colter congregation was buried yesterday, April 25. He was one of the "main spokes of the wheel" of that congregation and will be missed.

H. T. EVANS,
Elk City, Oklahoma.

I will be glad to give space for your letters to Brother Showalter with his replies.

Yours in Christ,

R. F. DUCKWORTH.

We publish the foregoing letters that our readers may see what is coming. We have tried and tried to get a discussion of the Sunday school question with some man the Firm Foundation would endorse. They have endorsed Arceneaux and added to that endorsement by commending the articles he was to write concerning Brother Cowan. I suppose Brother Cowan will review these articles in the order in which Brother Arceneaux has written them, and our readers can expect something good. Tell your Sunday school friends about this discussion, get the mto subscribe for a five months trial subscription of the paper that they may read both sides. See every Sunday school advocate in your community, make it a point to present the matter. Don't let them put you off by saying, "I don't believe in so much fussing." Show them that the Lord came to bring a sword, not peace, and that it was the unrelenting fight of the apostles that brought the attention of the entire world to the establishment of Christianity. Here's an opportunity for every soldier. Work while it is day.—Publisher.

Young Men Write

We desire to encourage young men to write, and believe by giving this page to articles written by young brethren we can help develop them into effective writers.

No article of more than 500 words will be considered for this page, and articles of 300 words or less will be given preference. Write with pen and ink or typewriter on white paper.

Be sure to give your age in figures in upper right-hand corner of first page of each of your articles, thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page. All brethren not more than 25 years of age are invited to write.—R. F. D.

The Church

The church which was established by Jesus Christ through the apostles, place, Jerusalem, date, the first Pentecost after the resurrection of Christ about the third hour of the day. Matt. 10; Luke 6:13-16; Matt. 16:18, 19; Luke 24:46-49; Matt. 28:18, 19; Acts 1:6-8; Acts 2. Only one body, church, and Christ is head of the church which is His body, by one spirit are we all baptized into one body, for the body is not one member, but many. Ye are the body of Christ and members in particular. Church of Christ, church of the first born, church of God, a name which is above every name; none other name given among men whereby we must be saved. Rom. 12; Col. 3; Eph. 1; Col. 1:1; I Cor. 10; I Cor. 12; Heb. 12:22, 23; Eph. 2; Acts 4; Eph. 3; I Tim. 3:15.

The name which the mouth of the Lord gave the church, an everlasting name that shall not be cut off, this name shall be continued as long as the sun. Isaiah 62:2, 56:5; Psalms 72. "If any man shall take away from the words of the 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; if any man shall add unto these things, God shall add unto him the plagues that are written in this book." Revelations 22:18, 19. "Other foundations can no man lay; this foundation standeth sure having this seal the Lord knoweth them that are his" I Cor. 3:11; II Tim. 2:10. Christ said, "Every plant which my heavenly father hath not planted shall be rooted up" Matt. 15:13. "There shall be false teachers among you and many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of" II Peter 2:12; Acts 20:29, 30. Christ said, "Many shall come in my name and shall deceive many" Matt. 24. "Believe them not; broad is the way that leadeth to destruction and many there be that find it, enter ye in at the strait gate because strait is the gate and narrow is the way which leadeth unto life and few there be that find it" Matt. 7.

Dear reader, think on these things, examine yourself by the written word. Are you following false teachers and false ways and wearing a name which is given by man? "Many will say in that day, Lord, Lord, have we not prophesied in thy name and done many wonderful works, I will profess unto them, I never knew you" Matt. 7:22.

J. T. HANSARD, Age 22,
Rt. 1, Spring Garden, Ala.

Friends

Friends and friendship are often mentioned in the Bible, which teaches the beauty and value of true friends, and their influence on our lives.

In Proverbs 18:24, we find that if a man has friends, he must show himself friendly, and in many cases, a true friend sticks closer to us than a brother. Prov. 27:19, teaches us that ourselves are reflected in our friends. To be true friends, we must be agreed, as Amos said, (Amos 3:3). We look to our friends to stand by us in adversities as well as in happiness. A friend and ourselves join together to build up a cause. The example can be found where Christ sent His disciples out in twos.

As in Prov. 21:10, "the soul of the wicked desireth evil; his neighbor findeth no favor in his eyes." This teaches that it is hard to please a wicked man. Do not make friends with an evil man, because he is a victim of his passions and we may fall into his evil ways. "The confidence in an unfaithful man in time of trouble is like a broken tooth or a foot out of joint" (Prov. 25:19).

The friendship of David and Jonathan is the most striking example of Bible times. When their souls were knitted together so closely that Saul refused to allow David to go to his own home, (I Sam. 18:13), Jonathan loved David so much that he offered to do any thing for him. Let us preserve our friendship with our fellowmen as they may be of value to us in the different steps of life, that is, provided we do not sacrifice truth and right.

CARGILE WILLIAMS, Age 14,
604 North 17th, Fort Smith, Ark.

The Young Man, Joseph

And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan. These are the generations of Jacob. Joseph, being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah, his father's wives: and Joseph brought unto his father their evil report. Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And Joseph dreamed a dream, and he told it to his brethren: and they hated him yet the more. And he said unto them, "Hear, I pray you, this dream which I have dreamed: For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." And his brethren said to him, "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us?" And they hated him yet the more for his dreams, and for his words.

And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun and the moon and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envi-

ed him; but his father observed the saying.

And his brethren went to feed their father's flock in Shechem. And Israel said unto Joseph, Do not thy brethren feed the flock in Shechem? Come, and I will send thee unto them. And he said to him, here am I. And he said to him, Go, I pray thee, see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

And a certain man found him, and, behold, he was wandering in the field: and the man asked him, saying, What seekest thou? And he said, I seek my brethren: tell me, I pray thee, where they feed their flocks. And the man said, They are departed hence; for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now, therefore, and let us slay him, and cast him into some pit, and we will say, some evil beast hath devoured him; and we shall see what will become of his dreams. And Reuben heard it, and he delivered him out of their hands; and said, Let us not kill him. And Reuben said unto them, Shed no blood, but cast him into this pit that is in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

And it came to pass, when Joseph was come unto his brethren, that they stripped Joseph out of his coat, his coat of many colours that was on him; and they took him, and cast him into a pit: and the pit was empty, there was no water in it. And they sat down to eat bread: and they lifted up their eyes and looked, and, behold, a company of Ishmaelites came from Gilead, with their camels bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites, and let not our hand be upon him; for he is our brother and our flesh; and his brethren were content. Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver: and they brought Joseph into Egypt.

And Reuben returned unto the pit; and, behold, Joseph was not in the pit; and he rent his clothes. And he returned unto his brethren, and said, The child is not; and I, whither shall I go? And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood; and they sent the coat of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or not. And he knew it, and said, It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him, but he refused to be comforted; and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's and captain of the guard. (Genesis, 37.)

Announcements and Reports

J. F. Fairless, route 3, box 50, Hobart, Oklahoma: It seems to me that the loyal churches are widely separated in this part of the country. I see brethren that are not meeting regularly on account of being so far from a congregation. I expect to be in this part of the country the balance of this year; so if there are any congregations in Western Oklahoma that have not secured a preacher to hold a meeting in July or August I would like to hear from them.

Sam L. Shultz, Lexington, Okla., April 27, 1928: I am at Elk City, Okla., trying to preach a few nights, rained out three nights. Go next to Colter School House to preach over next Lord's day; then to a School House near Aledo, Okla., for a short meeting; then home for a day or two before starting to Mississippi for three or four meetings.

W. L. Shelnett, Wedowee, Ala., April 19, 1928: Was with Brother J. A. Dennis at Piedmont, Ala., in a debate last week, with Brother G. A. Crutchfield on "Feet Washing." Brother Crutchfield was once, I am told, a true and able preacher, but has departed. Contends now for "Feet Washing" as a church ordinance, says a church ordinance means anything done by members of the church, so when one visits another they should wash feet, and sin if they don't. Also contends that the communion should be at night, as it is a supper. He takes it Saturday night and refuses to commune with us in the day time.

Brother Dennis overthrew his every effort on this subject. Brother Crutchfield did not seem to grasp the thought that the church assembled was different from the church scattered abroad, and that church ordinances were things commanded to be done when the church assembled.

Geo. W. Johnson, Mansfield, Ark., April 27, 1928: Am writing you again about the meeting to be held in August at Tusahoma, Okla., a place where there is no Church of Christ. I was there last year, had a short meeting, the people heard the word gladly and asked for more preaching just like I; I have promised to begin there August 1, and wish you would speak of it in The Apostolic Way, again and again, perhaps some one will come to our aid. A great work can be done there; for the people are tired of "Sect" preaching and want the Truth. We need help to meet the expenses of the meeting. Perhaps some one will see this that can sing and loves to sing and will come with me in the work for two weeks or longer.

I have had a few days pleasant work with the church at Sand Springs, Okla., also, at Holdenville.

C. R. Graves, Lockney, Texas, May 1, 1928: I preached at Prairie Chapel last Lord's day. Two men, heads of families, confessed their wrongs.

Douglas Dunn, Lufkin, Texas: I have published a booklet of 16 pages, entitled, "Eighteen Reasons for Opposing the Sunday School," can furnish them at 15c per copy, \$1.25 per dozen.

J. S. Hall, Graham, Texas, May 2, 1928: The meeting at Lusk, Texas, began Sunday, April 22, and closed Sunday, April

29, nineteen baptized, two restored. The attendance was good throughout, the people seemed to be glad to hear the sweet story that makes them free. We had meeting both morning and evening, tried to teach them who were in the morning of youth and those in the shades of evening. Brother Earl Cantrell of near De Leon, Texas, began the meeting on Sunday morning, baptized two Sunday night, and I began Monday night. The Lord be praised.

J. T. Barnes (colored), Marlin, Texas, April 23, 1928: Services were good last Lord's day, we are speaking where the Bible speaks and silent where it is silent, earnestly contending for The Faith, ignoring all innovations, practicing Paul's declaration set forth in Philippians 4:9.

I shall ever fight, fight, fight, with all meekness, with our spiritual sword.

Brother (Judge) A. B. Duncan of Floydada, Texas, is here taking Baths. He donated \$10 on a lot purchase and \$5 otherwise for the work.

J. N. Cowan, Robstown, Texas, May 1, 1928: I closed at Fairview Church, Marion, La., Sunday night, with the largest crowd ever assembled to hear the Gospel at that place. Am now in Shreveport, La., and will remain here over Lord's day.

J. E. Thomas, Gilpin, Ky., April 23, 1928: I have been ill a long time, kept at home, but am gaining some now and think I am able to preach some. I certainly need the work, the few brethren in Kentucky need the work so bad I have concluded to try to preach some this summer and fall. My motto is found in 1 Pet. 4:11, if that don't suit them, then they don't need me.

Milton Wise, Washington, Ind., April 30, 1928: Dear Brother Duckworth: I would be glad if I could send you a large list of subscriptions, am 75 years old and afflicted, enjoy reading The Apostolic Way. My heart is with you and yours in your work. Your Brother in Christ for a pure church.

C. C. Cleary, route 4, Wichita Falls, Texas, April 27, 1928: Please enter my name as opposed to all innovations, such as the class system; men and women teaching classes at the same time in the assembly; the use of the individual communion sets; the pastor system, etc. Also, enter my name as a song leader and as a preacher just starting out.

Jas. Douglas Phillips, 439 N. Drury Ave., Kansas City, Mo., May 1, 1928: I preached a week at Warden, near Beckley, West Virginia, and debated six days with Reid Robinson on the Sunday School question. It all resulted in one baptism and the churches at Callaway Heights and Warden giving up the idea and practice of just having one teacher on the Lord's day, and accepted the Scripture requirement that "Ye may all prophesy one by one." They also gave up the practice of verse-about reading, asking and answering questions, women taking part in the questions as well as the men.

I find the West Virginia people open minded and willing to learn. Wish I could spend two years with them. I begin at Athalia, Ohio, next Saturday night.

Second Coming of Christ

Elder J. J. Day of the Wall Street Church of Christ, a devout student of the Holy Bible and well-known teacher of the Gospel, has interpreted the Scripture to indicate that the present generation of mankind would see the Second coming of Christ, "The Christians' Hope." According to the conclusion reached, the end of the world is predicted in Matthew for 1933.

Given As Sermon

Following is the interpretation given recently in a sermon by Elder Day:

"The 23rd Chapter of Matthew is the last sermon Christ ever preached in the temple in Jerusalem. The 38th and 39th verse read: 'Behold your house is left unto you desolate for I say unto you, Ye shall not see me henceforth until you shall say blessed is he that cometh in the name of the Lord'—Matthew 24-1 to 3.

"And Jesus went out and departed from the temple and his disciples came unto him for to shew unto him the buildings of the temple and Jesus said unto them, 'See ye not all these things. Verily I say unto you there shall not be left here one stone upon another that shall not be thrown down,' and as he sat upon the Mount of Olives, his disciples came unto him privately saying, 'Tell us, when shall these things be.'

Now, we will discuss the destruction of Jerusalem—Luke 21-20 to 24. 'And when ye shall see Jerusalem compassed about with armies, then know that the destruction thereof is nigh. Then let them which are in Judea flee to the mountains and they let them which be in the midst of it depart out and let not them which are in the countries enter there into, for these be the days of vengeance that all things which are written may be fulfilled. But woe unto them that are with child and to them who give suck in those days. For there shall be great distress in the land and wrath upon this people. They shall fall by the edge of the sword and shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles until the time of the Gentile be fulfilled.'

"Matthew 23:36. 'Verily I say unto you all these things shall come upon this generation,' and all the disciples that obeyed Christ saved their lives by fleeing to the mountains in A. D. 70, 39 years after Jesus made this prediction:

"Jerusalem was trodden down by the Gentiles." When he said all these things shall come upon this generation, he meant there was some people living then that would see the destruction of Jerusalem.

Now, the second question, "What shall be the sign of thy coming and the end of the world?"

"Matthew 24:4-14. And Jesus answered and said unto them, 'Take heed that no man deceive you, for many shall come in my name saying I am Christ and shall deceive many and ye shall hear of wars and rumors of wars. See that ye be not troubled for all these things must come to pass. But the end is not yet. When nation shall rise against nation and kingdom against kingdom and there shall be famines and pestilence and earthquakes in divers places. All these things are the beginning of sorrows. Then shall they deliver you up to be afflicted and shall kill you and ye shall be hated of all nations for my name sake. False prophets shall arise and shall deceive many and because iniquity shall abound the love of many shall wax cold but he that

shall endure unto the end the same shall be saved."

"Matthew 24:25-27. 'Behold I have told you before wherefore if they shall say unto you, 'Behold, He is in the desert,' go not forth. Behold he is in the secret chambers. Believeth not, for as the lightning cometh out of the east and shineth even unto the west so shall also the coming of the Son of Man be."

"Matthew 24:9. 'And they shall deliver you up to be afflicted and shall kill you.' This martyrdom began with the supremacy of the Roman Catholic church. This persecution began about A. D. 556, and lasted until about 1770, making about 1,260 years.

"Matthew 24:29-33. 'Immediately after the tribulation of those days, shall the sun be darkened and the moon shall not give her light.' On May 19, 1780, about 10 o'clock the sun refused to shine the balance of the day and after the sign of the dark day, on May 13, 1833, the stars fell from Heaven. 'And the power of heaven shall be shaken, and then shall appear the sign of the Son of Man in heaven and all the tribes of the earth shall mourn and they shall see the Son of Man coming in the clouds of Heaven with power and great glory.'

"Matthew 24:32-26. 'Now learn a parable of the fig tree. When its branches is yet tender and putteth forth leaves, ye know that summer is nigh; so like-wise when ye shall see all these things know that it is near, even at the door.'

"Matthew 24:14. 'And this gospel of the Kingdom shall be preached in all the world for a witness unto all nations. Then shall the end come.'

"Matthew 24:34-36: 'Verily I say unto you this generation shall not pass until all these things be fulfilled.' What things? The falling of the stars in A. D. 1833, and the preaching of the gospel to all nations. We know that there is no one living now that saw the persecution. There is no one living that saw the dark day in 1780, but there is people living that saw the falling of the stars in 1833. Jerusalem was destroyed as Christ predicted; as sure as the persecution came as Christ predicted; as sure as the dark day came as Christ predicted; as sure as the stars fell as Christ predicted, just that sure will this generation see the Second Coming of Christ. The stars fell on May 13, 1833. It is now 1928; just five more years.

Matthew 24:35. 'Jesus said Heaven and earth shall pass away but my word shall not pass away.'—The Floyd County Hesperian.

I am going to give my authority for the dark day and the falling of the stars. Matt. 24:29. 'Immediately after the tribulation of those days shall the sun be darkened and the moon shall not give her light. And the stars shall fall from heaven, and the powers of heaven shall be shaken.' (Here is what these men say.) "This prediction was exactly fulfilled. It took place on May 19, 1780. In some places, persons could not see to read common print in the open air for several hours. Together birds sang their evening song and disappeared and became silent. Fowls went to roost, cattle sought the barnyard and candles were lighted in the houses. The observation began about 10 o'clock in the morning and continued until the middle of the next night."—Webster's Unabridged Dictionary, Edition 1883, p. 1604 in Article the dark day.

"The darkness of the following evening was probably as dense as ever had been observed since the Almighty first gave birth to light. It wanted only palpability to render it as extraordinary as that which overspread the land of Egypt in the days of Moses. If every luminous body in the universe had been shrouded with impenetrable shades, or struck out of existence, it was thought the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."—First Century, by R. M. Devines. Page 94, "Falling of the Stars."

After the sign of the dark day, there was to be another. Christ speaks of two as follows: "And the stars shall fall from heaven." Matt. 24:29. This sign was fulfilled in the wonderful meteoric shower of the morning of Nov. 13, 1833. On that day the most wonderful falling of stars that the world has ever witnessed, took place and fulfilled this verse. "And I witnessed this," said Mr. Clarkson, the agricultural editor of The Register. "Was out alone with a team and load of lumber on that night, on that never to be forgotten night." And he cannot now consent to hear of human fire works being superior to that most grand sublime spectacle ever before beheld by man. Patent fire works are nearer to this wonderful phenomenon than a lightning bug is equal to the sun. —Iowa State Register, July 12, 1889.

At Niagara Falls, the exhibition was equally brilliant and probably no spectacle so wonderfully grand and sublime was ever beheld by man as that of the filament descending in torrents over the dark and roaring cataract.—The American Encyclopedia Edition 1881, Article Meteor. The extent of the shower of 1833 was as much as to cover no inconsiderable part of the earth's surface, from the middle of the Atlantic on the east to the Pacific on the west, and from the Northern coast of South America to undefined regions among the British possessions on the north. The exhibition was visible and everywhere presented nearly the same appearance. From a statement by the celebrated astronomer and metrologist, Professor Olmstead of Yale College. J. J. DAY.

A Race, A Reward

Chicago, Ill., May 2, 1928.

Dear Brother Duckworth:

I meant to write you before this, but the busy hours fly fastest. The situation just now is inspiring and pleasant as I sit on the very curbing of Lake Michigan where I can hang my feet over the water with its slush, slush as it gently ebbs and flows. Its sound suggests the voice of its creator—its great boom His majesty. What is grander than God's pure nature scenes?

As we came up on the Greyhound Bus, we passed the transcontinental racers. For fifteen miles great throngs, especially at towns, crowded the roadsides to see the men who had been running from Los Angeles since March 2, and are still running. What a flood of thought and emotion filled my whole being as I saw the interest on all sides and in our company of about 20. No wonder Paul used the race course picture: it is surely a vivid one of great interest. This race course is one of magnitude across a great continent: the endurance required is fearful—the boys were said to have great swellings on their feet.

The reward made them forget the pain in part—\$25,000 at the end. My eyes grew moist at the thought of how few of the tens of thousands or millions beholding this race can see its beauty as an illustration of "the race set before us" to a city so much better than New York or Chicago, where we see sin, all its effects; want, hunger, oppression, greed, murder, lying, excesses of every kind, leading ultimately to sorrow and death.

How glad we ought to be that we have a better race, a better reward at the end without which all else is naught to me. May we never grow faint or so weary as to lose any interest to the very end of life's way. I see nothing in all this great city so alluring to the soul as "the home not made with hands, eternal in the heavens." It is a happy privilege to get what good there is and leave the bad for those whose poor, corrupted taste only craves the sensual, so fleeting, and too poor in quality to give deep and lasting joy.

The congregation, once largely of Scotch when I was here 14 years ago, have nothing but the five items of worship as they did then. They are fewer in numbers, for several reasons: sad, sad, just as I thought I could foresee and mentioned—I asked one of the elders what the young people would do later after the old ones are dead. He thought they would go right on, but no, most of the children, even of the elders, got richer and off to other society churches.

They told me how two years ago at the death of an elder, his children took his dead body to a fashionable church and there a popular preacher "lied on him" as one expressed it, "lying there dead." He mentioned that the elder was once with some little insignificant church, but had identified himself with his church. One of the elder's sons apologized to the brethren privately for the false statements—he said, "Pa never belonged to this church." This elder ruined his health they said, building up a fine farm with fine blooded stock and now not a soul of his family is seen where they once were—gone! gone! and what can he hope for?

Why are brethren so blinded by riches that they kill themselves, their influence and send their poor offspring to hell because they do not live so as to show the child the danger of riches and high society, two veritable demons of destruction now, as in all ages.

Warn the brethren who make money to make it for God and His cause showing they love Him best who was rich and became poor for our sakes. Few have love enough for Christ to overpower love of riches, if these once become multiplied.

When I see every child of these elders, but one, gone to the world, and destruction, my prediction 14 years ago is fearfully come.

We need deeper devotion and more untiring efforts to warn people publicly and especially from house to house: tell parents the tendencies seen everywhere, and we may save one here or a dozen there. Oh, how much it means if just one is saved by more diligence on the part of some, praying, sympathizing, teacher, whether man or woman, boy or girl—all can do a work warning the erring, saving a soul from death and hiding a multitude of sins.

But more when I have time.

Yours in hope of the reward,
J. FRANK COPELAND,
Gunter, Texas.

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE 1913-1916
CLARENCE TEURMAN 1916-1923
R. F. DUCKWORTH 1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 8, 1879.

Placing Responsibility

In a frontier village, the inhabitants were harassed by Indians and wild animals. They employed a watchman, the people were to furnish ammunition, food, and other necessary equipment. In case of an attack by the Indians, the watchman was to sound a call for help which the people were to supply.

The watchman put in all his time, but the majority of the people forgot their part. The few did not furnish enough bullets, so the watchman could not shoot all the prowling animals. The Indians came, but only a few responded to the call. The results were disastrous.

For more than four years, we have been giving our time to publishing The Apostolic Way. Some have been liberal, others have helped, but some have been content to use their time and money for selfish purposes and have left us to do the best we could with insufficient funds. Wife and I are not complaining about having to rent a house in which to live, then crowding ourselves by putting the paper office in the residence to save office rent. We do not complain about not being paid one penny for our work, though both of us are giving ourselves unreservedly to the paper work. We appreciate the fellowship of all who have sent to our necessities. The opportunities for doing good with the paper has caused us to give to it until we have denied ourselves to the point, I fear, we cannot continue without completely breaking our health.

Nearly one-half of our consumed strength has been given to problems of financing the paper. We are not complaining about this. Still, we wonder sometimes if brethren who give nearly all their time to making and investing money would not do more for the work in our hands if they knew just how much we are over-taxed, and just how much relief a few extra hundred dollars would bring.

Sometimes when we have worked until we are so tired, mentally, we have to stop, we sit on our front porch and watch the cars pass (several hundred per hour) and wish we owned a car so we could drive out to the woods, but again, we do not complain.

Sometimes, however, we are just a bit disturbed when some of our readers show little interest in putting The Apostolic Way into new homes, and we know this disturbed feeling is not due to selfishness, for adding to the paper's circulation does not add to the family's personal receipts, but does add to the amount of good to be accomplished, and we just can't help wondering why more do not show their faith by their works.

The big thing is more readers, and we have urged you to help get them.

Ten copies, ten months, to one address, for \$10.00. One or more such bundles of each issue should be going into every community.

Five copies, for five families for five months, for \$5.00, one copy of each issue for five months to each of five families. You can find five in every community that should have, and if the matter is presented properly, will subscribe for, a five months trial subscription for \$1.00.

Yes, if we hold up the power and prestige of The Apostolic Way, if we keep the advocates of error on the jump, we must have funds, donations or subscriptions, and we prefer subscriptions. Each additional thousand subscribers added to our list reduces the cost per copy of the paper published. Quantity production will put the paper on its feet, financially, make it self-sustaining; so you see it's subscriptions we want, and we are depending on you to help get them.

The Two Families

The Jones family, father, mother, and five boys owned a good farm of 700 acres, well stocked, with plenty of tools and farm machinery.

The community considered the Joneses good livers, and first class citizens. They knew how to work and were not lazy. They enjoyed talking with neighbors and spent their time in town or at some place of amusement when not actually engaged in farm work. When harness, tools, or machinery, broke or gave way, they were replaced with new. The family seldom found time to repair fences or out buildings. Ditching, terracing, and reclaiming waste land, were neglected; receipts soon began to dwindle.

The Smith family, father, mother, three sons, and two daughters, owned a farm of only 100 acres, meagerly stocked, not well supplied with farm machinery or tools.

The community considered the Smiths honest and industrious, but not progressive enough. They spent their spare time repairing harness, machinery, and tools, fences and out buildings. They cut ditches, built terraces, and improved their land. Soon their receipts began to increase. They carefully looked after every little detail. The small things were given proper attention. They never spent time in idle talk with neighbors, or visiting pleasure resorts that could be used profitably on the farm. They had plenty indoor work to keep them busy rainy days.

The Joneses were friendly with the Smiths, but considered them of inferior financial standing and ability.

Finally the Joneses had to sell a hundred acres of their land, and the Smiths bought it, paid part cash, arranged for the balance. In a few years, the Joneses had to sell another hundred acres, again the Smiths bought, paying cash in full. In course of time, the Joneses had only 100 acres, the Smiths had 700 acres, and knew how to use it to the best advantage.

I have seen this same analogy with churches, a large congregation spending their spare time in idle gossip, neglecting the small matters, neglecting the improvements necessary, and thereby dwindle in prestige and finally in numbers, while the smaller congregation, alert, alive to every need, carefully considering the spiritual effects of public and private work, and with

this care, they developed, grew in power, influence, and number.

I suggest that each of our readers examine the status of the congregation with which they worship. Is it a Jones or a Smith family? Are you improving the talents, or neglecting them? Are the principles of Christianity being looked after, or allowed to be forgotten? Do your members seek pleasure of a worldly nature? Do they have time for all kinds of amusement or have they so developed spiritually that they can get pleasure out of working for the Lord? When they are with the world, do your members engage in idle gossip, or do they talk to them about the Lord? Do they visit the sick, help the needy, (and we are not talking about money only). Are they trying to plant the truth into the hearts of others?

There are many little things to be done; proclaiming the gospel from the pulpit is important, indispensable; no church can grow without it. No church can expect its members to grow in spiritual development that neglects to have the gospel preached from the pulpit to the world in their own and in nearby communities. But this is not all. There is something for every member. Look about you, find some little thing you can do, helping to get ready for your coming meeting. Every member should get busy in each congregation and you have no time to lose. Talk to your neighbors about God and His mercy, longsuffering, and love. Talk, work, live, for God. See your weak brother, get him to thinking, then you can get him to act, and then he will grow stronger and stronger. Plan your work, don't go at it haphazard, don't worry about finances. Money is of little importance in God's economy. Don't make it your first consideration, let it come last. First develop your desire for planting the Gospel of Jesus Christ into the hearts of men and women, and then plan the work, study the methods used by the apostles, and follow them. If you will, God's power as revealed to us in His Word, will bring forward the funds. If that had not been true, if that had not been the principle of the Gospel, Jesus Christ surely would not have come into the world with not a place to lay His head, and surely there would have been some miraculous creation of fabulous wealth if that had been the first necessity in planning the work of the Lord. But God's arrangement places the desire of the human heart first, the plans for action second, and then the funds with which to carry forward the work will come.

Is your congregation a Smith or Jones family?

R. F. D.

The Cup, Container, Question

We made arrangements for two brethren to discuss the cup, container, question through the columns of The Apostolic Way. We suggested that they have three articles each of about 1,000 words each; later we thought it advisable to publish one, two or three thousand word article from each, and then allow each a review of some 2,000 words, the reviews to be written before either knew his opponent. One of these brethren has been sick; the other advised that he was crowded for time with other affairs, and would be late with his articles. We are hoping that we will have something from each of them by next issue.—Publisher.

Communicate

When the Apostle Paul said that the laborer was worthy of his hire, and for us to communicate unto him that teacheth in all good things, and to muzzle not the mouth of the ox that treadeth out the corn; I am persuaded he was giving us principles of Grace that, if exercised in, on our part, they would go on before us in making up our reward, and would live after us as examples of our faith to those that would follow. And for the intermediate state, the one through which we are passing, they would act as stepping stones and would encourage the teacher, as well as others, to press on and on.

I am confident that no man who has a love for the truth and the ability to teach ever consented to give all his time to such work with a view of commercial gains or remuneration that he would receive for such work. The fact of the matter is, God would defeat such an aim for the gospel is a free gift to man from Christ, and Christ is a free gift from God, and God will not permit it to become commercialized by man. When man does so, it is at his own peril, and he is under an awful condemnation. I would rather risk the chances of Judas.

All this being true, our brethren have refrained from setting a price on their teaching, preferring to accept such compensation as the church would offer, and a careless brotherhood has taken advantage of them and have imposed upon them and forced many a sound gospel preacher from the field of ripe harvest, the harvest of souls, back to fields of other endeavors, leaving the field free to satan and all his co-workers, simply because they could not get a decent support for their families.

Results—the church has lost the spiritual food they needed. Christ has lost the fruit that was rightly His, and who is to blame? Who is going to answer in the judgment? Look on His cross and think it over. And still we talk about the love of God being shed abroad in our hearts. About all the love some of us have is what we can see through silver glasses, that kind that James says will be a witness against us in that day when we must give an account of our stewardship.

Sometimes when we have supported a two-weeks meeting, we are satisfied and think we have done our part. Suppose Christ had acted that way toward us and had not made the supreme sacrifice. Where would we be today? Without God and without hope in the world. Paul says as we have opportunity, let us do good unto all men, and then, as if to lighten our burden some, he says, especially to the household of faith, we should not hunt for excuses to do less.

I was thinking the other day how uncomplaining Brother and Sister Duckworth are, regardless of what their financial condition is. They never complain. It seems it hurts Brother Duckworth to even mention it. I am sure if Brother Duckworth could go out and hold meetings, and he would rather do that than anything in the world, that the brethren would support him, but he is not physically able and even if he were, we could not spare him from the paper. Certainly he is doing a more effective work than if he were preaching, and right now, while the clouds hang low, what cheer it would bring to his home if the brethren would send him a nice contribution. For fear you have forgotten, I

want to state again that none of the \$3.00 subscription money goes to his support. It all goes to the paper, so he must depend on those who appreciate his work for his and his family's maintenance.

I am giving this to Brother Lavender, his office man, to slip in this issue without Brother Duckworth's seeing it. Written for your information and encouragement.
R. O. CONNER.

Reply to Brother Joseph Miller

In the Apostolic Way, of January 15, under "Items of Worship," Brother Miller attacks an article of mine in the same journal, of November 15, under the caption "Prayer First or Last." Brother Miller believes in a "set order" of the Lord's Day Worship. So do I, but not the kind that he does. I believe that there are five items that must be observed by the Church each Lord's Day, to meet divine sanction. I believe that the prayer service must be first because it is expressly specified in 1 Tim. 2:1. As I can find no such specifications for the other four items I conclude that they are left to be observed by the Church in the order that it chooses.

Brother Miller thinks that Acts 2:42 is a "set order" of the Worship and that every item in that text must be observed in the exact order in which they are enumerated. In this Brother Miller has committed himself to the task of affirming, and trying to defend the erroneous idea that everything, under the law of Christ must and does occur in the exact order enumerated. Referring to the new birth in John 3:5, Christ mentions the birth of water first. Is Brother Miller prepared to affirm that the birth of water precedes the birth of the spirit? In the first chapter of Second Peter we are specifically commanded to add to our faith, what is commonly referred to as the seven Christian Graces. Is Brother Miller prepared to affirm that these items are bound and must be added in the exact order enumerated? Is he in a position to prove that we can have no Charity until we have added the previous six items. His position on Acts 2:42, and Matt. 16:19 has inevitably bound him to the above affirmatives. It seems he does not make the proper distinction between enumerate and specifications. Enumeration implies to list or catalogue. Specification implies a complete, detailed statement "set-order." Now is Acts 2:42 a specified, "set order" as Brother Miller contends? Certainly not. Why? Because it does not even mention all the items of the Lord's Day service, much less specify their order. The song service is not mentioned. Neither is there one word said about "the cup the fruit of the vine." These facts alone forever destroy Brother Miller's "set order." Because a "set order" must not only name, but specify the number of each item in the order. Oh, but says Brother Miller, "Brother Mickle has already told us that Acts 2:42 is an enumeration of the items of the Lord's Day Worship. I ask is singing an item of the Lord's Day service? If so Brother Mickle has proven that singing is in Acts 2:42. Brother Mickle must either deny that singing is not an item of the Lord's Day service or admit that singing is in Acts 2:42. In either case his position is lost." Brother Miller applies the same logic to my statement that he does to Acts 2:42. It either proves too much or not enough. I said that Acts 2:42 was an enumeration of

those items in a general way. I meant that the recorder, of that text, had named some of the items that the primitive Church observed and the others were implied under the general clause of the "Apostles Doctrine." In the above Brother Miller tries to put me in the affirmative. He thinks that my statement is a point in favor of his position. He is very genial in permitting me to prove (?) something for his position that he cannot prove by his "set order." In this instance he requires no scripture as proof. "My opinion" is good enough. But he is welcome to all the proof that my statement contains for his position. He must remember that I am teaching that Acts 2:42 shows what the primitive Church did in a general way, and he is arguing that it is reduced to a specified, "set order" of the items of the Lord's Day service. Therefore, if I have proven that singing is in Acts 2:42, as he concedes that I have done, I have proven it by my position—implication, and not by his—specification. Brother Miller does not seem to realize the fact that his concession that I have proven that the song service is implied in Acts 2:42, is in reality a repudiation of his specified, "set order." Why? Because, a specified, "set order" will not permit of an implied service. Don't forget this, Brother Miller. Now that Brother Miller has set aside his specified, "set order," and accepted "my opinion" as proof of what is implied under the general clause of the "apostles doctrine." I will try to convince him farther that he cannot reduce or limit the "apostles doctrine" to the Lord's day service. He argues that the "apostles doctrine" is composed of commands and examples. Therefore, he concludes, that Acts 2:42 is both a command and an example. But "my opinion" is Brother Miller, that foot-washing (1 Tim. 5:10), and in fact, every act of faith is implied in the "apostles doctrine." Then according to Brother Miller's own logic foot-washing is "both a command and an example." Now, Brother Miller must either deny that I have proven that the song service is in Acts 2:42 or admit that foot-washing is an item of the Lord's day service. Or he must either deny that the "apostles doctrine" is limited to the items of the Lord's day worship, or admit that foot-washing is in Acts 2:42.

Because I said that Acts 2:42 was not a command or an example (of the order) of the Lord's day service, Brother Miller concludes that I teach that they are not commanded in other places. He uses considerable space and quite a number of proof texts to show that I am wrong on this position, that I never did believe or teach, instead of producing a passage that would have substantiated his one, two, three, four, "set order." Then he concludes by saying, "With this much said Brother Mickle's error is visible as to Acts 2:42 not being a command or example." Well let's see about that. "And they continued steadfastly in the apostles doctrine, and fellowship and breaking of bread and the prayers." Brother Miller does that read like a command? Can you cite a command in the Bible that begins like the above? "And all that believed were together and had all things common. And sold their possessions and goods and parted them to all men, as every man had need" Acts 2:44-45. Is this a command? If not, why not? Is it not a fact that the fellowship, mentioned in the 42nd verse refers to the parting of their goods in the forty-fifth verse?

Do you have all things common where you worship? If not isn't it an evident fact that you are not following the model church and therefore, do violence to your own specified, "set order?" You cite Matt. 16:19, "Go into all the world and teach all nations," etc., to prove that the teaching in Acts 2:42 is a command. Does it prove it? It is clear to me that if one of these is a command the other is not. One says to "go teach," the other says, "They continued in the (Apostles) teaching."

Brother Miller has used considerable space and enough proof texts to have proven any proposition, that could be proven, in an effort to prove that Acts 2:42 is a command, and has miserably failed. Then he says, "I ask the reader to note that Brother Mickle has not given the scriptures that said or taught that Acts 2:42 is not a command, is not an example." To show that this text is not a specified order, I offered the specifications of I Tim. 2:1 and the fact that the song service was not mentioned in the same. But I want to remind Brother Miller of the fact that he is in the affirmative on the above text, and it is his burden to bring up the scripture to show the readers that that text is a command and example.

Brother Miller says, "Brother Mickle claims to make the prayer last would destroy the very purpose and intent of the same. Brother Mickle does not give the scripture for this position. The Apostles bound the prayers last in the Lord's day service, see Matt. 16:19, Acts 2:42. This cannot be unbound by opinion." Matt. 16:19 does not even mention Acts 2:42 the Lord's day service or prayers, much less bind their order. Therefore, instead of it showing that the prayers are bound last it shows that that is only Brother Miller's opinion. Now let me see if his opinion can be "unbound" by a specific command. "I exhort therefore, that FIRST OF ALL supplications, prayers, intercessions, and giving of thanks be made for all men," etc. Here is a specific command carrying with it the specific order FIRST OF ALL. There is not another item of the Lord's day service that contains such specifications as to its order. Let the reader compare the above text showing that the prayers are first, with Brother Miller's which he says binds them last. Oh, but says Brother Miller, "Anyone who can read correctly, may see that Paul is not talking about the Lord's day service in I Tim. 2:1. It is presumptuousness to make such a claim." It is really amusing to see how cautious Brother Miller becomes when he is brought face to face with the passage of scripture that so completely destroys his "set order."

There is not a more imperative command in the Bible than I Tim. 2:1. Surely its provisions cannot be disregarded with impunity. Sometime, somewhere and at some place this command must be obeyed. But if we cannot ascertain what Paul is talking about how are we to faithfully comply with its demands? But let us look into this presumptuous charge of Brother Miller's a little further. I am afraid that he has discriminated against I Tim. 2:1. (1) When I say that the collection in I Cor. 16:1 refers to the Lord's day service Brother Miller is agreed, but it does not say so. (2) When I suggest that the breaking of bread in Acts 20:7 refers to the church service, Brother Miller says amen. But of course it doesn't say so. (3) When I say that the songs in Ephe. 5:19 refers to the church, Brother Miller is

Tayan, Texas, April 18, 1928.

Dear Brother Duckworth:

People here are in hard shape, haven't made any crops in three years, are three years behind with our debts. I, for one, would love to help and would love to take The Apostolic Way, but just not able. I would like to thank the one that sent it to me. It made a believer of me. I used to believe in Sunday school, but since reading The Apostolic Way, learned better and I'm thankful. I love to meet with brothers and sisters that are loyal. May God bless you and your good work is our prayers.

JAKE WALLS.

agreed though it doesn't so state. (4) When I say that the songs in Ephe. 5:19 refers to the church. He is agreed. But it does not say so, and when I say that the command to assemble in Heb. 10:25 refers to the church Brother Miller is agreed. But it doesn't say so. Now in the above Paul has taught four items that Brother Miller and I are agreed on referring to the Lord's day service. But they do not say so. But our list is still short one item. We just must have a prayer service from Paul to complete his list of the items of the Lord's day service. So I suggest that I Tim. 2:1 refers to the church service. But Brother Miller objects because it does not say so. Well if Brother Miller can produce a text from Paul that comes nearer "saying so" than this one I will accept it. I do not believe that the Apostle Paul has taught us concerning the above four items of the Lord's day service and neglected to give us the important item of prayer. Now in as much as Brother Miller has objected to I Tim. 2:1 as referring to the church I must insist that he produce a text from Paul on prayer, that does refer to the church. And to substantiate his "set order" it should carry the specification, number five or "last of all."

But Brother Miller raises further objections to the above text. He insists that this command was recorded about thirty years too late to apply to the primitive church, and wants to know how the primitive church worshipped previous to this time. He thinks that to make I Tim. 2:1 apply to the church that "divine arrangements" would have to be changed. Brother Miller's above logic is not logical. First, his idea of the primitive worship is based on the presumption that Acts 2:42 is a specified order which he has not proven to be a fact. Then he would rather believe that Paul had either changed or contradicted the primitive worship or that he did not refer to the church, than to believe that he could be mistaken in his application of Acts 2:42, which does not say that the prayers are last. In this Brother Miller makes a specific command give place to a presumptuous inference. That is not my way of harmonizing the scriptures.

But Brother Miller says: "This scripture (I Tim. 2:1) is against Brother Mickle's position. Paul says first of all supplications; Brother Mickle says, first of all prayers, hence the difference." And Webster says supplication is "earnest prayer." Hence no difference. Then he says: "For Brother Mickle to make out his

case in using I Tim. 2:1 he must first show that Paul is instructing Timothy concerning the first day of the week service or worship. Then he must give the scripture that says what is second of all because "first of all" certainly does imply second of all, third of all, etc." In other words Brother Miller is not satisfied for me to prove that his position is wrong by proving that mine is correct, but he insists that I prove more than my position teaches before he will be convinced that his is wrong. My position teaches that the order of only one item of the Lord's day service is specified, numbered, and that is I Tim. 2:1, that the order of the others is only implied. I am not willing to specify for others or permit any one else to specify and bind on me the order of an implied service.

R. M. MICKLE,
Rt. 2, Waco, Texas.

A Letter and Reply

BE SURE TO READ
THE WAY OF TRUTH. \$1.00 PER YEAR
SPECIAL OFFER, GOOD UNTIL
JUNE 1 ONLY
* * *

The Way of Truth is a classical magazine published in the interest of the Cause of Christ. It is always filled with good things by such men as N. B. Hardeman, C. R. Nichol, T. W. Phillips, L. S. White, Batsel Baxter, E. W. McMillian, Harvey Scott, Horace W. Busby and DOZENS of our very best preachers and writers. THEY ARE ALL SUPPORTING IT.

We SHALL keep the magazine free from fusses and ugly things. We are running no advertising. The paper and binding used are the very best that money can buy. You will be glad to hand it to your neighbor and he will appreciate it. Many leading brethren tell us that it is the greatest movement in the Church of Christ, since the beginning of the restoration movement. We have grown from 800 subscribers to several thousand during the last twelve months. And the magazine has grown from eight pages to forty-four with the cover during that time.

The Way of Truth Publishing Co.

Reply

Munday, Texas, April 30, 1928.

The Way of Truth,
Brownwood, Texas.

In acknowledging receipt of your letter of recent date, notifying me of the expiration of my subscription, I wish to thank the one who subscribed for me, an unknown friend, whose intentions were kindly, I am sure. His kindly motive is appreciated, but as your magazine falls far short of what a Christian journal should be, in my estimation, I shall not avail myself of your renewal offer. My idea of what a Christian publication should be is gathered entirely from the writings of the apostles and the example of our Lord, Jesus Christ, which are full of those things which you denominate "fusses and ugly things." From these I learn that we should be fighters of the good fight of faith, earnestly contending for it and sharply rebuking all who oppose the same. If the Way of Truth should ever develop sufficient courage to permit an examination of the many innovations which have been introduced into the church of late years, I will gladly renew my subscription and seek to get others to do so.

I feel that our prayer should be "God

send us men; red-blooded, fighting soldiers of the cross; men not 'too proud to fight,' not so full of egotism as to seek applause and adulation of men; not having a yellow streak that impels them to avoid investigation of what they teach and practice; men unafraid of that alleged against the apostles, of turning the world upside down; men less concerned about 'fusses' than about being conformed to the teachings of God's word." Yours for the truth, the whole truth and nothing but the truth,
G. A. TROTT.

How About You?

We are not to be the judge, however I am going to say a few things, just as I see them in every day life.

We must be reminded of many things, not that we do not know them deep down in our hearts, but do neglect doing things that should be done if we are truly a God fearing Christian at heart, and not in name only.

Are we, as Christians, guilty of neglecting our own faults, and criticising Brothers Jones and Smith for theirs? Do we feel it easier and better to criticise them to others than to go to them as a Brother and tell them of their short-coming?

Does it almost break our heart, to help a brother or sister that is in distress, need, etc? Do you help the widows and orphans? Or do you think that you will get more praise by helping some worldly institution, or person?

I wonder if we always practice what we preach, and does it seem that Paul's Scripture is out of place, because at times it seems hard indeed to prove all things and hold fast to that which is good.

Do we love our brother and sister as we should? Or do you have an idea that, owing to some little fault, they do not deserve the courtesy or showing of your Christian spirit. Yet we can and must, to be a true member of the one body. If we only understand, we'd love each other better.

Do you forgive your brother and sister? Or do you hold malice towards them, after forgiveness is asked?

It seems to me from what I read in the dear old Bible that we need a little patience along the line of our Christian duty. Then why not put it into practice along with a good many other godly things?

Brother, sister, do you visit the sick, and help them? Not merely greet them with hello and good-bye? We are commanded to help bear each others burdens, and not leave a blank, when by a sacrifice, so small on our part, it would do untold good. Christ sacrificed for us, and a true Christian will sacrifice for Him, also for our poor frail weak members here on earth.

If we are a Christian in name only, will we receive that reward? We have a promise if we prove faithful—then why not live and die a follower of Christ?

Have we taken on His name, and now departed from His commandments? Are we guilty of dishonoring His name after dying for us? We must prove that we are followers of Christ in actions and deeds and not in pretensions.

Do we sometimes let our better judgment and Christian spirit get away from us, and take up with the world, its crowd, class and style? I wish to illustrate a little from actually observing a recent incident in a small town of about five hundred population.

A man who was considered well-to-do had a son about seventeen years of age, who took sick and died. The young man's condition was inquired into many, many times a day. The funeral services were held on the Lord's day, and in the funeral procession a count of one hundred and twelve cars were counted.

The following Lord's day, an elderly lady, a member of the Church of Christ was buried. Account of twenty cars were in the funeral procession.

Will say the young man was a sinner—the elderly lady a Christian. Flowers, flowers, were bestowed upon the young man's grave—one or two wreaths of flowers were laid to rest on the other grave. Both had been living in same town for years, and not over one-half mile separated their homes. The elderly lady was dead, and a very few indeed knew she lay cold in death, for hours afterwards. Yes, Christians, and not one time did any one inquire as to her condition.

Are we, as Christians, going to continue to neglect our brothers and sisters? Are we ashamed to humble ourselves, in doing God's work? Do we let pride rule our lives, and do many things we should not do?

Why not heap a few flowers upon Brother or Sister Smith while they are in this life, to show our appreciation of them? Don't wait until they have passed to that great beyond, then wake up and over-do respect.

Do we only shake hands and brother and sister each other when we come together on the Lord's day? Why not prove to the world through the week that we are true Christians? Remember the words to Solomon, the wise man—as a man thinketh so is he.

Brother, sister, our soul is at stake. Why not wake up and do our duty before it is too late?

COLONEL WILLIAM,
Hastings, Okla.

The Sin of Presumption

This sin we have had with us almost since the beginning of time, even from the Garden of Eden down to the present time. One thing about this sin, is that it is not committed by bad people, but by the best people of all times, as it is not an intentional sin, but mere presumption. And still it is sometimes committed on account of ignorance of God's laws. Our old mother Eve and father Adam did not think they were committing such a grave sin, but they disobeyed Jehovah, and lost their home in Eden.

Let us consider other presumptuous sins as found recorded in the Old Testament scriptures. Paul tells us these things were recorded for our examples. We are not told specifically just what sacrifice Cain was told to offer up to God, but he presumed to substitute something different, which pleased not the Lord, so Cain was cursed from the earth and became a fugitive and vagabond. Many years after the flood, when the descendants of Shem had become many, and they had forgotten all about the rainbow and God's promises, and remembered the awful effects of the flood, conceived the idea of building a tower that would reach to heaven, which they presumed the proper thing to do, but God was not pleased, so He confounded their language to keep them from doing as they imagined to do.

And Moses, when he brought forth the waters at Meribah, presumed he was doing the right thing. Yet, it did not please God, so Moses was not permitted to enter into the land of Canaan. Again, when Moses sent the twelve spies into the land of Canaan to spy out the land and report, we find that ten of them presumed it would not be best to try to conquer that land for there were giants there. They forgot the promises of God, and as they were the majority, they presumed they could rule, so the children of Israel kept up their wanderings in the wilderness for the number of years that the spies spent days in the promised land, but Caleb and Joshua, the two spies who were the minority, were the only two persons in the company leaving Egypt that were permitted to enter the promised land. So we learn that in Bible things and ways, that it is the minority that is generally in the right.

King Saul, was told by God, through Samuel, the prophet, to utterly destroy the Amalekites, their women and children, and their live stock. Did he do it? He saved Agag, the King alive and the best of the stock which he presumed to offer as a sacrifice unto the Lord. Did the Lord accept it? He did not, and Saul lost his kingdom on account of what he did, yet he admitted he had sinned in not doing as he was told to do.

We all are somewhat acquainted with King David's presumptive sins. We all know how he prayed to God to keep him from presumptuous sin, and it was because of repentance of this wrongdoing that the Lord said he was a man after His own heart. Wouldn't it be a fine thing today if presumptive sinners would repent and pray God to keep the mfrom presumptive sinning?

During the personal ministry of Christ, the apostles, and early evangelists after the establishment of the church on the day of Pentecost, and for some time thereafter, we do not find records of very grievous presumptive sinning, but we do hear Paul saying that there would be a falling away from the church, before that man of sin be revealed, pertaining to the Pope and the Catholic church, the greatest presumptive sinner of them all. And the presumption of the early church was the substitution of one bishop, or elder, over several churches, or congregations, instead of a plurality of elders, or bishops, over one congregation. This was soon followed by the drifting into Catholicism of the Church of Christ.

Some of the presumptive sins of the Catholic church were the uniting of church and state government, the substitution of sprinkling, and pouring on of water for immersion, the admittance of infant membership in the church, and instrumental music, besides a few others.

Along the 15th and 16th centuries after the Catholic church got so bad in many ways that such men as Mennon, Wycliffe, Huss, Luther and others tried to reform the Catholic church, but they presumed to leave into their respective organizations, or creeds, many of the wrong ideas of the old Catholic church. Yet, these institutions grew and multiplied and Protestantism prevailed not withstanding much persecution by the mother church.

Early in the 19th century, Thomas and Alexander Campbell, Barton W. Stone, and others started a restorative movement. Their idea was to restore to mankind the primitive church of apostolic times, going back to the scriptures and asking for a

union of all believers in Christ on the plan of the Bible alone. This movement was doing fine until they got into their congregations members presuming that the popularity of musical instruments of the denominational churches would be a fine thing in their churches, too, so caused a division by placing instruments of music in the assemblies, against the wishes of those who wished to stand by the motto of, "Where the Bible speaks, we speak; where the Bible is silent, we are silent."

Along about this time, one Robert Raikes of England, conceived the idea, which he presumed was a fine thing, of teaching the children, and young folks in classes, which he called a Sunday school. This, in course, became quite popular in all denominational churches. And now, in recent years, some members of the Church of Christ can't resist this popularity business, so have been introducing into churches of Christ the presumptive class idea, with women teachers, for which they can not find the "Thus saith the Lord," but like the spies who were sent to spy out the land of Canaan, they are in the majority, and they force the classes into many congregations anyway.

Many church organizations go so far as to presume they can still abide in God's way and observe the Communion, or Lord's Supper once in three months, or six months, as the case may be, or not at all, as some do. The Jews knew that when the law said to remember to keep the Sabbath day holy, it meant every seventh day, and the Ten Commandment law was not stronger in the Mosaic dispensation, than is Christ's law in the Christian dispensation.

When a Church of Christ congregation adopts the individual cup system, it either presumes Christ did not know what He was doing in giving us the Lord's Supper, or is bidding for popularity like other people around them. In the event they should say they are doing it for sanitary reasons, I will say that they are not consistent, for if there was ever any liability for contagion in either, it would more apt to be in the bread touched by the many fingers as it is.

In the examples I have given from the Old Scriptures of the presumptiveness, they are all well known Bible characters. The instances I have mentioned of more recent dates, even to the present time are all of good, honest men, many of them preachers of ability, who have induced many to obey the Lord and walk in His way, but that don't keep them from presumptive sinning. They should, like David, pray to the Lord to keep them from presumptive sins. Or they might, at least, do as Paul, stop and consider whether or not they, too, might become a cast-a-way.

J. E. REAGAN,
Kansas City, Missouri.

Sorrow and Sorrow

"Godly sorrow worketh repentance unto salvation not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:10).

In my earlier preaching days I experienced a practical demonstration of the meaning of the two kinds of sorrow (and sorrowers) noted in the text.

One Friday night I began a meeting in Bedbug Ridge school house, where none of us had ever preached. As nights were long and my stay there was to be brief, I

preached on the plan of salvation about an hour, when a middle aged woman came forward weeping as if her heart were breaking. I ceased speaking and inquired about her desires. She wanted to be baptized that night. She said it was the first time she had heard it preached as it reads in the Book, and that "I am so sorry I did not get to hear it years ago." And she mourned pitifully. I finished up my subject, dismissed, and a tall woman with long arms rushed forward, extended her left hand, and I took it in my right. She clamped down on it and began yelling, "I am so sorry I heard you tonight." This she screamed over and over, with other "filling" in it, such as, "I was saved forty years ago, and never doubted till tonight." All this time she was slapping me, pulling my hair and blowing spittle into my face. I could not defend myself very well with my awkward left hand. I finally got loose from her, and asked her what part of the sermon she was sorry she heard? She said, "You said that a person can't be saved without being born of water and can't be saved without being baptized." I denied saying such things, and again repeated the texts as uttered by the Lord and His apostles. I said, "If you believed that I am the author of that doctrine, you would have passed it by as a small matter, and would not have gone mad this way: but you know that Jesus is the author of that doctrine, and that is why the devil is now raging within you."

She said frequently that she was baptized with the Holy Ghost, and is full of the same. I told her, "No, it is not that kind of ghost but the kind that Jesus cast out of the man at the tombs—the kind that went into the hogs." She denied and raged the more, but I quoted from Peter that, "A meek and quiet spirit is of great price in the sight of the Lord" and said, "Yours is a screaming and mad spirit." That quieted her, so the battle ceased. While it was going on it was no laughing matter, I tell you, as she was some striker and a "slaw-er."

She swayed about, shook violently, stamped and jumped and jerked. Her big two-fisted son was there also, with fists clinched, teeth grinding, his body shaking, and his big feet flapping up and down on the floor: and he kept blowing out "u g h" in a prolonged manner like a mad hog at bay, and often hissed out, "I'm f u l l of the Holy Ghost, U G H." I was really in danger, and realized it, but depended upon the Lord, and my faithful use of His word for my defense.

The sorrow of the first woman was of the godly sort, and worked repentance to salvation: but the sorrow of the second woman was of the worldly sort that works death. She sorrowed because she had heard the gospel preached that night which contradicted her feelings and erroneous faith. The other woman sorrowed and mourned because she had not heard it much earlier in life.

The lesson as demonstrated there was worth far more than it cost me. Sorry, sorry, sorry that she had heard Jesus say, "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." She went away sorrowing that she had heard Jesus say, "Except a man be born of water and the Spirit, he can not enter into the kingdom of God." It was the sorrow of the world sure enough, and it worketh death, not life.

C. D. MOORE.

Why Be Baptized?

After the Savior had told the apostles that all power in heaven and earth had been placed in His hands, He said to them, in Matt. 28:19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Now we see it was a command from the Savior to baptize those who were taught. Now, I insist here that one must be taught to be a fit subject for scriptural baptism. Now we must LEARN of the Father before we can come to Him. "And they shall be all taught of God, every man therefore that hath heard, and hath LEARNED of the Father, cometh unto me" Jno. 6:45. So we see the man that is capable of coming to the Father is the man that has LEARNED of the Father. So some one might ask, "Who is going to learn in this age of the world?" We all may learn. How? By searching the scriptures. Then John says again, "Many other signs did Jesus in the presence of His disciples that are not written in this book but these are written that you might believe and believing you might have life through His name." Not through the name of some man, such as A. Campbell, John Wesley, John Smith, or John the Baptist. But through Christ's name. So since the apostles spoke in the name of Christ or by His authority, then what they have revealed to us on the pages of the Book of all books, the Bible, we are able to learn what we should do, and when we have learned, then we are in a position to come to the Father, and not till then. We cannot come to Him by accident. We cannot obey Him without the proper faith, and the proper faith is produced by the proper teaching, and the proper teaching is obtained through the revealed will of God, the Bible. Rom. 10:17: "So faith cometh by hearing and hearing by the word of God." So a man cannot receive the proper faith by listening to men's fables, and the doctrines of men, but it must be by hearing the word of God, and not the word of men.

Now we have learned that the man who has learned of the Father is a proper subject for baptism, and since it is a command from the Savior to be baptized, we insist that all the commandments of the Savior are necessary to our welfare or certainly He would not have given them to us. Mark 16:18: "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." Now for what purpose should one be baptized? To ask the question is to answer it. To be saved. But saved from what? Not eternally saved, but saved from passed sins. Rom. 6:17: "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that FORM of doctrine delivered you. Being then made free from sin, ye became the servants of righteousness." When did they become free from sin? Not till they had obeyed that Form of doctrine. Some one might ask, "What was that form of doctrine that Paul says the Romans obeyed?" Now we learn that those Romans were at one time dead in trespasses and sins. So they were dead and not alive spiritually, therefore we bury dead folks and not those who have been made alive spiritually. Now the doctrine was the death, burial, and resurrection of Jesus. Those Roman brethren could not go and die the physical death as Jesus did and rise the third day as He did. Here all our faith hinges, Paul says, "If Christ be not raised

then your faith is vain and ye are yet in your sins." So we can obey that Form. The sinner is dead in trespasses and sins and he can, and MUST OBEY the form of doctrine to be saved. He goes down into the liquid grave dead in sins, separated from God, and is raised to walk a new life. "Old things are passed away, behold all things have become new." He is now a new creature in Christ. Christ raised from the grave to die no more, a different being, and He was not that different being till He arose from the dead, that is, He was an immortal being, He could not die any more. We are new beings, spiritual beings, if you please. Acts 2:38: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." So we see that this was a command that came from the Apostle Peter and he said it was FOR the remission of sins.

Again, in Acts 10:48, and he COMMANDED them to be BAPTIZED in the name of the Lord. Again, Acts 22:16: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Here we have positive command to be baptized and we are told just what it is for: "To wash away sins. Again in Rom. 6:3: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" How did we get into Christ? Baptized in. Once more, 2 Cor. 5:17: "If any man be in Christ he is a NEW creature." Then in order for a man to be in Christ, he must be baptized, and in order for him to be a new creature, he must be in Christ; so we see that in order to be saved and old things to pass away, he must be in Christ, and the only way is by proper faith and obedience to baptism. If he believes he is saved before baptism, then he has not the proper faith and his faith is defective and it takes a proper faith to secure the desired results. Col. 1:14: "In whom we have redemption through his blood, even the forgiveness of sins." So we see we secure redemption in Christ, and to be in Christ is to be in the church, which is His body, and to be in the church is to be in the kingdom and to be in the kingdom is to be in the family of God, and to be in the church, kingdom, Christ, the one body, or the family of God, is to be saved from all passed sins, and there is only one way prescribed by which we can get into this institution and be saved. 1 Pet. 3:21: "The like figure whereunto even baptism doth also now save us." Now I cannot see how any one who is willing to take the Bible upon any question should hesitate for a moment upon being baptized, for we have shown here that the scriptures plainly teach that we are saved by it, that is, that it is the consummating act that secures salvation, and the one act that places us in Christ where all spiritual blessings are and where redemption is and where remission is.

Every time you find salvation and baptism mentioned together, baptism always precedes salvation.

DOUGLASS DUNN,
Lufkin, Texas.

"Park Hill Church of Christ"

"Early Arceneaux, evangelist of Lockney, Texas, closed his six days' stay here with a lecture Monday night on 'Man or Monkey?' The Park Hill quartet rendered special numbers appropriate to the occasion. The entire service was well re-

ceived by the large congregation present. The evangelist visited this city in the interest of our Sunday school work and as a result of his work there is already an increased interest and larger attendance in the class work being done by this church. There were 20 new pupils Sunday. The regular attendants are all working hard on a high goal for March 1 and the attendance is sure to be very large.

"The young people's meeting at 6:00 p. m. Sunday is going forward in a great way. It is an inspiration to see these young people developing so well into efficient workers in the various phases of church life. There will be a lesson today on: 'How the Long Journey of the Israelites Came to an End,' followed by a very interesting program.

"The pastor, Rev. Edwin Moore, will fill the pulpit at both hours today. These will be uplifting services and you are cordially invited to worship with us. The pastor is to speak in Tulsa, Oklahoma, next Thursday on 'The Mission of the Church and the Most Effective Way of Doing Missionary Work.'—E. M."

Clipping from newspaper.

If Brother Arceneaux had been here teaching against all forms of infidelity, including his own practice, which violates 2 Tim. 3:16, 17, also 2 Peter 1:3, his services would have been received by the Lord whether the large congregation received it or not.

The Catholics and other prominent sectarians have added many new and unscriptural things to their systems, to increase interest and larger attendance, and have it on you in this respect. Many times, however, it seems, Brother Arceneaux and his brethren have discovered this for they have taken on one more of those sectarian practices (the young people's meeting). I suppose this one will increase interest and larger attendance. Does this look like they believe 2 Tim. 3:16, 17, and 2 Pet. 1:3?

If those young people were developing into workers of the Lord according to His system, instead of these human arrangements, it would be interesting, indeed.

Finally, I pray that this splendid intelligent and lovable character in the person of Edwin Moore will see his error and do as our beloved Brother Leland Knight (who once occupied the place he now does) and preach sermons that will uplift men and women to God's plans and oppose such human given names such as reverend, pastor, etc., and not waste such splendid talent with human plans.

W. R. DUNCAN,
1901 S. 10th St., Ft. Smith, Ark.

The Sabbath Question

In debate with A. B. Williams at Gadsden, Alabama I affirmed that, "The scriptures teach that the first day of the week, known as Sunday, is the Lord's day, and is the day for Christian worship in this age."

I first defined the terms of my proposition "Scriptures," "first day of the week," "Lord's day," "worship," "Christian age." First day of week I defined to be the day after the sabbath. As such it could not be the sabbath, hence, I was not claiming it a sabbath, but as worship was performed either individually or collectively, I was contending for the first day of the week as a day for collective worship; the day of the assembling of Christians to commemorate

the Lords death; a day in which to rejoice and be glad.

God is a Spirit and they that worship Him must worship Him in spirit and in truth. Jno. 4:24. These acts of worship, specifically mentioned in the New Testament, bound upon the church by precept, example, or necessary inference. These spiritual acts are of and belong to the new or spiritual covenant. As collective worship must be on specific days, necessarily there must be a stated day for Christian worship. Do the Scriptures furnish this day? Is it the seventh or first day of the week? I say the first. Now for the proof:

Argument 1. Resurrection. It is the resurrection day; the day in which Jesus reassumed His life. It is coincident with the "stone the builders rejected that became head of the corner * * *." "Thus is the day the Lord made, we will rejoice and be glad in it." Psalms 118:21-26. This day did not exist in David's day. The sabbath did exist, hence not the sabbath day.

My opponent said the sabbath day was the only day God ever made, and as this scripture was in the past tense, must refer to the sabbath. I showed this to be prophetic language and as the stone rejected by the builders was also past tense, yet the incident future, the past tense was in force after the fulfillment. The prophecy was fulfilled when Christ rose from the dead, Eph. 1:19-23.

In Acts 4:10, 11, Peter says concerning Jesus Christ, "Whom they had crucified; whom God raised from the dead." "This is the stone." As "the day" coincides with "the stone," they are simultaneous, and as David spoke of Christ, he also spoke of the day He was to make.

This stone belongs to the New Covenant of which Christ is mediator (Heb. 9:11). Hence, the day spoken of must belong to the New Covenant. It is distinctively a new day.

Paul declared Christ to be the Son of God with power when God raised Him from the dead. Rom. 1:4. This was on the first day of the week; and this is the new day, "The day the Lord made."

Argument 2. First Fruits. The waving of the sheaf of the first fruits of the harvest was a type of Christ's resurrection, I think will not be disputed. This was waved before the Lord on the morrow after the sabbath which was the first day of the week. Lev. 23:10, 11. The anti-type, Christ raised, on the first day of the week, became the first fruits from the dead, 1 Cor. 15:20. Paul says the apostles had the "first fruits of the spirit." This was received on Pentecost, which always occurred on the first day of the week.

It may be questioned as to whether the Pentecost always occurs on the first day of the week, that the days of the passover week vary in respect to days of the month. Quite so, but the sabbath of that week always falls on the seventh just as any other week. Christmas week has a seventh day no matter what day of the month Christmas day falls on.

Passover day this year is Thursday, April 5, but Saturday closes the week; hence, on the morrow after the sabbath, count seven sabbaths complete, which will bring us to Saturday, May 28, making forty-nine days, plus one day makes fifty-Pentecost. It is always so, but what of it? Well, just this: It, with the resurrection day, are the most notable days of all history, being shadowed in type and prophecy,

pointing for many generations down the stream of time to the age of redemption; to the setting in a definite manner the question of a resurrection. Yea, the age of triumph. The triumph of Christ is the triumph of the whole world.

Argument 3. Pre-eminence, Col. 1:18: "That in all things he (Christ) might have the pre-eminence." Therefore, He is pre-eminent in His day, indeed His day—"The Lord's day;" the day He made by His resurrection. "We will rejoice and be glad in it." "But your reasoning is too fast," says one. "Did Christ rise the first day of the week?" If not, language means nothing. Mark 16:9 positively says so, and all the turning and twisting and juggling will not change it: "Now when Jesus was risen early the first day of the week." "Was risen, a verb phrase, modifies appeared to Mary," says an opponent, which is not true, but for argument let me admit it, and what has been gained? Nothing. "Early the first day of the week" is an adverbial phrase, adverb of time, modifies was risen, tells when He rose.

Let us follow Christ as the mob carries Him bearing His cross to Calvary, "A lamb led as a sheep to the slaughter." There is mourning and weeping, hope fled from the most trusting disciple; not long now, the sun is darkened; the earth quakes; the rocks are rent; the veil of the temple is rent in twain.—"Surely this was a righteous man!" Close your eyes to this dark scene; let that dreary sabbath pass! The sun in resplendent glory shines forth once more, not to shine on a world of morbid gloom and uncertainty. Hallelujah! Christ is risen! Instead of sorrow, there is gladness instead of gloom, there is glory. Christ said: "Abraham saw my day and rejoiced." "This is the day the Lord made, we will rejoice and be glad in it." Christ was pre-eminent in that He was the first born; Among many brethren, Rom. 8:29; of every creature, Col. 1:15; from the dead, Col. 1:18. Became the first born at His resurrection on the first day of the week.

Argument 4. New Terms. At the resurrection of Christ, we come to an entirely new age; a new vocabulary seems to come into use, and from thence we find many new terms. Before the Christian age, we can read of supper, but we must come this side of the cross to read of "The Lord's Supper." Now this belongs to the things in which our Lord is pre-eminent; for it is His supper, being instituted by Him; must be eaten in His memory till He comes again. "The Lord's body," "The Lord's death," "The Lord's table," "The Lord's day, and many other new terms are constantly used in the New Testament—the New Testament—and belongs to the New age. Note that Lord in this age refers to Christ and not Jehovah as formerly.

We must confess Christ as Lord; Phil. 2:10, 11. He, after His resurrection, declared: "Behold, I am alive for evermore," "all power in Heaven and in earth is given unto me." "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you." This to the ones He had chosen and prepared as His witnesses He had promised to send them the Holy Spirit—the comforter—to guide them into all truth. He, the Spirit, guided them to assemble on the first day of the week. At Troas the disciples came together to break bread, (Acts 20:7) Paul was there and preached. By precept, this

is bound upon the church. Paul commanded the church at Corinth to lay by in store on the first day of the week, said he had given the same order (command) to the churches of Galatia; also that Macedonia was ready a year ago. No valid reason can be given for these commands except that it was the first day of their assembly.

Let us notice one more point concerning the emissaries of Christ. Paul says (2 Cor. 3:6). "He hath made us (apostles) able ministers of the New Testament—not of the letter (law) killeth but the spirit giveth life." Therefore, they ministered the new covenant, for it is the spiritual covenant; they ministered (taught) the new day, for it belongs to the New Testament. Heb. 10:25 is a command not to forsake the assembling of ourselves together, as the manner of some is, etc. Notice "ourselves," and ask whose assembly is here referred to? Surely not the Jewish assembly on the sabbath for that was a matter pertaining to Moses' law. The apostles were not teaching that. Under that covenant, a continual offering of sacrifices obtained, but not so under the new. "There is no more sacrifice for our sins" (V. 26). "He that despiseth Moses' law died without mercy under two or three witnesses." The blood of that covenant was that of bulls and goats, that could never take away sins, yet to despise that law meant death (V. 28). Now contrast verse 29 with that and see the difference. "How much sorer punishment. Suppose ye, shall he be thought worthy who hath trodden under foot the Son of God (despised Christ's law, which one does who forsakes wilfully this assembly) and hath counted the blood of the covenant (Christ's blood) an unholy thing and done despite to the Spirit of grace?" Let us then beware and not fail to observe this assembly; let us worship on the day the Lord made, rejoice and be glad.

W. L. SHELNUTT,
Wedowee, Alabama.

Blasphemy Against the Holy Ghost

Before I offer any explanation of the sin against the Holy Ghost, I beg to state a safe rule to arrive at the correct meaning of any scripture, is to ascertain who spoke, the time of speaking, to whom addressed, and for what purpose was the information given.

We find in Matt. 12:31; Mark. 3:28; Luke 12:10, the information of the sin against the Holy Ghost, was spoken by Christ, in the days of Christ, to the Jews; it was spoken to the Jews in particular, and to the world in general, to inform them that there was such sin, and that this sin was unpardonable.

The Pharisees sought to destroy Christ, because He had the power to perform such wonderful works. It is evident that Christ possessed the Spirit (power) of God, for this was the fulfilling of the prophecy of Isaiah, who said: "I will put my spirit upon him," etc. (Matt. 12:14-21; Isa. 42:1).

Now since Christ had the power to do such miracles, it follows that He did them by the Spirit (power) of God, which was upon him.

But the Pharisees said, "This fellow casts out devils by the prince of devils," evidently meaning that Christ was working under the spirit of the devil, and not

by the spirit of God. Hence, the Pharisees call the spirit of God, the spirit of the devil. In doing this, they committed sin against the Holy Ghost (Matt. 12:24-33).

In these verses, we find that Christ's scathing rebuke was elicited from the very fact that the Pharisees had falsely attributed wicked works to Christ, by accusing Him of being under the spirit of the devil, when He was governed by the spirit of God. In this, the Pharisees attacked the spirit (power) of God, and by so doing, they committed the unpardonable sin.

Every cause produces an effect. Christ had the spirit of God. The Pharisees said Christ had an unclean spirit. This saying is the cause, and the unpardonable sin is the effect (Mark. 3:30).

No one can blaspheme against the Holy Ghost in this age, for there are none possessed with the power to perform miracles, as Christ and the apostles were. Hence, that age has ceased.

Many think when Christians go back into the world, that they commit this sin (Heb. 1:1-6; 10:26-20; 2 Pet. 2:20, 21; and 1 Jno. 5:16). But this is not true. Such Christians, like Esau, who sold his birthright, have sold their birth (new birth) rights for the beggarly element of this world. They have accepted their small mess of worldly pottage, in full payment of their new birthright. By so doing, they have seared their hearts, and are now in a condition where it is impossible for them to repent, though they seek repentance with tears.

Many misapply these scriptures. It is never correct to apply scriptures given to alien sinners to Christians, who have sinned. Christ was speaking to the Jews, and the apostles to Christians who had once been converted.

No Christian ever sinned against the Holy Ghost as these Jews did, as far as the divine record shows. Hence, I conclude that the sin against the Holy Ghost is unpardonable, and that the Christians, who go entirely back into the world, cut off his avenue of escaping condemnation. The condemnation of the two are the same, but the sins are different.

The results of the sin of murder, of lying, of theft, of adultery, etc., are the same, and if not repented, either will condemn the guilty, but each is a different sin. So are the results of the sin against the Holy Ghost, and of the Christian, who goes entirely back to the world, the same, but the specific sin is entirely different.

D. D. HARTSELL,
Rodessa, Louisiana.

Why I Go to Church

(1) I believe that Jesus Christ is the Son of God, and that He is the author and finisher of eternal salvation unto every one that believeth. This alone would lead me to the church. I cannot understand how one can say that he believes in Christ and His teachings but does not believe in going to church. To me it is equivalent to saying; "I believe in Christ and His teachings, but I do not believe what He says." Hear Him: (Heb. 10:24-25) Speaking through Paul, who was inspired, "Let us consider one another, to provoke unto love and good works, NOT FORSAKING THE ASSEMBLING OF OURSELVES TOGETHER AS THE MANNER OF SOME IS; but exhorting one another, etc." Here is a direct command "to consider one another" and for what? "TO PROVOKE UNTO LOVE AND GOOD WORKS," and again, "EXHORTS ONE ANOTHER." How can we do this except we assemble? The command adds, "Not forsaking the assembling," and why? So that we may "provoke each other unto love and good works" and "exhort one another."

(2) I go to church because I believe it is a divine institution. Christ, speaking to the apostles (Math. 16:13-18) "I will build MY church." Acts 2:47 "The Lord added to the church daily such as should be saved." 1 Cor. 12:28 "God hath set in the church, first apostles, etc. Acts 20:28 "Take heed, therefore, unto yourselves and unto all the flock, over the which the Holy Ghost hath made thee overseers, to feed the church of God, which he hath purchased with his own blood." Here is evidence that the church has been established. Christ says; "I WILL BUILD MY CHURCH," "THE LORD ADDED TO THE CHURCH," "PURCHASED CHURCH WITH OWN BLOOD." Some-where between the first reference and the second, Christ shed His own precious blood, which was the purchase price of the church. Again, it is evident that He established it in the world after he had bought it; for "The Lord added to the church." Since He purchased it at such a dear price, certainly He has the right to call it HIS church; and since He purchased it and established it, it is evident that it is NOT of human origin as charged by some. I will admit that there are counterfeit churches in the world, the members of which have combined Christianity, Catholicism, and Paganism and have accepted innovation after innovation, until the churches hardly resemble the church that Christ established. However, I do not attend that kind. Again, since Christ purchased the church and established it in the world, it is still in the world; for we have the assurance that, "The gates of hades shall not prevail against it." Then since it has been established by Christ Himself and is still in the world today, certainly I should give more attention to it than I would to any human institution, lodge, or club.

(3) Christ and the apostles often went to the old Jewish synagogues and other assemblies for the purpose of teaching. Christ has commanded me to teach (Mah. 28:19-20; Heb. 5:1-12) "Seeing we are dull of hearing for when for the time ye ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God." Then I should go to church to teach and to be taught. To teach my less informed brethren the way of life and godliness, the first principles of the oracles of God, bring to their remembrance those truths so essentially necessary to a life of service; to correct the errors of the younger brethren who have the courage to attempt to teach. And I should be just as eager to sit at the feet of these brethren and receive knowledge, correction, reproof, or rebuke as the case might be.

(4) Christ's apostles in carrying out His will came together on the first day of the week to break bread (Acts 2:42, 20:7). Then if I carry out His will I, too, should go to church to partake of the bread, which, to His believing children, is His body that was bruised for their iniquities, and of His blood that was shed for their transgressions. By so doing I not only humbly bow to His will, but I show to the world my faith in Him, and cover up a multitude of

sins. John 6:51-58 "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you," but on the other hand, "Whoso eateth my flesh and drinketh my blood, hath eternal life." (Luke 22: 29-30) "I appoint unto you a Kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom." So as I assemble around the Lord's table in the Lord's kingdom, which is the church, with my brethren as one great family in the Lord, and talk over our family affairs, looking back to the establishment of this institution with an eye of faith, and remembering the promises attached thereto, my affections are set on things above rather than on things of the world, thus inspiring nobler deeds and greater achievements.

(5) We should make our calling and election sure (2nd Peter 1:10) In this life I am more successful, more useful, and better thought of by the best people because of my belief, so I am better off than if I were an infidel. Suppose in the end it should turn out that Christ was an impostor and there is nothing to His teaching, His church or His salvation; I will be just as well off then as the non-church-goer, the unbeliever, the infidel. But when the end comes, as it MUST of a necessity come, "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4:18). In other words, where shall the non-church-goer, and the unbeliever appear?

(6) Finally, dear reader, Christ, as the author and finisher of eternal salvation, has a right to demand certain sacrifices at our hands. He has laid down a plain way for us to follow, yea so plain "that a fool need not err therein," and has left NOTHING to our OPINIONS, so if we ever enter through the gates into the city of the New Jerusalem, it will be because we mortified our stubborn wills, crucified our so-called FREE-THINKING and humbly but lovingly submitted to His will, a part of which is to assemble on the first day of the week.

E. K. KITCHING,
Turkey, Texas.

Cowan-Ferguson Debate

This debate was held at Fairview Church, near Marion, Louisiana, April 24, 25. This is the third debate of its kind ever held in this state, and I am sure that there has never been a debate on any subject in the state of greater necessity than this one.

The first day Brother Ferguson affirmed the scriptures teach that the children of God might meet at an hour apart from the hour of worship, and teach the children (people), dividing them into classes, using women teachers. Cowan denied.

Ferguson defined his affirmative and when he came to defining the woman teacher, she is to be one who has obeyed the Gospel. He then said, "I will read to you Matt. 28:19, where Jesus said, go, but did not say how, and said teach, but did not say how." Then he said, "I want you to notice how they went, they went afoot, in chariots, and in boats, and anyway they could."

Next, he said, "Teaching was on a par with go, for they were both given in the generic form."

Still it was strange to most of us that Brother Ferguson could find chapter and verse where the early preacher went many

ways, but could not find chapter and verse where they publicly taught many ways. However, he said they taught in a way that we cannot teach today. Cowan asked him if he had not gotten himself in a predicament by affirming as he had, and then stating that they taught in ways that we could not teach. Brother Ferguson never answered, but read Mark 16:16; Luke 24:46; Acts 2, and said, "The Holy Spirit divided the assembly into seventeen classes on Pentecost, and the hundred and twenty received the baptism of the Holy Spirit. In these scriptures we learn the great commission was conferred to the baptized woman." In reply to this, Brother Cowan said, "Since you said the commission had been conferred to the woman, can't she baptize?" Ferguson said no. Cowan asked him if the woman would not be rebelling against the Holy Spirit and Christ if she did not baptize, since the commission had been conferred to her and she had been baptized with the Holy Ghost. Ferguson said, "No, for it was just conferred in part," and Cowan asked him if she was baptized with the Holy Ghost in part? This he never answered.

Ferguson offered Tit. 2:1, 4 to prove that the commission had been conferred to the woman, also offered Phil. 4:3; Acts 18:24.

Cowan asked him if he had ever known a Sunday school teacher to teach her class Tit. 2:3, 4. He answered, "Yes, I've done that myself, Brother Cowan." And Brother Cowan said, "Why, Brother Ferguson, I didn't know you were an old woman."

Brother Ferguson found a Sunday School in Acts 18:24, but Brother Cowan showed this did not look like a Sunday School, for in this case there were two teachers and one pupil. Brother Ferguson said, "The hour of worship is laid on the shelf, for all of us are agreed on what is to be done there, for that is where the man is to preach and the woman to keep silence. But she could teach at an hour apart from the hour of worship." Brother Cowan then showed him that Matt. 28:19 says teach and Mark 16:15 says preach, both inspired men are speaking of the same thing. This made most of us think back to what Ferguson had said about the Holy Spirit dividing the assembly into classes, and how Cowan showed that the same Holy Spirit in 1 Cor. 14:27, 28, said speak one at a time.

Brother Ferguson cited Col. 1:28, 29; Acts 21:9, and said, "Paul says, 'help those women who labored with me in the Gospel.'" Thus he said these women labored with Paul in helping him teach the gospel to groups of people. Cowan cited Acts 20:20 where Paul says, "I've taught you publicly and from house to house." (private). Then he asked Ferguson which kind of preaching did Paul forbid the women to do in 1 Tim. 2:11, 12, where Paul says, "I suffer not a woman to teach." Ferguson never answered.

Cowan called on Ferguson for definition of public and private. He gave Webster on public, but said, "Since I'm affirming the scriptures teach my position, I ask that you turn with me to Matt. 24:3, and let us see what the Word of God says private is." This, Brother Ferguson said, was a private class work, for the class was the ones that were private who came to Jesus. Brother Cowan said, "The disciples came to him (Jesus) while He was private, and this case was not the least bit like a Sunday school, for in a Sunday School, teachers take the class and not the class the teachers." Then he asked Brother Ferguson to

please tell the people how the Sunday School was private. Then Cowan showed that the members of the Sunday School while adjourned, are members before the Sunday School meets, and they meet to show their membership, therefore it was a public meeting and a vain worship, as Jesus said in Matt. 15:9, "In vain do you worship me, teaching for doctrine, the commandments of men."

Ferguson said Cowan and his bunch are like the pope of Rome, because they say the Bible is the only textbook God has ever given, and was the only textbook the children of God were to use. Then he asked Cowan for chapter and verse in this textbook for having a black board or anything of the kind. Many such arguments did he put up while in the affirmative for having a Sunday School.

Cowan on the second day affirmed that the children of God could not meet at an hour apart from the hour of worship; and teach the children (people) dividing them into classes, using women teachers, for it violates the word of God and is sinful. Cowan read 1 Cor. 14:23, 35, then referred to the diagram representing the church and the passage by saying, "You may all speak one by one in the church assemblies, women keeping silence. What assemblies? Church assemblies." Then he referred to another diagram and asked Ferguson if this was an assembly of the Church, but he did not say. But Cowan said it was an assembly of the Sunday School, in vain worship, teaching for doctrine the commandments of men. (Matt. 15:9). For it was made up of people, who came together and had singing and prayer, and then divided into classes to teach the said word of God, and have the collection. Cowan asked him why the same thing done at the 11 o'clock service but in a different manner was worship, but this was not.

Cowan said children of God cannot do as Brother Ferguson has affirmed, for Jesus said in Matt. 28:20, "Teach them to observe all things, whatsoever I command you." He did not command them to have a class work, and women teachers; neither did the disciples teach anyone to observe anything of its kind, therefore it would violate the Word of God to do so, and would be sinful. Many such scriptures did Brother Cowan offer in his affirmative, and all of us are pleased with the job he put up, and feel sure that, it would have been an entire cleanup if it had lasted four days instead of two.

Brother Ferguson said he was ready to meet any of us at any time. Let us see if his mind changes. Brother Griffith also said he would, too, when he got physically able. We're hoping that he will get well, and then get the brethren at Lockhart, Arkansas to indorse him and sign proposition and set the date.

JAMES E. TIDWELL,
1116 Rock Island Ave. El Dorado, Ark.

Mission Work in Mississippi

To the Loyal Preachers, and Brethren—Greeting: You will, by referring to the Year Book, published by Brother Duckworth, notice, we do not have a loyal preacher listed from the State of Mississippi. Also, by noticing the reports of meetings in the "Way" you will see very few ever appear from this state. I have, therefore, determined to make an effort towards having some loyal preaching done over the state, and being more or less

familiar with the necessary preliminaries of mission work, knowing what an uphill piece of work it is to get the work started in any given community, I have tried, often taking into account, first, the scriptural requirements; second, our financial conditions and third, the needs of the state, to develop something like a plan which will, I believe, prove to answer to each item named above, and shall submit it to the readers for their consideration as follows:

Having, I believe, about 82 counties in the state, a few not very suitable places to live, a few others already having the Gospel established in them, we have left about 60 counties, destitute of loyal, Christianity, splendid places to live.

Now, if we could induce 60 young married men, whose wives are members, and who are able to conduct the Lord's day services intelligently, to move each into a separate county for the primary purpose of establishing the Gospel there, letting him provide for services in his home until better places could be had. By this means, we could count the establishment of 60 churches in 60 different counties. As soon as they get located, he could invite his neighbors in and begin sowing the seed of the kingdom, and could also fulfill all the needs in making the necessary arrangements for a protracted meeting, in the proper season, maintaining the worship regularly and form a body to add to.

By having but one such man supplied from a congregation, they could supply their man with a preacher at their expense and by such rule maintain congregational independence and let the local church be the only missionary organization needed in carrying out the full state-wide work.

ENOCH CASE,
Norfield, Miss.

Strickland-Morris Debate

This debate was held at Dutton, Alabama, April 2nd to 5th four sessions, two hours each; Brother J. D. Strickland, Christian, and C. L. Morris, Baptist. Several hundred people attended each service. This was the first real debate ever held by either of the men. Brother Strickland has been preaching about two years, Mr. Morris some ten or fifteen years. Anyway, he was an excellent speaker and a man with much power behind his words, and in addition to this, he was about the fairest Baptist I ever heard; his moderator seemed to be a perfect gentleman. Brother Strickland affirmed, "The Scriptures teach that a child of God can so apostatize as to be finally lost in hell."

Mr. Morris affirmed, "The Scriptures teach that a child of God cannot so apostatize as to be finally lost in hell."

Brother Strickland's affirmation could not be overcome by any man loving. He planted himself on the Word of God, and there remained. The Baptist in that section will long remember this debate. The other denominations were well pleased with Brother Strickland's efforts throughout. Mr. Morris took the position that all of God's children were "God's," and based his proof on Psalms 82:6. Brother Strickland took this away from him by showing the real lesson, and then said to Mr. Morris, "I thought the Pope of Rome was the only man living who claimed to be God." He then appealed to the audience and said, "I know you do not believe this."

Again, Mr. Morris took the position that God's children "could not sin" and used

1st John 3:9 for his proof text. Brother Strickland asked several questions and Mr. Morris frankly answered each one of them.

The questions were:

Can a child of God commit adultery? Answer, Yes.

Can a child of God get drunk? Answer, Yes.

Can a child of God die while drunk? Answer, Yes.

Is a child of God a free moral agent? Answer, No.

Many other questions of like nature were asked and answered. So you can see what a Baptist will get into in order to sustain a false position. Brother Strickland appealed to the merchants of Dutton and said, "If a Baptist should beat you out of your grocery bill, don't blame him for he is not a free moral agent, neither can he sin, but he can get drunk, commit adultery, hate his brother, etc." Then Brother Strickland said, "I know you good Baptist don't believe such stuff, but this is Baptist doctrine, surely Baptist doctrine is a premium on crime." I would like to give more but will not at this time. I moderated for Brother Strickland.

J. A. DENNIS,
Union City, Georgia.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6 1/4 x 9 inches.
No. 2012. French Morocco.....\$4.35
No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5 1/2 x 7 1/2 inches. Has concordance.
No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5 1/2 x 7 1/4 x 3/4 inches.
Morocco Grain Cloth..... 1.35
No. 2915. Same as No. 2902 with best binding..... 3.45
No. 4102. Pocket size, 3 1/2 x 4 1/2 inches.
Black, silk finished cloth..... .70
No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.
Per Copy, \$.05; Per Dozen Copies..... .50
Cowan-Sommer Debate 1.00
Smith's Bible Dictionary..... 2.00
Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:
Price per Copy.....\$1.50
Life of Alexander Campbell:
Price per Copy..... 1.25
Alexander Campbell's Theology:
Price per Copy..... 1.50
Alexander Campbell As a Preacher:
Price per Copy..... .50
A Debate On the Roman Catholic Religion:
Price per Copy..... 1.75
The Campbell-Rice Debate:
Price per Copy..... 3.00
Christian Baptism:
Price per Copy..... 1.50
The Christian System:
Price per Copy..... 1.75
The Christian Baptist:
A paper edited by Alexander Campbell.
Price per Copy..... 3.00
Popular Lectures and Addresses:
By Alexander Campbell.
Price per Copy..... 3.00
The Living Oracles:
Price per Copy..... 2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months \$3.00 the Year

Dallas, Texas, June 1, 1928

Vol. XIV No. 21

"A Few Things to Notice"

(By Lester W. Fisher.)

I have read with considerable amusement and degree of interest the article which appeared in the Apostolic Way written by Dr. G. A. Trott. I have been observing for several years the activities and practices of the people claiming to be the only "loyal brethren."

Dr. Trott writes at length concerning singing evangelists on the front page of May 1 issue. He criticizes the singing evangelist who endeavors to sing the gospel into the hearts of the people. I wonder if Dr. Trott ever heard of the gospel in song. He wants to know where we get the authority to have singing evangelists. Also inquires about our authority to conduct Bible classes, employ preachers of the gospel to locate and teach "publicly and privately," God's word; young people's meetings and etc. May I be permitted to ask a few questions for Dr. Trott to answer and then I'll answer every question he makes regarding authority for the above mentioned.

First, where does R. F. Duckworth and editors associated with him, get the authority to publish and maintain a religious journal known as the Apostolic Way, which is spreading a hell-born; sin-conceived doctrine, that condemns the use of literature, women teaching God's word in a class, Bible schools, on the Lord's day, the practice of conducting young people's meetings, singing evangelists and etc. We get our authority just beneath the verse that says, "thou shalt not publish nor spread the gospel through the medium of the press."

Second, where is your authority to build houses in which to worship? "Where in all God's word is there any hint," to erect church buildings?" "Let us speak where God's word speaks and be SILENT where it is silent." The Bible is silent as the grave about our erecting houses of worship, in this modern age. Why do it? Where is our authority to do so?

Third, why does the so-called, "loyal brethren," tolerate women singers in their congregations? Paul emphatically stated that we "speak to yourselves in psalms, hymns and spiritual songs." He further said that "women keep silence in the churches." Why not be consistent and keep them silent? Why do you permit them to teach? You say it is wrong for women to teach in the church. Paul said that we teach each other in singing. Why not practice what you preach?

Fourth, please cite chapter and verse that states the money MUST be contributed on a table while the congregation stands to sing a hymn. If some brother suggested the passing of a hat or some other article to take up the money contributed, there would be a general confusion among the leaders of the congregation for several days, and likely two brethren would be put on the affirmative side and two on the negative to completely "thrash" the question out, the next

Sunday morning. Taking up a lot of time wrangling over a practice where "custom has become a LAW." That valuable time wasted could have been utilized in systematic Bible study.

I want to say this and I hope that it will sink with power into the hearts of the readers; if these retrogressive brethren all over the land would divorce their ungodly and extreme fanatic position and begin to preach the gospel with power, telling people of the ungodly lives they live, teaching congregations everywhere to give "liberally" of their means so there would be more given lovingly and willing to Brother J. K. Ballou of Jacksonville (he states, "the congregation at Palestine supported this mission meeting to the extent of \$5.70, and Jacksonville \$7.50. No wonder he has to make a call for financial help. Preachers were wrangling and "doting about questions and stifes of words, whereof cometh envy, strife, railings, EVIL surmisings, perverse disputings of men of CORRUPT MINDS and destitute of the truth," when they should have been instructing the congregation to move on with a greater vision and zeal to work and spread the Master's cause), proclaiming the sweet story of the cross with hearts of love, do personal work during the week, conduct more prayer meetings plead for unity, realizing that God hates, "he that soweth DISCORD among brethren," hold more meetings, "in season and out of season," it would not be long before the Church of Christ would sweep over the grand old Lone Star State affecting every community and town and the result would be a glorious ingathering of precious souls, exaltation of the church and God's name would be magnified. But as long as there are fanatics in the body of Christ splitting hairs, straining at a gnat and swallowing a camel, trying to speak where there is no authority to speak, enforcing customs as though they were laws, wrangling backbiting and retaliating, this hope cannot be realized. "Rule or ruin," invaded Germany several decades ago and we see the results. That same spirit gets into the church and plays havoc with peace and harmony. Objections to women teachers in Bible classes, the use of literature on Sunday morning, dividing into classes, using communion sets and many other things, originated in Hell, is sponsored by the Devil and he certainly smiles while we fight and split the body of Him who died that we might live. There has never been a greater hinderance to the progress of God's church than division. There never will be. It seems to be the delight of some preachers to go into a community and divide the local church and then gloat about it in the "Apostate Way," and talk about the digressives No. 2. ("Do not they blaspheme that worthy name by which ye are called?")

God have mercy on Cowan, Duckworth, Trott, Johnson, and others who have torn and divided the body of Christ into shreds all over Texas. It will be more tolerable in the day of all days, for Sodom and Gomorrah, than for the man who

posed as a gospel preacher and all the while he sowed seeds of discord. "Now I beseech you brethren, Mark them which cause division and offences contrary to the doctrine which ye have learned, and avoid them." (Rom. 16:17.) Why not give up your ungodly positions turn from your fanatic ways, quit disputing about things that are to no profit, forsake the path of the extremist, get into the fight with renewed zeal. Then we could work together, preach together, live together, save souls together; be united, one in faith, one in PRACTICE, one in name, one in everything; walking hand in hand, and side by side, the battle cry could be heard around the world, the gospel would prevail over stony hearts of sin more effectively, the banner of Christ would be recognized as the supreme flag of the nations, hearts would be made happy, churches would be united and the angels would shout the praises in Heaven. O, God for more of the spirit of unity among thy children. In the name of Jesus. Amen.

P. O. Box 462, Bowie, Texas.

Comment.

If Brother Fisher had not so urgently insisted that we publish his letter, our reluctance to broadcast a brother's shame to the world would have moved us to let its contents repose under the friendly cloak of oblivion. As one who poses as the very essence of brotherly love and seeking only for unity and harmony among the brotherhood, he seems strangely conversant with the language of vitriolic fanaticism. If a total disregard for truth, grammar, logic, scripture and even coherence are the proper qualifications of an instructor and critic, Brother Fisher is certainly entitled to pre-eminence in that role. As a first class example of the spirit of hatred and intolerance we would have to search long and travel far to find the equal of his article and however deeply we might dig into the slime pits of error it is doubtful if we could ever find a more typical instance of the outpouring of a hate-burdened heart.

This is the spirit that is causing the devastation and disruption that are troubling the church today and bringing grief unspeakable to the hearts of those for whom the Lord shed his blood. Such a spirit alone could give any man the gall to ask us to furnish him an audience upon whom to vent his spleen, misrepresentations, perversions and false charges knowing (as he must know) that not a single one of the papers upholding the innovations we are opposing dares to open up its columns for an investigation of the issues for which their ungodly course is responsible and that are causing all the division and strife he mentions. For this they have the (to them) good and sufficient reason of being fully aware that their position is unscriptural and impossible of defense and their only chance to escape exposure of their dishonest perversion of God's word and the falsehood of claiming a "thus saith the Lord" for their doctrine and practice is to crawl into a

hole and stay there, which they are doing now, have been doing for many years and will still be found doing for years to come. He wishes to know if "Dr. Trott ever heard of the gospel in song." Oh my, yes, of course: it is the name of a little song book that never converted any one that we ever heard of; I have also heard of the Sun-school, young peoples' meetings, located evangelists, etc., etc., but no one ever read of any of these in the Bible and Bible authority is what we are seeking.

We will now proceed to examine Brother Fisher's arguments (?) in the order in which he has presented them.

First: Brother Duckworth and his associates get their authority for publishing the Apostolic Way from the very highest authority we know of—from the great apostle to the Gentiles, who said, "Those things, which ye have both learned, and received, and heard, and seen in me do." (Phil. 4: 9). As we find that Paul wrote letters to the churches, we do the same, as we are commanded, the Apostolic Way being the medium employed, very much to the discomfort of the Devil and Brother Fisher. One of the "few things to notice" in this remarkable document is that our erring brother inadvertently admits, at the very outset, that they have no authority in the word of God for the innovations he set out to defend when he says, "We get our authority just beneath the verse that says, 'Thou shalt not publish nor spread the gospel through the medium of the press.'" As every Bible student knows there is no such text, and his "authority" being one verse below it, puts his contention one degree below zero, which is about correct.

Second: This section is really too silly for notice, but as the entire article falls into the same category, it will have to be exposed or he might make it an excuse for more raucous braying. A child can see that there is no parallel between providing shelter for ourselves when the church assembles and the things we are discussing, which is the doctrine and religious practices of the church. The scripture was not given to tell us how to protect ourselves from the weather, procure song books, nor does it decide for us whether we should wear tan shoes or a straw hat when we come together. God's word was not given us for any such purpose but we are taught in it, either by precept or example, just what the Lord requires us to teach and practice when we assemble.

Third: Any fourth grade pupil in the public schools knows the difference between singing and talking and if Brother Fisher had gone to such an one for a little information he might have escaped such a grievous error Paul commanded the women to be silent when the church was assembled and brethren were commanded to speak—not sing—for the edification of the church and he also said it was a shame for the women to talk—not sing—in the church. By the way—speaking of schools, this brother might reap some advantage by attending one, say as far as the sixth grade and improve his technique in writing for publication. People are so inclined to be critical in such matters and I hope the brother will not take it unkindly for me to call his attention to the fact that he is badly in need of a course in grammar and spelling as well as more knowledge of the Bible.

Fourth: If our highly assertive brother will advise me of a place where the church has divided over the way the contribution is gotten together, or any other thing where precept or example is entirely omitted, I will go with him and help heal a rift that should never have occurred. It is my belief, however, that he does not know of such a case, but is simply trying to confuse the minds of his readers.

I promise to ask as many questions as will satisfy him, whenever Brother Fisher can get

"Few to Help and Many to Hinder"

The above caption taken from Brother Duckworth's statement in last "Way" concerning Brother J. A. Dennis of Union City, Georgia.

More truth was never put in seven words. Brother Dennis certainly bears his part of persecution with opposition—much from cowardly hypocrites, wolves in sheep's clothing. I have never met a man, and I have associated with him much, who lives nearer the teaching of the scriptures. He is fearless and tireless, hues to the line, willingly making sacrifices for the cause of Christ.

Brethren, who have the cause at heart, and love the salvation of souls and have this world's goods, will make no mistake in sending "once and again" to his necessities, nor can they put their money to a better use. Brother, don't put this off. Do it now. The battle is on here. Brother Dennis will fight as best he can alone, but can do it more proficiently if his hands are upheld.

Let those who can give, those who can't give, pray, and all pray, for God can sustain us.

W. L. SHELNUTT,
Wedowee, Alabama.

the F. F. or Gospel Advocate to publish them, but see so little to be gained by furnishing space and an audience for one who considers the teachings of the apostle Paul as having "originated in Hell" and "sponsored by the Devil," that I hardly think courtesy should be stretched so far, but if either of the above-mentioned papers can be persuaded to allow their readers to see both sides of the issue, I believe I can promise on the part of Brother Duckworth that you can have all the space you want in the Apostolic Way. Perhaps if you will use some of the same kind of Billingsgate with which the above letter is garnished, you might prod them into it. We have nothing to fear and no desire to keep our readers from seeing any argument that can be made in defense of the innovations that have been the cause of all the division and strife that is troubling the church of Christ, for light and knowledge are the best weapons with which to fight the powers of darkness.

G. A. TROTT.

Salvation

Paul said all men had sinned and had had come short of the glory of God. This being true, it behooves all men to know how to be saved. Many go through life, never seeming to know the Lord has a written law that must be obeyed in order to be saved. Having been taught by false teachers to depend on their feelings for proof of salvation, Peter said of Jesus, "There is none other name under heaven given among men, whereby we must be saved." We do not know anything, nor can we know anything about Jesus, only by what is written. When we reject what is written, we reject the Christ and cut ourselves off from salvation. Jesus has all power for the salvation of the world. The Father gave him that power, and also gave him the law that men and

women must obey in order to be saved. Jesus gave His apostles that law and commanded them to go and teach it to all nations. Those who do not believe that Jesus is the Son of God, care nothing for His law. The apostles taught the people that Jesus was the Christ, the Son of God, by teaching that He died, was buried and rose from the dead, also that God had made him both Lord and Christ. God concerning Jesus is so strong that no one can be excused for not believing it. Hence, Jesus said that those that did not believe it, should be damned.

We cannot please God without faith, since we have no excuse for not believing that He is, and that He will reward those who diligently seek Him. The reward we seek comes through Jesus, we should be willing to seek him diligently by striving to learn what we must do to obtain that reward. In searching what is written we learn that God has commanded all men to repent. And also we must confess with the mouth that we believe that Jesus Christ is the Son of God; and be baptized for remission of sins. Although one has believed, repented and confessed his faith in Christ, he is dead in his sins till he is baptized. Hear what Paul said in Col. 1: 13, 14. "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son: In whom we have redemption through his blood, even the forgiveness of sins." From the above we learn that to be in the kingdom and to be Christ is the same thing. One is dead in sin till he is freed from sin. Then he is dead to sin. But hear Paul again in Col. 2: 12. "Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." In the above when the apostle said, "Being dead in your sins," he meant that when they were "buried in baptism," they were dead in their sins, or I am dull of apprehension. One is certainly dead in his sins till he is buried in baptism, from whence he rises to walk in newness of life.

The apostles never taught an alien sinner to pray for forgiveness of sins. And yet, it is being preached from sectarian pulpits throughout the land. Solomon said, "He that turneth away his ear from hearing the law, even his prayer shall be abomination" (Prov. 28: 9). Hearing in the above is equivalent to obeying. Then he that turns away from obeying God's law need not expect God to answer his prayers.

Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." We can see from the above scriptures that it is useless for an alien to expect salvation, until he obeys God's law.

A. J. JERNIGAN,
1622 McGregor St., Wichita Falls, Tex.

We have some 5,000 names on file in this office to whom the paper should be sent five months, that 20,000 may read the Arceneaux-Cowan articles. If 50 churches will send us \$100 each, we can send the paper to this 5,000 names. Who will be the first to respond?

EDUCATION *Necessity—Power—Opportunity*

JOHN R. FREEMAN, Editor

Littlefield College Mass Meeting at Abilene, Texas June 12-13

Now that definite plans are laid for our big building program, it is necessary that those who have bought lots and farm tracts shall assemble for the purpose of determining each one's exact location. At this meeting, to be held at Abilene, Texas, June 12, 13 will be shown a full plot of the entire tract of 1416 acres, as surveyed into building lots and ten-acre tracts, together with the campus and experimental farm. Each one who has bought a farm tract will, at this meeting, select from a large collection of house plans the character of house he is to have on his farm.

The brethren at Abilene are making arrangements

to entertain the largest crowd that has ever come to Abilene upon their invitation. Brethren will come from all over the state as well as from some adjoining states. This will be an opportunity for you to learn more of the plan for the school and to meet brethren whom you will not likely have privilege of seeing elsewhere.

A series of meetings embracing two days will be held beginning at 10 a. m. Tuesday. Come to the meeting house of the Church of Christ on corner of Seventh and Locust.

R. O. CONNER
JNO. R. FREEMAN

Charter Granted

May 28, 1928.

Mr. R. O. Conner,
Business Manager, Littlefield College,
Dallas, Texas.

Dear Mr. Conner:

We are very much pleased to advise you that the charter of Littlefield College has been granted by the Secretary of State of the State of Texas. The college is now in position to proceed with its building program.

Very truly yours,
SPAFFORD & JACKSON.
By H. E. Spafford.

Work Begins

May 25, 1928.

Mr. Roy Conner,
Business Manager, Littlefield College,
Littlefield, Texas.

Dear Sir:

As per your request we have shipped tools and equipment, also crew of workmen to Littlefield, preparatory to starting building operations Tuesday, the 29th. We hope to meet you there on that date, if not I will proceed with the dormitories.

Yours very truly,
M. L. WALLER & CO.
By M. L. Waller.

Moved to Littlefield

I have moved my office from Gunter to Littlefield. Those desiring to communicate with me concerning Littlefield College should address me at Littlefield, Texas.

I have received quite a number of letters making inquiries about securing work on the school buildings. While the work is now under way, the contractor will for considerable time use mainly his own crew and it is to be hoped that no one will make a sacrifice to get here, expecting work, for several weeks, at least.

R. W. JONES,
Secretary-Treasurer.

Some Impressions Received

While I have only been privileged to witness a few of the closing exercises of Gunter College, and they were all very impressive, yet, in my judgment, I feel that this one has surpassed them all. A most wonderful interest was manifested on the part of the school, the board, the faculty, the student body, and the citizenship in general. A goodly number of visitors from different parts of the state were present, which added much to the interest and I am persuaded that those who came from a great distance were more than paid for the time and efforts spent on their behalf. The school closed in all the glory that belonged to it, by virtue of the wonderful work and influence that it has given during the long twenty-five years of usefulness.

The speeches made on the part of the graduates show that they have received a wonderful conception of life and the better things that go to make up the best of manhood and womanhood. Brother Jno. R. Freeman, president of the school made a most impressive speech in the presentation of his graduates. Among other things that he said, one statement that seemed to hit the key-note of the things that the school has stood for, was that Gunter College was different from other schools, by virtue of the fact that it has stood for, insisted upon, the highest ideals that could possibly be enjoyed by any institution of its kind. The spirit and determination of those attending Gunter College has been to give and to enjoy all that the school truly means. We had before us a living example of these most striking characteristics in the person of young Sister Bernice Teurman, who only a few days prior to the close of school, suffered severe burns to her hands and body, which nearly cost her her life. Yet, so determined was she of doing her part and receiving the joys and pleasure that comes to one who has toiled so faithfully that she insisted upon being carried to the exercises on a cot. A more wonderful expression of appreciation and determination was never witnessed by those assembled. As I viewed that cot, I thought of the contrast between this student and a young lady of our acquaintance in Dallas,

who cared so little for the better things of life that she preferred going to a dance on the night of her graduation rather than attending the closing exercises to receive her diploma. Surely, Gunter College is different from other schools.

We have every reason to hope that these same high ideals will go with the school to its new location and shall render the same glorious service to the people of the West that it has rendered to the community and citizenship of East Texas. It has done its work well, and will live in the hearts of its friends of the old location for years to come.

R. O. Conner.

The "Drifting" Question Answered

"Have we drifted? Yes, both ways, away from and back toward the Jerusalem Church." The above comes from the pen of Brother P. J. Taylor, in the February issue of the Way of Truth. In this connection, I wish to say that I am glad to see the elder question discussed, but let us examine these discussions and see if they will bear investigation. In the first place, I do not understand just what he meant, when he said that "we have drifted back."

I remember on one occasion I had the pleasure of hearing Brother P. J. Taylor in an oral discussion, in which he said the "anti-class" people were scriptural in doctrine and practice. Now since the use of elders among the "anti-class" people, as he calls them, is quite different from that of his own brethren, it is certain that one of the practices is wrong. But he has already said we brethren were scriptural in practice; therefore, he has admitted that he was wrong in his practice. Now he further contradicts himself by saying that the practice of fifty years ago, this being practically the same as that which we now observe, was away from the Jerusalem church. Now if this practice was wrong, I am glad that he has drifted away from it. But let us see where he has drifted to. His drift was into a system of pastorship, one in which the pastor does practically all the teaching, and sometimes, the ruling, too. He now says the preacher may be an elder,

and for authority quotes himself by saying Paul and Timothy were elders. Now I do not remember any scripture that says Timothy was an elder of the church. In fact, he was once referred to as a novice. Neither was Paul an elder in the sense of a ruler, for he was not the husband of one wife. So your authorities are not good, Brother Taylor. Yes, "God's ways are best." Keep drifting, Brother, till you get back to them. This is written with the hope that some brother might begin to think and as a result come back to the Old Paths.

VIRGIL JACKSON,
Rt. B, Roscoe, Texas.

The King of Kings

I'm thinking now of some one
Faithful, just, and true
So many have forgotten
I'm wondering, if, have you?
The great and grand old story
That all should know so well
The story of our Saviour
We always love to tell.

Born on earth long, long, ago
Today He's not a stranger
To all that think of the crowded inn
The swaddling clothes, and manger.
In Bethlehem of Judae
Many people came to see
The Saviour of a sinful world
The King of Kings to be.

King Herod greatly troubled
Sent the wise men there to see
If they could find the new born babe
The King of Kings to be.
That he might come and worship
We hear him plainly say
But God who knows the heart of man
Sends the men another way.

King Herod then gets very wrath
The child he wished to kill
But God protects His darling Child
For He must do His will.
It comes to Joseph in a dream
That to Egypt he must flee
And there remain till Herod's death
And then it's Galilee.

He dwelt in the City of Nazareth
What did the Prophets say?
He shall be called a Nazarene
Fulfilled it was that day.
We see Him then at the age of twelve
Teaching the wise and great
Astonished they were at what He knew
The Bible does relate.

He grows up into manhood
His record pure and true
'Tis true He lived a perfect life
When friends were very few.
He lived a life of sorrow
Well acquainted with grief

The Tables Turn

During the last four years, I have "drafted" Brother Conner time and again, taking him from his business to work for the paper, and help agitate questions we were pressing.

In January, the school board "drafted" me to put over some work for them; there being no escape, I did the work.

Now, Brother Conner "drafts" me again. He has never failed me, always responding when I made an earnest call. I cannot fail him. I will help him to the uttermost of my ability. This work, coupled with other reasons, seems to demand that we not publish June 15 issue.

All this He bore for the love of man
That man might have relief.

He had no place to lay His head
No place to call His own
In Him we see a perfect life
In Him God's love is shown.
God freely gave His only Son
To suffer, bleed, and die
To save a wicked, sin-cursed, world
Such as you and I.

The brightest jewel heaven knew
The greatest Being of earth
Laid down His life man to redeem
To the Soul what is he worth?
More than the billions of silver and gold
Is he worth to the souls of men
Without His death and the blood He shed
There is no remission of sin.

His death, His burial, and resurrection
Are facts to be believed
Commands there are to be obeyed
Don't ever be deceived.
As sure as He rose, all power is His
Go to all the world and teach
And every creature under heaven
The Gospel call did reach.

All that obey salvation He gives
The message to all is sent
What He says to one He says to all
We must believe and repent
Confess His Holy name
Then baptized into His death
We all become the same.
Then be faithful until death
Walk no more in sin
All that live this noble life
A crown of life shall win.
E. F. MORGAN,
Newcastle, Texas.

Evolution or the Bible

Evolution may be a good word, but what is an evolutionist? Well, an evolutionist is a mixture of three very deadly poisons, namely, infidelism, agnosticism, athiesm, many of these are clothed with a preacher's garb or title.

No man can be a true Christian and at the same time an infidel—Ingersol, Owens, Pane, and many others were infidels and they were outspoken in the matter—but there is a more harmful infidel than the ones mentioned above. An infidel in the true sense of the word is an unbeliever. If you do not believe what the Bible says, "you are an infidel"—even if you call it "evolution," scientist, or modernism.

Evolutionists reject that Genesis account of creation, given by Moses, call it absurd, foolishness, etc., but let me here state that the account in Genesis is more reasonable, more sensible, than all the

man-made theories and I ask that you read the account in full, place it on a blackboard or tablet, leave a space opposite and put Darwin's or any other man's beside the Bible account and you will be convinced that it is the best of all accounts, more reasonable, more sensible, and from every angle, easier believed.

If you claim to be a Christian, you must believe it, because, first, it is in the Bible, second, because Christ indorsed what Moses said, third, all the apostles believed the account given by Moses and fourth, the writer of the Old Testament believed it.

Some seem to think that the heaven and the earth were created six thousand years ago, or thereabout, but read carefully and you will see when the "heaven and earth" were created, first verse says, "In the beginning God created the heaven and the earth." Now you ask when was the beginning? I must say that I don't know, neither does any other man. The second verse says, "And the earth was without form and void." Some time, somewhere, God created, and the earth was void, then we have the beginning of things created, such as "light," "day," night, separating of waters and land, grass, fruit, trees, sun, moon, stars, fowl, whales, cattle, creeping things, beast and after all—"Man."

The preachers who claim to believe in Christ and at the same time reject Genesis are double minded and unstable in all their ways, and would soon give up Christ, if it were not for the nice little purse that keeps them going.

J. A. DENNIS,
Union City, Georgia.

Dickens, Texas,
May 6, 1928.

Dear Brother Duckworth:

Am sending you three new five month subscribers, after making an appeal in behalf of The Apostolic Way, and the cause of Christ. It's a fact that there are some good brethren seemingly, that won't do much, only just be good. I have about forty years experience, am doing the best I can, as I see it. Am poor in this world's goods, am 74 years old, and can't work much. Intend to fight the fight of faith as long as I have the opportunity. Have had a hard fight all along down the line, thought at one time that we were all alone in the fight, only Brother G. A. Trott, have known him for 40 years. There are many more that I could speak of that stood with us in those days, that have gone beyond and abide not in the doctrine of Christ. So here is hoping that you may live long and accomplish much good in the name of Christ.

Your brother in hope of eternal life,
J. E. ARTHUR.

There will be no issue for June 15, but we have something extra after July 1 issue.

The Arceneaux-Cowan articles will begin in July 1 issue. Our readers should work harder than ever for new subscribers, as these articles should be read by every member of the church, those favoring the Sunday school, as well as those opposing it.

Trial subscriptions, five months, for \$1.00; let every advocate of apostolic Christianity go after them, and order 10 copies, 10 months, for \$10.00 for distribution. Urge every family opposed to the Sunday school to read the paper and see what one of the strongest men in the Sunday school ranks has to say for the institution.

R. F. D.

Young Men Write

We desire to encourage young men to write, and believe by giving this page to articles written by young brethren we can help develop them into effective writers.

No article of more than 500 words will be considered for this page, and articles of 300 words or less will be given preference. Write with pen and ink or typewriter on white paper.

Be sure to give your age in figures in upper right-hand corner of first page of each of your articles, thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page. All brethren not more than 25 years of age are invited to write.—R. F. D.

Finding Fault

We are always finding fault with our neighbors and fail to find our own.

"Ye have heard that it hath been said thou shalt love thy neighbor and hate thy enemy 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 spitefully use you and persecute you." (Matt. 5: 43, 44.)

If we loved our neighbor as we should, we should find we were wrong. We will read a certain passage of scripture and say, "I wonder if my neighbor ever read this?" and we find the scripture to fit ourselves. "Moreover, if thy brother trespass against thee, go and tell him his faults between you and him alone, if he shall hear thee, thou hath gained thy brother." (Matt. 18: 15.)

We should not go tell his faults to some one else, but go to him privately.

RANDALL REEVES (Age 11.)
Pride, Texas.

Why He Should Follow Examples

The Saviour, when choosing the twelve apostles, commanded them to follow Him. In one instance, He spoke to the Apostle Peter and Andrew, his brother, and commanded them to follow Him, and He would make them fishers of men. (Matt. 4: 18, 19). I believe what he meant by those words, "follow me" was to receive instructions and do as He did.

On one occasion, He rebuked the apostles for their unbelief. They could not cast out the devil from the child. (Matt. 17: 21). They had not followed Him as they should.

Just recently, a preacher was talking with me and he said, "You had better think less about examples, and study more about precepts." I asked him if his same logic of reason would not bring in musical instruments, sprinkling, or pouring, or ice cream on the Lord's table? But he said it would not, but that doesn't make it so. I heard a preacher a short time back make an argument like this:

If you feed the assembly in one group, it would be like shoveling out cotton seed to a cow, a horse, a pig, a goose. He said the goose would choke to death on them, the pig would swell up and die, the horse would dwindle away, and the cow would get fat.

In this you see he was comparing the assembly with those four creatures, which

is altogether different. The cow can eat cotton seed very young. The horse will eat them, but it will shorten his wind and will finally die. The pig will eat every one he can get, but it is sure to kill him. I never saw a goose try to eat one. So you see that won't work. Trying to apply it for an argument in favor of classifying. If one is like the pig or goose, it wouldn't do any good if he studied all time to show himself approved. If someone shoveled in something new, it would kill him quickly, and if like the horse, it would start him down hill, and he would finally dry up and die. It is not in harmony with that passage that says, "He that heareth these things and doeth them, will not be barren or unfruitful." That argument might be all right if applied like this, the classifying being out of reason and harmony with life and out of nature with Christians, it would be on a par with eating the cotton seed. Some are dwindling away, some are swelling up and some are choking to death and others getting fat, financially, but not spiritually.

We should be careful what we say, for it may not prescribe or bring out the point we use it for sometimes. I believe we should obey commands and follow examples if we feed the Word of God, which is the power. (Rom. 1*.) The apostles did, and as Paul directs, it will not choke or swell, or cause one to dwindle away.

FRANK LILLY, Rt. 6.
Abilene, Texas, (Age 22.)

The King of Glory

As I think upon this subject, I am made to ask myself the question, what attitude do we, the people of God, hold toward the King of Glory? Do we sanctify Him, or set Him apart in our hearts as being the only one to whom we should give glory and honor? Or shall we fail as did Moses and Aaron, in rebelling against His commandments, Num. 27: 14. And let us bear in mind that, because of unbelief is why they rebelled. Num. 20: 12. Oh, yes, the sin of unbelief often times causes us to rebel against the King of Glory. Then let us ask, Who is this King of Glory? The answer comes in thundering tones, "The Lord strong and mighty, the Lord mighty in battle," Psalms 24: 8. He's the King of Glory. He was made higher than the kings of the earth. "Also I will make Him my first-born higher than the kings of the earth," Psalms 89: 27. "Who is this King of Glory? The Lord of hosts. He is the King of Glory," Psalms 24: 10. He hath a name above every name. "Wherefore God also hath highly exalted him, and given him a name which is above every name," Phil. 2: 9. At this name, every knee should bow and every tongue confess. "That at the name of Jesus every knee should bow of things in heaven and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father," Phil. 2: 10, 11. Who shall stand before the King of Glory at His coming? The wicked shall fall. "Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous," Psalms 1: 5. "For behold, the day cometh, that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts,

that it shall leave them neither root nor branch," Mal. 4: 1. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? "He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully," Psalms 24: 3, 4. Oh, shall we be among the number with a pure heart and clean hands? Let us be watchful.

SAM LEMLEY,
Wellington, Texas.

Lay Innovations Aside

It was my good pleasure to attend the debate at Fort Smith between Brother Cowan and Brother Arceneaux on the Sunday school question, and will say that one could easily see the defeat in Arceneaux when Brother Cowan got through with him.

And as some of my preaching brethren asked me to write to the paper so that others might learn of me as a preacher, I feel disposed to try.

I am thirty years old, obeyed the Gospel in 1921 and for the past three and one-half years have been preaching the plain Gospel truths. The stand that I have taken on the Sunday school, I have taken from my own knowledge of reading God's word. I have always been against the method of procedure in the Sunday school. I preach, "Speak where the Bible speaks, and be silent where the Bible is silent." God has given us a way to do all things and we need no man-made law. I am now preaching at four places, once a month, and I put in an average of eight days a month into the cause of Christ, and I find that just the plain gospel truth still has a place in the hearts of Christian men and women. I have been turned down by so-called Churches of Christ, because I am against the so-called Sunday school. But Paul, in Galatians 1:10, says, "For do I now persuade men or God, or do I seek to please men, for if I yet pleased men, I should not be a servant of Christ" Matt. 28:18-20. The world-wide commission says, "Go ye therefore and teach all nations baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even to the end of the world." Now where did the apostles teach us to divide into classes, appoint women teachers to teach a class the word of God. Where did Jesus command the apostles to do such? My brethren, this ought not to be. Just preach the word of God as it is and then we don't have to dread, Rev. 22:18. And at judgment day, will be said, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of the Lord."

Brethren, let's lay down all innovations and take the Word of God as it is. Take God's way of doing His service and not depend on weak man.

May God help us all to teach right, live right, and walk in the light. I am open for meetings. Investigate me and write when in need of a preacher. I want to be numbered as one who has fought a good fight, and has kept the faith.

A. C. MULLEN,
Rt. 5, Alma, Ark.

Stay With the Book

Rocky, Okla., April 4, 1928.

Dear Brother Duckworth:

Your letter came to hand some days ago. You said you would like to have a letter from me stating my position on the Sunday school issue. I don't find Sunday school in the Bible. The advocates of the Sunday school will not find missionary societies, picture shows, nor Sunday schools in the New Testament, and there is just as much scripture for one as the other. They will find bobbed hair, low necks and short skirts and rolled stockings in the same verse. But they need not hold their breath till they find any of them. Paul told Timothy to study to; Rightly divide the word. 2 Tim. 2: 15. Preach the word. 2 Tim. 4: 1-5. Then I find in Rev. 22: 18, 19, if I add or take from God's Word, He will add the plagues that are written in this Book. If I take away from it, He will take my part out of the Book of Life.

My faith comes by hearing the Word of God. Rom. 10: 17.

"What is not of faith is sin." Rom. 14: 23.

"Happy is he that condemneth not himself in that thing which he alloweth." Rom. 14: 22.

"Without faith, it is impossible to please Him." Heb. 11: 5, 6. Now, believing as I do that we are living in the last days, or age, fulfilling the last will and testament of the Son of God, and that this will was sealed with the precious blood of the Son of God, and knowing that I must be guided by this will, must not add or take from His will—how necessary it is for me to speak where the Bible speaks, and be silent where it is silent. As I see the will, God did not permit a woman to teach in any kind of a public gathering—1 Tim. 2: 11, to the close. Let the woman learn in silence with all subjection, 11th verse. "But I suffer not a woman to teach, nor upsur authority over the man, but to be in silence." Why, my Savior, what is the matter? 13th verse, "For Adam was first formed, then Eve," "And Adam was not deceived, but the woman being deceived was in the transgression." Well, Paul, how is she going to be saved, seeing she is not to go out and teach as a man? Listen to the 15th verse, "Notwithstanding, she shall be saved in child bearing, if they continue in faith and charity, and holiness with sobriety." Sister, is that good enough? I say, is God's promise to save you enough? Oh, that we could trust God's promises, but the man—man or preacher sometimes wants the woman to disobey God just as the devil did in the Garden of Eden. God says you shall not, and the Devil says, yes you can. Paul, guided by the Holy Ghost says for the woman to keep silence and man says no, you can teach a class of children, women, or men—the woman obeying the devil in the Garden brought untold misery and trouble and death—now it seems man wants to damn the woman's soul by helping her disobey God. 1 Tim. 2: 11, to close; 1 Cor. 14: 34. When it comes to the home, that was ordained of God, and upon the home depends our future civilization, Paul says in 1 Tim. 5: 14, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully." You cannot have a modern Sunday school without

women and girl teachers, or at least, I have never seen one but what had them. Then, in doing this thing that is foreign to the Word of God, sometimes causes some offense and we must not offend our brother, when we have no word of God to base our practice on.

This letter is getting too long and I must bring it to a close. Believing that the written thoroughly furnishes the man of God unto all or every good work, and believing that he has given us all things that pertain to life and godliness, I remain,

Your brother in the common faith,
A. C. RICHMOND.

Notes and Comments

In the May 14, 1928 issue of "The News, Ironton, Ohio," under the caption, "Ironton—of Sweet Long Ago," appeared the following:

"Death of Alexander Campbell."

"Death of Alexander Campbell, founder of the religious sect called by themselves 'Disciples of Christ,' but by others more commonly 'Campbellites,' died at his home in Bethany, W. Va., on March 4, 1866, aged 78 years. The deceased was a native of Scotland and originally a Presbyterian, but withdrew from that church in 1812, and received baptism and immersion the same year.

"In connection with his father, the Rev. Thomas Campbell, he formed several congregations which united with a Baptist association, but protested against human creeds as a bond of union, accepting the Bible alone as the rule of faith and practice.

"Being excluded from the fellowship of the Baptist churches in 1827, his followers began to organize into a separate body which was since spread in all parts of the United States, especially in Virginia, Tennessee and Kentucky. The number of disciples was estimated in 1864, altogether at 350,000 members, of whom only a small number belong to Great Britain.

"In 1861 Alexander Campbell founded Bethany College, of which he remained president until his death. He aimed to keep clear of the anti-slavery agitation, and the majority of his churches sympathized with him."

It seems to be contrary to human nature for a prejudiced reporter to state facts as they are in such cases as the one given above. The mistakes in this article may have made through ignorance; and they may have been made through malicious misrepresentation. It is an awful thing to misrepresent the living, to say nothing of misrepresenting the sainted dead.

Notice this: "Alexander Campbell, founder of the religious Sect called by themselves 'Disciples of Christ.'" I have emphasized "Sect" for this reporter. He should have "looked before he leaped." Had he done this he would not have called us a "Sect," for we are not a "Sect" in the ordinary sense of that term. Neither should he have said Campbell was the "founder of the religious Sect . . . 'Disciples of Christ,'" for Campbell never "founded" any "sect." He advocated a return to the primitive church. He never attempted to "found" anything in the way of a church. He said many times that too many had already been "founded" for the good of society.

"In connection with his father, the Rev. Thomas Campbell." The Campbells repudiated the practice of calling any man—preacher or anybody else—"Rev." They considered that blasphemy. Read the following from the pen of A. Campbell. It appeared in the "Christian Baptist" many years before his death: "Any ecclesiastic council which assumes the right of dominion over the faith and conscience and claims titles of homage, due only to God, such as Rev., is a descendant, daughter or granddaughter of Mystic Babylon." He said this in his comments on Rev. 17: 1-7.

"Being excluded from the fellowship of the Baptist churches in 1827." How in reason's name could he have been "excluded from the fellowship" of something to which he never belonged? Yes, how? It is true that they were connected, for a while, with a Baptist association, but were not members of the "Baptist Church." He said, "Though not a member (of the Baptist church) they invited me to preach for them." During his debate with an affusionist some Baptists were praising him for his contention for immersion and he replied: "Brethren, I fear that if you knew me better, you would love and esteem me less; for I have about as much against you Baptists as I have against the Presbyterians. They err in one thing and you in another."

"If we listen always for the voice of Christ, we need never be turned aside by party leaders."—Editor Lappin, in Christian Standard.

Ah, Mr. Lappin! But here is the trouble: You brethren haven't "listened always for the voice of Christ." Had you done this, you would not have been associated with the Christian church, falsely so-called, which is an apostasy from the church of which Jesus in Head, Lawgiver and King. Your use of instrumental music, societies of all kinds, compromises with sectarianism of all kinds, etc., can't be harmonized with what you get from "the voice of Christ" our Lord. Hear His awful denunciation of such things:

"But in vain do ye worship me, teaching for doctrine the commandments of men" (Matt. 15: 9.)

You have offended many, many good, faithful brethren, more humble than you, by the use of these things. And the "voice of Christ" says: "Inasmuch as you have done it unto one of the least of these my disciples you have done it unto me." Now will you "listen always for" the loving and tender "voice of Christ?"

"From Arkansas we have received a letter from a good brother who suggests the reunion of all who originally had part in the movement to restore the church of Christ."—Ibid.

Editor Lappin gives his approval of this "suggestion" from this "good brother." But he doesn't tell us on what ground we may "reunite." Here it is as plead by the original restorers:

"The final end to which we should look is a complete return to primitive Christianity in doctrine, in practice, and in spirit: to believe precisely what the scriptures teach, to practice only what they enjoin, and to reject everything they do not sanction."—Moses E. Lard.

Now will Editor Lappin and the Christian Standard shake hands with us on this? We stand on the original grounds: the Standard has drifted into sectarian-

ism. We can never, no never, be "reunited" on Editor Lappin's sectarianism; but we can "reunite" on the original principles advanced by the Campbells, Lard and others. So come on, brother; unite with us; give us your influence, and that will be a great step forward. Will you do it? We shall wait and see.

JAMES DOUGLAS PHILLIPS,
439 N. Drury Avenue, Kansas City, Mo.

Miscellaneous

How many congregations are planning to hold a mission meeting this year? I hope many are. When we think of mission meetings we begin to consider the question as to where is the best place to hold one. I want to suggest that the meeting be held near the church which is supporting the effort, so that the baptized may have a home and that the seed which is sown may be more easily cultivated.

I have just closed a mission meeting at Eighteen Schoolhouse about two miles west of Jenny Lind, Ark. I felt that God had prospered me so that I was in position to hold a mission meeting. The work was assisted by the presence and support of some of the brethren of the Jenny Lind congregation. The attendance was good. Two were baptized and one repented of the error of her way and came back to the church. I could not fail to mention the assistance which was given by Dr. M. H. Scott of the Jenny Lind church. He is a true yokefellow and loves the gospel, and certainly does support it.

I began a meeting at Enid, Okla., the thirteenth of May. This congregation is small but is full of faith. It is young, only eleven months of age. The interest is fair and I am hopeful that much good will come of our efforts.

Brethren, I am sure that all of you are pleased with the recent issue of the Apostolic Way. It is getting better all the time. Let's try to introduce it into more homes that its influence may reach further. Hope to get some more subscribers here. I commend all the issue, but especially the article written by Brother N. L. Clark. Brother Clark is a good writer. It will help us all to realize our strength and our weakness.

The Fort Smith congregation is planning to use me in a number of evangelistic efforts in the city of Fort Smith and the adjacent territory as early in autumn as we can get to it. I hope that their example may stir up many churches to efforts to plant the cause beyond their borders. Is there not a gospel preacher that some church could use in a number of protracted efforts in its immediate territory? How can we expect the cause to grow when only one effort is made each year? Isn't it time we awake out of sleep, and realize that the night is almost spent? It is possible with plans and labors for hundreds of new churches to arise throughout the country, if our churches will arise to sacrifice for the truth which all propose to hold so dear.

If I live and the Lord wills I plan to begin a meeting at Cleburne, Texas, June the second.

LELAND H. KNIGHT.

In July 1 issue will be found the first installment of the Arceneaux-Cowan articles. Every member of the Church of Christ should read these articles.

Preachers and church leaders publicly announce that beginning with July 1 issue, The Apostolic Way will publish the Arceneaux-Cowan articles on the Sunday school, a great opportunity to read both sides. Tell every family in your community to read these articles without fail. The Firm Foundation is making the strongest, concentrated effort in its history to discredit, discourage and overcome the opposition to the Sunday school. Brother Early Arceneaux is their spokesman. Showalter would not undertake it; Charlie Nichol dodged, slipped, and ran; Arceneaux had the courage to undertake the job. As long as these articles continue, every member of the church read them.

R. F. D.

Three Letters—No Replies

Robstown, Texas, 4-3-'28.

G. H. P. Showalter,

Austin, Texas.

Dear Brother: In as much as you are publishing Brother Arceneaux's articles, "On Cowan's Trail," and in as much as you authorized Arceneaux to announce at Robstown that you were ready for a discussion through the Firm Foundation and the Apostolic Way provided propositions could be agreed upon; and as you have endorsed Arceneaux to meet me in debate, and in as much as you know Arceneaux and I are agreed upon propositions, why not have the written discussion between Arceneaux and me, and let the readers have both sides of the question?

If you will not agree to the foregoing, will you announce the fact that a reply to Arceneaux's articles will be published in tract form, making said announcement in the Firm Foundation underneath one of Arceneaux's articles?

An early reply will be appreciated. Address me at Littlefield, Texas.

Yours for the investigation,

J. N. Cowan.

Shreveport, La., May 1, 1928.

G. H. P. Showalter,
Austin, Texas.

Dear Brother in Christ: I am asking Duckworth for space in the Apostolic Way to reproduce Arceneaux's articles, "On J. N. Cowan's trail" with my replies. I have decided to reply in that manner rather than publish in tract form if Duckworth grants space.

I am now asking you for space for my replies in the Firm Foundation so that your readers may see both sides. I wrote you several days ago in regard to a formal discussion between Arceneaux and me, but have received no answer.

Will you kindly favor me with a reply immediately to this letter?

Address me until further notice, 4819 E. Grand Avenue, Dallas, Texas.

Yours in Christ,

J. N. COWAN.

Fort Smith, Ark., May 15, 1928.

G. H. P. Showalter,
Austin, Texas.

Dear Brother: I am enclosing copy of

letter from Duckworth granting me the privilege of reproducing Arceneaux's articles, "On J. N. Cowan's Trail," with my replies. I have written you a letter bearing date of May 1, 1928, asking for permission to publish my replies in the Firm Foundation, but have received no reply from you. I am quite sure both sides will be published in the Apostolic Way soon, whether or not you allow my replies space in the F. F. or not.

I also wrote you some time back concerning a discussion between Arceneaux and me to be run in both papers, but received no answer. I believe you are due me the courtesy of a reply, even if you do not grant my request for space. You should at least be brotherly enough to answer my letters, and state your reasons for not complying with my request. Surely, you are not afraid to commit yourself on any proposition that is presented to you. You can say I will, or I will not, and give reasons why.

Yours in Christ,

J. N. COWAN.

As we go to press, no replies have been received to the foregoing letters. This seems to indicate that the Firm Foundation expects to continue its unfair policy, its sectarian performance, its total disregard for justice, by publishing attacks upon brethren's teaching without giving space for their replies. We are not so much concerned about the personal attacks made upon Brother Cowan, as we are the attacks made upon his position. If Brother Showalter was inclined to allow his readers the privilege of determining for themselves the truth on the question of dividing an assembly into classes, woman teaching in the assemblies, etc., he would surely have granted space for Brother Cowan to reply to Brother Arceneaux.

We expect to continue our policy of fair play by allowing space for Brother Arceneaux's articles with Brother Cowan's replies, and we are going to depend upon our readers to see to it that the readers of the Firm Foundation who desire to see both sides have the opportunity. Get their subscription, five months, for \$1.00. If this does not cover the discussion, we will give them another five months for another dollar. Then brethren should supply themselves with extra copies by ordering 10 copies, 10 months, for \$10.00, these copies to be handed out where, in their judgment, they can serve the cause of truth the most effectively. Attend to this matter promptly as we will begin publishing in an early issue the articles, "On Cowan's Trail," written by Brother Arceneaux and reviewed by Brother Cowan. Do not neglect this opportunity. Brother Arceneaux is considered by the Sunday school brethren as one of their strongest men, and Brother Cowan needs no commendation to our readers. Again, I urge that a special effort be made by every reader to see that these articles have a wide distribution.

R. F. D.

Our readers should see to it that we publish several thousand extra copies each issue for general distribution while we are publishing the Arceneaux-Cowan articles.

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
CLARENCE TEURMAN.....1916-1923
R. F. DUCKWORTH.....1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 8, 1879.

Make the Effort

Have you sent us your club of five? It takes an effort to do anything worth while. Every reader is asked to make the effort. "If at first you don't succeed, try, try, again." We asked 1,000 to send us a club of five subscriptions each, with \$5.00 and we would send the paper to five names they furnish, five months. That is one of the best and easiest propositions we have ever given out for increasing the circulation of the Apostolic Way, and for benefiting your friends and neighbors who are not acquainted with our contention, but if too many "just leave it to John," we fear there will not be enough Johns. You know five families that need The Apostolic Way. Get them to subscribe or get someone to send the paper to them in clubs of five; five months for \$5.00.

An Experienced Truth

In 1903, a friend who had been engaged in newspaper work for twenty years solicited me to join him in publishing an agricultural journal. The need for such a paper as we planned seemed much in demand. The adventure promised success. We decided to try.

My friend realized I was going into a new field and did not want me to overestimate the prospects, so he said:

"A paper advocating reforms will promise more financially, and do less for a man than anything on earth."

Another friend said: "It is hard to get the people interested in more than one thing at a time."

The truth of these two statements will be realized by him who tries the work of publishing such a paper. The Apostolic Way is the third paper with which I have been connected, all advocates of reform; two were agricultural.

So when I became publisher of The Apostolic Way, I knew what to expect, hardship, financial embarrassment, hard work and criticism. This expectation has been, and is still being, realized.

Question—Are results worth the price?

Brother David Lipscomb had money and with it he made the Gospel Advocate go in its early days. I have heard brethren say he often put \$500 to \$1,000 into the paper. Brother Hansbrough had money, and with it he made the Firm Foundation go in its early days. Just recently a brother told me Brother Hansbrough often put \$500 to \$1,000 into the paper. No one with money has ever been behind The Apostolic Way sufficiently to give \$500 or \$1,000 repeatedly to maintain it, and until someone comes forward, who loves the truth sufficiently to cause them to thus liberal

ly support The Apostolic Way, it will just have to be pushed along as best it can. It must be kept going.

We give the following quotation from the Christian Leader, under date of May 22, 1928, signed by Brother Rowe:

"On account of financial conditions, we will only publish two issues of the Leader in the month of June, the second and the fourth week. Our preachers will kindly hold back their reports so as to cover the two weeks, and not take more than their usual space.

"This will be the first time in forty years we have ever missed an issue of the Leader, but financial distress at this time makes it necessary."

Some friends of The Apostolic Way were discussing our needs. One said, "Brethren who are giving their time to making a living should be caused to realize if the paper continues, they must do their part." A few have helped, until it is more than embarrassing to advise them that the paper is in financial distress, but having no income of my own, no funds to put into the paper, I must depend on subscriptions and donations with which to pay bills.

The advocates of error would like to see the paper cease publication, but shall it? Not as long as the demand for it exists. We may have to miss an issue occasionally, for lack of funds. We hope not too often. The brethren who have been cooperating with us, will, I am sure, continue and if they do, the paper will continue. I cannot be discouraged, and I am not a quitter.

The paper was doing better financially than ever before when a number of its supporters became interested in the Littlefield College. No, sir, again I am not disappointed. I learned years ago that when folks were enthused over one thing, they often, temporarily, neglected others. In my weak way, I have, and expect to continue, to help encourage the school work.

I suggest to our friends not to forget that this is the hard season financially, for religious papers. For the next three months, The Apostolic Way will be financially cramped, unless brethren make a special effort to relieve us.

If every one interested in the fight for apostolic Christianity would make a determined effort for subscriptions, The Apostolic Way would be greatly relieved, financially, and the people receiving the paper greatly benefited, and the enemies of truth, the advocates of error, worse disturbed than ever.

R. F. D.

A Colored Preacher

G. A. Comfield of Marion, Louisiana, writes me he has arranged for meetings for two places for June and expects to continue his efforts. While attending the debate between Brother Cowan and Ferguson near Marion, Louisiana, I made it a point to inquire of the brethren there concerning Brother Comfield, who has lived in their community most, if not all, of his life. They told me he was an exception among his race when it came to industry, honesty, and uprightness, and that as a gospel preacher, he was able and sound in the faith. He is humble, doesn't hesitate to say that he knows the race to which he belongs and is not misled as to

the position he should occupy as a man, does not expect, and would not accept of social treatment beyond that usually accorded his people in any community in which he sojourns or labors.

He told me he was "anxious to preach the gospel to my color," but such work would be mission work. He would have to go at his own expense and many places, pay his keep, while doing the preaching, as well as provide and equip a place in which to preach. Brethren desiring to assist in such work could not do better in my judgment, than encourage and fellowship Brother Comfield, and I hope that his color will appreciate the efforts he is making and while they receive the spiritual things through him, that they will not forget that he should receive material assistance from them.

Unfinished Work

My health has improved some and I am working regularly again for the first time in several months. In the fall and winter I had more work than I had help to handle. In spite of long hours and all the speed I could command, much unfinished work accumulated. Then I gave way, went to bed, called a doctor. He advised rest, sleep, sleep. So unfinished work continued to pile up. Letters demanding my personal attention had to go unanswered, many calls to preach over Lord's days, conduct funerals, and hold short meetings could not be responded to. When brethren, who have stood by this work and repeatedly encouraged me for several years, call for me to come and preach a funeral or a few discourses, it surely is hard for me to say no, and I here desire to thank all, not only for their invitations to be with them, but for their kindness in bearing with me in my infirmities. I hope to be able to do more office work, give my personal attention to such mail as demands it, and do more visiting. I promise to do all I can.

R. F. D.

Concerning Sister Ashley

Sister Ashley, with her four children, has lived here since Brother Ashley's death.

She is a worthy Christian and her husband was a worthy Christian preacher and we feel that if the other churches knew her condition they would be glad to assist her in her financial distress.

Brother Ashley gave his whole life to the cause of Christ and was as true as steel and we are commanded to visit the widows and orphans in their afflictions. This does not mean simply to visit and look upon them but to assist them with your means.

H. H. MONTGOMERY,
A. D. KING.

The brethren who knew Brother Ashley and appreciated his work, I feel sure, will appreciate this statement from the church at Shreveport.

Brother Ashley loved the truth; he learned, preached, and defended it through many trials, tribulations and hardships. He would not yield what he felt was divinely taught, nor would he accept as a religious practice anything that he did not believe was divinely taught.

Brethren who knew Brother Ashley no doubt will be glad to fellowship her and the children. The church at Shreveport has not murmured or complained about the part they were called upon to play in caring for Sister Ashley, they thought a great deal of him, and was planning to have him move to Shreveport and work in that field, when he died. After his death, they assisted Sister Ashley to locate there and have helped her with her burdens. Those desiring to assist, should write Brother H. H. Montgomery, 2724 Penick or A. D. King, 2804 Catherine Avenue, Shreveport, Louisiana.

We understand that Sister Ashley would like to move to Littlefield to educate her children.

R. F. D.

Those Who Don't

Those who DON'T read anything but the Bible, read the Bible but little, and get less out of what they read, and are never VIGILANT. Hence don't obey 1 Pet. 5-8. WATCH, your ADVERSARY is seeking you.

Those who DON'T believe in discussing points of differences, are very weak in their faith and are worth but little to any cause. Therefore are not willing to obey Jude 3.

Those who DON'T believe in RELIGIOUS PAPERS don't try very hard to obey Gal. 6-10. As we have opportunity, let us do GOOD to all men—. To do good to those who are in error would be to show them the right WAY. But I can't see them all face to face; hence I don't have an opportunity to show them by talking to them, so must I quit? NO! We have the opportunity of giving or sending them a paper that is SOUND in the FAITH, TRUE in PRINCIPLE, CLEAN in PURPOSE, FIRM in CONVICTION, BOLD in SPEAKING the TRUTH, BRAVE in the FIGHT against ERROR, YET HUMBLY and MEEKLY UPHOLDING CHRIST and HIS WILL far above all earthly names and isms; that it might glorify the name of the LORD on earth: teaching and exhorting both saint and sinner to read, study and obey the Bible without addition or subtraction. Souls of our fellowmen are perishing for the GOSPEL TRUTH. The "APOSTOLIC WAY" is published to help you do that part of the work in redeeming lost souls that you can't do personally; will you use your opportunity in doing that hungry soul a good deed and hand or send the "APOSTOLIC WAY" to him that he may see the light of the truth and turn before it is too late? You pray for God to save him before it is too late, will you help to answer your own prayers? OPPORTUNITY ANSWERS WILL YOU?

Those who DON'T pray in the congregation, seldom ever pray, anywhere or anytime, and fail to obey Luke 18-1, Phil. 4-6, 1. Thess. 5-17.

Those who DON'T talk to someone every day of the need of salvation, the glory of the church, and the beauties of a christian life; are not shining light in their father's kingdom, and can never apply Phil. 2-15:16 to themselves.

Those who DON'T want to leave company at home rather than to miss church think more of their company than they

do the Lord and his Church and are under the sentence of 1 Jno. 2-15.

Those who DON'T try to assist in the work of the church are slothful in the Lord's business and are never FERVENT in spirit; Romans 12-11 to them should read: Slothful in business; not fervent in spirit; serving the Lord.

Those who DON'T kneel in prayer are too proud to be an HUMBLE worshiper of God and violates Paul in Phil. 4-9.

Those who DON'T leave their chewing gum at home when they start to church are closer attached to their habits than they are to the Lord and allow temporal things to ensnare them.

Those who DON'T try to sing, preach, nor pray at church, are not very zealous and are never FERVENT in spirit rebel against God in Romans 12-11.

E. J. SMITH.

Come Out of Her

I have just received a letter from Brother F. M. Cox of Electra once of Indian Gap, Texas, this May the second. That he noticed in April number of the Way of Truth, published at Brownwood, Texas, on page 39 by one Albert S. Hall, of Baird, Texas, that J. W. Kelly of Abilene, Texas, had preached at a private house. Brother Hall says, "I suppose Brother Kelly thinks he should step in our midst unawares while we are busily engaged in service and worship and try to scatter the flock and draw away disciples after them." I stopped one night in December with old Brother T. P. Allman once of Wingate, Texas. As I knew there were eight of his family, some that I had baptized, living in Baird that were not a part of the flock, Brother Hall was hiring over, as they belonged to the original faith of Jesus Christ. So I told these brethren I would be back the second Sunday in January and preach at one of their homes or any other place they desired and to invite all they thought would come. While at Baird in January an old brother said, "Why don't you preach at the church?" I said, "The ones in charge won't let me, unless I will agree to partly allow them to tie my hands and lock my mouth, at least on some subjects." The party said, "I think they will." I said, "I will be back in February. You see if Brother Hall will let me preach on the following subjects: Worship—how to teach in the public assembly of the church, and unity as prayed for by Christ. If he will, let these brethren know, and I will be on hand." That is the last I heard of it? Any time Brother Hall and his associate leaders of his flock at Baird decides to let me preach on the above named subjects and give me 30 days notice, I will be there or have a man to fill my place. We believe Brother Hall and his brethren have gone into Babylon. God says, "Come out of her, my people, that ye be not partaker of her sins and that ye receive not of her plagues. For her sins have reached unto heaven and God hath remembered her iniquities." (Rev. 18: 4, 5.)

I challenge Brother Hall to produce the evidence where I ever at any time at any place, preached anything that I had no proof for in the Bible, for the last 35 years. If preaching the word of God de-

stroys a congregation, it is wrong, and ought to be destroyed. As a soldier of Christ, I am in the fight.

J. W. KELLY,

Abilene, Texas.

As It Is Written

Jesus taught His disciples to observe all things He commanded (Matt. 29:29). Christ did not command the apostles to organize classes with women teachers in the worship.

Is it right to teach and practice something He has not commanded? If Christ has not commanded it in the New Testament, it can only be commanded by men, and such is vain worship (Matt. 15:9). The Holy Spirit guided the apostles into all truth (John 6:13). It did not guide the apostles to organize Sunday schools in the churches, with women teachers. Therefore, it is not part of the truth. The Scriptures furnish a man unto all good works (2Tim. 3:16, 17). They do not authorize the Sunday school or the things that pertain thereto. How, then, can it be a good work?

The gospel is God's divine power to save, and His divine power furnishes all things that pertain to life and godliness (2 Pet. 1:3). But it does not furnish the Sunday school. Therefore, the things of the Sunday school do not pertain unto life and godliness.

Seeing by the above quoted scriptures that the Sunday school does not profit any one and it is not commanded by God, this ought to be conclusive proof, that they are the commandments of men. Also it is adding to the word of God, for proof and penalty on all persons that are guilty of such (Rev. 22:18).

Now let us see what Christ and the apostles have to say about the commandments and doctrines of men (Matt. 15:9). "In vain do they worship me, teaching for doctrines the commandments of men." You see teaching is classed as worship. Therefore it is a part of the worship. Again, (Col. 2:21, 22) "Touch not, taste not, handle not, (which all are to perish with the using) after the commandments and doctrines of men." That ought to be proof enough to convince any Christian that we should not bring the commandments and doctrines of men in the church. All who do, will not receive the approbation of the heavenly Father, but will finally perish.

Once more, (2 Cor. 6:7) Christ, through the Apostle Paul speaking to the saints, says, "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." (Read 18th verse). Now in conclusion, (Jude 3) "Earnestly contend for the faith once delivered to the saints." So when we contend for that which is written, we are obeying a command and in this case opposing people who are teaching the doctrines of men. Paul says, "Faith comes by hearing, and hearing by the Word of God" (Rom. 10:17). Now, in as much as we do not hear the Word of God through the inspired apostles, authorizing Sunday school, in the Church of Christ, therefore it is not of faith and is sin (Rom. 14:23). "Whatsoever is not of faith, is sin." "We are justified by faith" (Gal. 3:24). Then, if we do things not commanded, we will not be justified, and therefore we sin.

J. E. SPEAR,
Portales, N. Mex.

A Discussion of the Cup, Container, Question

We have published a number of statements concerning this question. It seemed advisable to print another discussion of it, so we asked these two brethren to write on their respective positions without either knowing who the other writer would be, and without either seeing the other's articles before writing his own. We have decided to give all these articles in this issue and we have requested that each of these writers review the other's articles for our next issue. We hope they may have them ready. This plan of discussion is somewhat different to that usually followed, and seems to help in eliminating personal references. It is this spirit we desire to encourage.—Publisher.

A's Position

(Article 1.)

The "Cup" question, meaning the vessel that holds or contains the fruit of the vine at the Lord's supper. There can be no specific reply to the question. There is not one word in the New Testament concerning it. Neither Christ, any apostle, or the Holy Spirit ever attached any significance to the number of glasses or vessels the church should use in this institution. Hence you see at once the task assigned to me. The word "Cup" as used by the Master in establishing the Supper has a clear and well defined meaning. He said the cup is the New Testament in my blood—the fruit of the vine. It is remarkably strange that any man would think of so changing the Lord's own definition so as to make it mean a vessel or a physical container of any kind.

I believe at this moment I could call to mind every word in the New Testament relating to the Lord's supper and not one of them in any way mentions the vessel or vessels that contains the wine when the church meets to break bread. I shall not stop here to ask the Master why he did not tell us the exact number of vessels he wanted us to use, but he did not. Any one who attempts to tell us does so without revelation and therefore tries his hand at adding to the word of God. "Verily he shall have his reward." The Savior or any apostle never told the church the number of disciples to use in distributing the wine, yet the Lord told them to take it and distribute it among themselves. Who shall make this distribution of the fruit of the vine, or the number to engage in it? All of these "One Cup" brethren should be able to tell us. I know that the Bible does not tell who or how many brethren shall assist at the Lord's table and it likewise says nothing about the number of glasses or vessels they shall use. However, it follows that the number of brethren admissible as servants at the table will determine the number of vessels the church may use. The preparation of the supper, the number present, taken in an upper-room, what they ate, and what they drank is likewise plainly stated: the purpose of the eating and drinking and how long it should continue was told by the Master, but not one word fell from his precious lips indicating the number of disciples he wanted to serve at his table in the years to come. Eating the bread and drinking the wine with the right motive (discerning the Lord's

body) was distinctly stressed by the Master at the time he instituted the supper. Dividing or distributing the wine to the disciples was left to them without any specific instructions only, the simple command—distribute or divide it among yourselves. This command was never changed by the Holy Spirit or any apostle. The disciples were left to divide the wine as necessity and number required. Not one word of revelation that tells us the number of brethren to assist in this division; common sense and reason being our guide.

(Article 2.)

As previously stated, the Lord at the institution of the supper gave the wine to his disciples and told them to distribute it among themselves. How these disciples were to proceed in dividing the wine the Lord never said, but left the matter wholly to the good sense of his followers. Why the Lord did not tell them how to proceed I shall not here attempt to say. What can be the only sensible conclusion? That the Master placed no importance to how this division should be made is very apparent to me. For me to establish a rule or regulation, and try to force it upon the church, when the Lord himself never mentioned such rule or regulation looks very bad to me. Such is certainly the conduct of the men, or set of men, who is trying to bind on the brotherhood this "One Cup" theory. They may have a creed and attempt to place it around the necks of the disciples, about which the Master, or the Holy Spirit never said one word. To my mind there has never been a more hurtful and unreasonable addition to the Word of God proposed in any of the departures with which I have come in contact.

Just stop and think one moment over the matter. Congregations torn asunder, the association of brethren no longer enjoyed, envy, strife and hatred is the price we have paid, and are at this time paying in many localities, and all for a creed—for a custom, the Lord or the Holy Spirit never once mentioned. But that is not all. I am asked to accept a creed that is impossible to follow—one that involved an absurdity. They tell me the "Cup" is the vessel we use at the supper. The Lord said divide the cup—drink the cup. Can you either DRINK or DIVIDE the physical vessel that contains the wine at the Lord's supper? An absurdity and an impossibility on its very face.

I am frequently asked: "Is not one cup safe?" I invariably answer, "No." This question is sure to come from a "One Cup" advocate and his questions come from his false teaching which is, that "the Lord COMMANDED the use of one cup" or glass at the Lord's supper which is NOT TRUE. No theory based on a falsehood is safe. The very act or custom of the "One Cup" theory is founded on a falsehood and therefore unsafe. One cup—two cups, or any number of cups at the Lord's table given as a specific command of the Holy Spirit is a falsehood and leads to serious results. Any certain number of vessels to be used in serving the wine in the Lord's supper is wholly unknown to the New Testament and any man who teaches that the Bible requires any specific number of vessels in this institution does so at the price of his own soul. My brother, are you willing to pay the price?

Early in the days of the church, certain members were to be fed at the place for the daily ministrations of food. After the number of disciples had multiplied, they

found that the number of servants used by the church in the division of this food was not sufficient for the task, so the apostles told the church to select seven men to supply their needs in this work, and "it pleased the whole church." Any congregation that would not be "pleased" to have enough servants to assist at the Lord's table when they meet to break bread, would certainly be very much UN-LIKE the church at Jerusalem. That looks reasonable and the worship of the Lord is always reasonable. So brethren, let's quit teaching for doctrine the commands of men. This "One Cup" doctrine is a commandment of men and its results are hazardous.

(Article 3.)

Occasionally I hear some say, "I believe in one cup." I am sorry for such a man. He tells a falsehood on himself, but he does not know it. Faith comes by hearing the word of God. Where the Lord has not spoken we cannot have faith. The Lord has said nothing about the number of glasses or containers to be used when taking the supper. He that makes an item of faith in something, which the Master never mentioned, is very elastic in his faith. I have faith in the bread I eat that represents the body of Christ, and the fruit of the vine that I drink that the Lord said was his blood in the New Testament, but to believe in a material plate or glass the Master never once mentioned, looks very materialistic to me. This is materialism gone to seed and is very dangerous. The very fact that the Lord, or any apostle, or the Holy Spirit, neither of which ever mentioned the plate or glass that holds the bread or wine at the Lord's Supper is enough for any thinking man to know that the Master is not concerned about either. I pray God that the time will soon come when the disciples of Christ will learn to have a mind more like their Master.

When the church meets to break bread there is another very sacred worship, it is expected to engage in—laying by in store as it has been prospered. This is a duty and just as much a command of God as to eat the bread and drink the wine at the Lord's supper. How do we proceed in this sacred worship? Some of us lay our money on a table, others place it in a hat or basket made ready by the congregation, and others drop it in a box at the door or elsewhere about the room—all of which is to meet the convenience of the congregation. I have never heard a man question his right or authority to act as he thought best and prudent in either case. Why do we act so different in this sacred and sublime command? There can be but one answer. The Lord left the matter wholly to his church to proceed as convenient with them.

The same principle applies in taking the Lord's supper. At no time or at any place was the church ever commanded to use one, two, three, or any number of glasses. The matter was again left wholly with the congregation. The man who would FORCE any number of glasses on a congregation as a SPECIFIC command of the New Testament does so at his own command and clearly shows that labor has been bestowed on him in vain.

To my mind, the greatest command ever given by Christ was the great commission—"GO TEACH ALL NATIONS." The salvation of every living man or woman depends on the churches obeying this com-

mand. The commission plainly tells who shall be taught, how to proceed as teachers, but how they shall "GO" to make ready or prepare for that teaching the Master saw fit to leave the manner of GOING wholly and altogether to his disciples. Some went on foot, some were conveyed from place to place by the church while others went by ship. But what is the lesson we get from the Master's failure to give the HOW he wanted his disciples to GO? There can be but one answer to the question. He was only concerned about having the gospel taught, and left the GOING to his disciples. I am reminded here of the things that affect us at the Lord's supper. Eating and drinking that we may show forth the Lord's death till he comes again. When a man has been taught the gospel we hardly expect him to ask his teacher how he came to him? Did you come on foot, did you ride on the train or did you come on a ship? A man very much interested in his own salvation never quibbles over such questions. Yes, it is a fact that the Lord commanded his people to "GO TEACH" but never told them how to "GO." The man that attaches any importance to his teaching because his GOING was a certain manner, is very much like the man who can see much good in raising trouble in the church over the "ONE CUP" theory, a thing not once to be found in all the book of God. The way you "GO" in teaching the gospel, the place you deposit your money at the contribution, and the "ONE CUP" theory, all belong in the same catalogue when placed before the church as commands of God.

When the Saviour took the bread at his supper he first blessed it, then he broke it, it was then ready to be eaten by the disciples. It was in this way set apart for its holy use. He then took the wine—the fruit of the vine—and gave thanks for it and gave it to the disciples commanding them to divide it among themselves. It was then ready to be used as the Master desired it to be. What are the details set forth in this short but wonderful narrative? Let us examine it carefully:

First, The Saviour blessed the bread.

Second, He then broke the bread.

Third, He blessed the wine (the fruit of the vine.)

Fourth, He told the disciples to divide it among themselves.

Fifth, They were all then ready to take their Lord's supper for the first time.

When we proceed to break the bread may I not ask, into how many pieces shall I break the bread? Each piece of this broken bread represents the body of Christ. When we proceed to divide the wine into one, two, or three parts, does not any one of these DIVIDED parts represent the blood of Christ? If not, will some of these "LOYAL" one bread and "ONE CUP" advocates tell us why?

This is all I care to write on this question now. Let us sum up as a final on this division of the question.

First: The New Testament is silent on the containers in the Lord's supper, either of the bread or wine. Neither is mentioned. No man can have faith in either. Their use whether one or more can only be a custom like putting our contribution on a table, or our mode of travel as we "GO TO PREACH THE GOSPEL." The Lord was not concerned about the mode or manner we should obey these commands. They were left wholly to the

convenience of the church. If we add more, we handle God's word unrighteously and his wrath is revealed against us. We better not try to bind a law on God's people without his authority. The "ONE CUP" theory is dangerous and without authority or example.

B'S POSITION.

(Article 1.)

How many cups (containers) shall be used on the Lord's table? As I study this question, I am filled with much concern for I realize it has been agitated to the point that very little need be said in some places to cause open division, and I would not cause trouble, unless what I say is the thing that should be said. Then what is the number of cups to be used? Shall I say two, then comes to my mind John 4: 24, "God is a Spirit: and they that worship him must worship in spirit and in truth." Notice the Saviour names two conditions to acceptable worship, first, it must be "in spirit," if this was the only condition to acceptable worship, then I would not deem it necessary to ask how many cups should be used, for I believe we could all be honest and sincere, in the use of any number of cups, but the second condition says it must be "in truth," but to worship in truth is to worship as truth the Word of God directs, then I would ask, when we commune of the blood of Christ, is it worship? I think everybody will answer yes, if it is, it must be done, not only in spirit, but also in truth, or as truth directs. If I say two cups, should be used, I should be able to point out the place in the Book that gives such instructions and likewise of any other number I might designate, but if I should say it doesn't matter about the number, then I should be able to furnish such instructions. Then before we declare for any given number, let us first examine the record to see what instructions have been given, Matt. 26: 27: "And he took the cup and gave thanks; and gave it to them saying, drink ye all of it." The number of cups used is here designated as "the," and "it." Mark 14: 23: "And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it." Here the number is again designated as "the," and "it." Luke 22: 17: "And he took the cup, and gave thanks and said, take this and divide it among yourselves." Each of these three writers agree that there was but one cup used when our Lord instituted the supper, and Paul in 1 Cor. 11: 23-25, referring back to the institution of the supper, says, "I have received of the Lord that which also I delivered unto you." Where did Paul get this? From the Lord. How many cups did the Lord tell him was used (verse 25)? "After the same manner also, he took the cup," there was just as many cups as there was Lords, if the expression, "the Lord" means one Lord, then the expression, "the cup," means one cup. From the above scripture references, it is evident beyond question, that in the institution of the supper, there was but one cup used. To this I think most all will agree. I know all that I have ever read after (and I have read the writings of some of the ablest writers on the subject) agree that the Lord used only one cup. But how many did the early Christians use, those who were baptized under the preaching of the apostles? Now there is where trouble begins, for

here is where supposition begins, some seeking to evade the precedent given by the Saviour and others seeking to justify themselves in the use of a greater number than the Lord used, begin to "suppose" but why suppose? Simply because they have failed to find any case on record where there was more than one cup used, therefore, they must suppose a case where the assembly, in their opinion, was too great to be served with one cup. But, after all, suppositions are in and all have been examined, in which they say, suppose three thousand or five thousand should meet at one time; where is the proof that an assembly of either three or five thousand people ever did gather at one time in one place for the purpose of communion of the body and blood of Christ? There is no proof of such a gathering, then in the absence of proof, I shall just suppose that it never did happen, and that the writer of the Acts of the Apostles was right when he said they broke bread from house to house Acts 2:46, and in their meetings I believe they followed the precedent given by Christ at the institution of the supper in the use of one loaf and one cup. Why do I say I believe this? Because in 1 Cor. 10: 16; 17 the apostles reasons with the Corinthians from what was plain in their minds to that, that was not so plain, from what was established in their minds to what was not fully established in their minds, that thing that was established in their minds was the communion and just how many loaves and how many cups were used; verse 16: "The cup of blessing which we bless," and, "The bread which we break." How many cups? Just as many as there were breads, 17, one bread and because there was just one, they should understand the body to be one, thus reasoning from their practice of one cup and one bread, to establish the unity of the body, this mode of reasoning makes it as sure as a positive law.

(Article 2.)

First, when Christ instituted the supper, He used only one cup, second, there is no case on record where an assembly of Christians used more than one cup, therefore, congregations of today which use more than one, do so without a precedent. But some have said that the apostles and early Christians did not consider the precedent set of meetings in an upstairs room, nor of the number which gathered in the upper room. Certainly not, for there is no command as to the place of meeting, neither as to the number to meet, therefore, these things did not serve as precedents, for a precedent is an act performed as an example, to show how to do another act of like kind, but they did have a command to eat of the loaf and drink of the cup, therefore, the necessity of a precedent to show them how to proceed in order that they might please God, while some say that whatever number please the elders of each congregation, that number should be used by that congregation. But if we may use such liberty when we come to the Lord's table, why may we not use the same liberty in our teaching service also, our song service. This is what the Sunday school folks contend for as a liberty, but we will contend with them that we should go to the book and see how the apostles and early Christians performed this act and then do as they did. Then we know we have done it right and that it pleased God, for God is the party to be pleased with our service

and not the elders. Just so, with the Lord's table. God is the party to be pleased and we know that Christ set the example that pleased Him, for He said: "I do always those things that please him." (John 8: 29.) Then if we do the things that we are commanded to do, just as Christ did those same things, we have the assurance that we please God, then how much better it is to use one cup and know that we please God by so doing, because Christ used one, than it is to use more than one and just think that God will accept it, and he who uses more than one has no higher assurance of acceptance with God, than he thinks, so far the Word of God gives none, yet, the very preachers who advocate the use of more than one cup will preach to the denominational world and say, "Make it as sure as you can." I would say, "Doctor, take your own medicine." If we use more than one cup, how many shall we use? The same mode of reasoning that will permit of the use two will of necessity justify the use of any number, even to one for each communicant, but those who contend for a plurality of cups say, "We object to the individual set because of the purpose which gave rise to their use." Well, what purpose gave rise to their use? Some got to where they were afraid to drink with their brethren, so they began the sanitary plea, we call this the sanitary purpose, but is their purpose any worse than the purpose that gave rise to the use of two, three, or four cups, the thing that gave rise to their use was some brethren and sisters grew tired and weary of consuming one or two hours worshipping God, so in order to get through quicker, that they might have more time to consume on themselves, they began saying we could get through quicker by using two cups, we call this the hurry up purpose, but in the use of one cup, we just have one purpose, to do the will of God, but again, those who contend for more than one cup says the number of cups used is, "incidental." Webster defines incidental as "Happening, as an occasional event, without regularity: coming without design, accidental." Now if Webster is right, about the meaning of the word, and I believe he is, then these brethren who contend that the number is incidental are wrong, for according to this definition, a thing to be incidental, must not happen the same every time, but in the Bible, they used the same number each time, and that just one, 1 Cor. 10: 16, 17. Paul calls their attention to the thing they knew by practice, thus showing their custom was to drink the cup (one cup) and eat the bread (one bread.) Last part of verse 17, "for we are all partakers of that one bread," in verse 16, he says, "the cup," and "the bread," but in verse 17, he says that "the bread" is one bread and we all partake of that one bread, the same thing is beyond question true concerning the cup, but he makes this argument to show the oneness of the body, thus showing that there is a design in the use of one cup and one loaf, and that design to show one ness. Then this being the design, it becomes very essential that there be just that number and that each worshiper partake of the one loaf and the one cup and I am sure that the apostles understood how to partake of them in the right way to comply with the demand made by the Saviour. Then if we do as they did, we too, will comply with His demands.

(Article 3.)

It is admitted by all that in the communion service, there should be but one loaf and one cup (container) until after thanks, but it is said that Paul, in 1 Cor. 11: 24, said, "And when he had given thanks, he brake it, and said, take, eat; this is my body," likewise, in every other place where it is mentioned, it says, "He brake it," before offering it to the disciples to eat. From the fact that it says, "he brake it" they gather the idea that Christ took the bread and broke it in halves and then gave the two parts to the disciples. Then, with this idea in mind, they ask this question, If we can eat of the bread broken into two parts, and all eat of the one bread, why can we not drink of the cup divided into two parts and all drink of the one cup? Now that we might determine just what Christ did do with the bread, I would ask, if the expression "he brake it" in 1 Cor. 11: 24, means that he broke the bread into two parts and put them both down, then in Acts 2: 42, and "they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." What did they continue in, told in the expression, "breaking of bread." Did they just continue to break the bread into two parts and lay them down? Is that the idea you get from this expression? Acts 20: 7, "And upon the first day of the week, when the disciples came together to break bread" what did they come together for, told in the expression "to break bread," just to break the bread into two parts and lay them down? I am sure that no one gets such an idea from these expressions, but the thought in the expression is that each disciple broke from the one loaf that portion that he or she ate likewise the expression, "he brake it," in 1 Cor. 11: 24, also every other place where it is mentioned, simply signifies that he broke that portion that he ate, so the one loaf to represent the one body did not cease with the giving of thanks, but continued on through the service, each disciple following the example set by the Saviour and breaking that portion that he ate, from the one loaf. Having noticed the manner of procedure in eating the loaf as followed by Christ and the apostles, notice their manner of procedure in drinking of the cup, in Matt. 26: 27. "And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it." Luke 22: 20, (quotation from the Interlinear Literal Translation by George Rickey Berry), "in like manner the cup after having supped." Now notice Paul's statement in 1 Cor. 11: 25, "After the same manner also he took the cup, when he had supped," from these passages, we learn first, that Christ took the cup, whatever that might be, he took it, and second, he gave thanks, third he supped, and fourth, he gave it to them with the demand that they drink of it. Now, with Christ setting the example and the apostles as imitators, what did they do? They most certainly followed the example set and all drank from one cup (container.) Now this is the method followed beyond question, and Paul says in 1 Cor. 11: 1, 2, "Be ye imitators of me, even as I also am of Christ. Now I praise you, brethren, that ye remember me in all things and keep the ordinances as I delivered them to you." Is the building of a church house or the meeting in an upstairs room an ordinance? Certainly not, but the breaking

of the loaf and the drinking of the cup is an ordinance, therefore we should keep it as delivered, and that is one loaf and one cup. But in every departure from truth, in every innovation brought about, those following those things have ever endeavored to apply a mystical meaning to a word or expression, a meaning that they never did have and those who try to get away from the one cup have proven themselves to be no exception to the rule, they say, "to my mind the Saviour meant wine when he said cup." Now don't you suppose the Saviour knew how to say wine, if that was what he meant. I cannot conceive of the Saviour using words out of their accepted meaning when he expected people to understand what he said, and the word cup never did mean wine, unless it was used in connection with a vessel of that name, then it is the contents of such a container and not of such containers. No one in just common everyday life would think of filling a pitcher with wine and then tell someone to bring the cup and expect them to bring that pitcher of wine, why not? Simply because we know the word cup does not mean wine, then why deal with Bible things that way? We had just as well join the denominational world and say with them, "We just can't all understand alike." Again, they say, "When the cup is divided into two containers, a person in drinking from the second one filled thereby drinks of the first cup," but this will not work aside from religious services. For example, you have a kettle of water and you want it to boil, so you tell one of your boys to place the kettle on the fire and make it boil, but he has your idea of drinking, so he pours a small part into a bucket and puts it on the fire, and makes it boil, but the whole thing boiled according to the drinking logic, but the kettle did not boil, neither do we drink of the cup when we use two or three, nor when a pitcher is used, why not do that that is safe, that that is unquestionable and that that we know pleases God? by using one loaf and one cup, "knowing of whom thou hast learned them." Paul in 2 Tim. 3: 14.

Miscellaneous Expressions of Thanks

As the time for Brother Watson's meeting to begin in the central part of this State is now on us, I wish to take advantage of this means of making a final appeal to all those in every place who would feel disposed to fellowship him in this work.

This is the outgrowth of over two years effort by one member in this locality to have the gospel preached there for the first time, it is in close proximity to the leading Baptist College (a preacher mill) of the State, I wish to express my thanks to the church at Dallas, Texas, for their fellowship in the work and will in advance, to all others who see fit to do likewise and pray for their rich reward.

I regret very much that the churches here have exposed their disregard for the loss of this state by treating the matter as they have, but the reward awaits the faithful, and for those who produce fruit (Phil. 4: 17). Also, Brother Shultz's work in this state is now to commence in a few days and will continue for about six weeks, in remote places chiefly.

I also take this means of expressing my

thanks to all those who have promised fellowship in this work as well as to those who may hereafter decide to help some.

Am also sorry indeed, to say his work is having to meet with opposition from pretended loyal brethren.

It seems like those who have a record of from ten to twenty years or more as preachers and elders, teachers, and leaders, without a single thing on earth to show as a fruit of their labor but division and dissension, discord and destruction, disgrace and reproach on the cause of Christ, would awake from slumber and take a view of themselves after awhile, coming to a full realization of the fact that nothing can possibly await them but the burning flames of an endless hell, without reformation.

We have driven Baptist from ocean to ocean on the unappointed design of Baptism. Now what is the design of an act of obedience but our object in view, or our motive in the doing? And does not the same law apply with equal force to every act of Christian's duty? Then how are we to acquit ourselves when we pretend to be loyal to the cause of Christ and engage in works, even outwardly appearing good, being prompted by impure motives?

"Therefore, thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself for thou that judgest doest the same thing." (Acting with an unappointed design, impure motives.)

But we are sure that the judgment of God is according to truth against them which commit such things, "and thinkest thou this, O man, that judgest them which do such things and doest the same, that thou shalt escape the judgment of God?"

Then let us be mindful of the object in view when we begin to move lest we become guilty also, and "by their fruits ye shall know them." But even amid the wrecks and ruins of thirty-five years of work in this country by some of the very best, as well as perhaps, some of the very worst, we are glad to say we can still rise up in hopes, for the future believing God still "knows them that are his," and are willing to leave the work of revenge for him.

I have played the part I have, in connection with the work of Brothers Watson and Shultz for the express purpose of having the gospel preached to sinners who have never had occasion to hear it, and have tried to keep my own head above the "unfruitful works of darkness" and recognize only the four grand points as being sufficient to draw the line on, namely "instrumental music," "Sunday school," "individual cups," and the modern or rather Sectarian "Pastorate." I am not agreed with either on the "Wine" question, but did not ask for their views as a test, and until this day, I do not know their views on the "one" and "two" cup issue.

I hope brethren who can lift themselves above selfish motives will respond now in answer to this, as my final appeal for help in these two efforts and help make both a success, giving encouragement to work with the proper design.

ENOCH CASE,
Norfield, Mississippi.

Read Arceneaux's articles with Cowan's replies. Something rich.

Activity, Love, Consecration

Friend in Christ, R. F. Duckworth of The Apostolic Way, Dallas, Texas, and to all the disciples, helpers, and servants of God, Christ, Spirit, Greetings: With a heart, mind, soul, and active dynamo of godly energy in conjunction and co-operation, first, with the word, finger, hand, arm, power of Jehovah, the central Dinamo and storage. Glory, enthusing center of intelligence, of proof, consolation and satisfying comforting essence. I am much elated in soul to read of the brotherly love feeling throughout all the pages of the paper which should lead to uphold the will of God and which is by Him caled "the apostles' doctrine, the doctrine of the Lord, the doctrine of God, our Savior, all three of which is recorded in the New Testament.

This all I uphold, preach, teach, pray, sing and with about nearly all the twenty-four hours per day, the seven days per each week, the thirty days per month, and the three hundred sixty-five days per year since I was nine years old.

I fell head over heels in love with my beloved Jesus, worshipful King and Savior, the first time I ever heard or read of Him, and when I was eleven or twelve, I wanted to get close to God by joining the Methodist church at Cedar Point, Eden township, LaSalle County, Illinois, but as I was subject to my parents and wished their wise counsel to prevail over my acts and course of life, refrained at her strict command, and today at the age of 72 years, August 17, 1928, I thank my departed beloved mother for restraining me.

Following that time for seventeen years, I searched and read and listened at the Word of God and at last, after hearing every sect in Illinois, Indiana, Ohio, and in twenty-six other states, expound their parts of the great religious babble in city, town, village, community; in all these thirty states, I find none of them servants of Jesus Christ, but all hypocritical, ignorant, devilish, smoke-screened, covering up the pure gospel, and hiding it from our ears and eyes, understanding, and souls, and therefore helping the slimy serpent fill the earth, the individual, the home, the state, the nation, and the whole world with all the pomp pride, show, glitter of hypocrisy, deception, discouragement, and hopelessness.

Instead of lovely unity in Christ and comfort, consolation, sure and steadfast hope, these alluring deceptions entwine their hypocritical slimy tenacles around our children, grandchildren, and all following generations, creeping into all the literature by the ship load throughout the whole world, and in every school and library in the world, in the vaudeville, and picture show, sectarian doctrines are co-workers with the serpent and are his trump card, they help to amuse, entertain, deceive our eyes, our ears, our understanding and take the whole generation to hell. Christ said, "Thou fools, and slow of heart to discover," investigate liberate and guide ourselves through the awful network of the devil's spider web. I am stirring things up in quite a circle of country for God, I have a Brother Oustott to lead to, and into his watery grave the like figure whereunto baptism doth now save us, he obeyed the gospel and showed his faith, repentance and gave me his good confession a few evenings ago at his home within three blocks of me, and yesterday, he buried his

older sister of 79 years, near Blue Mound, Illinois, who fell asleep in Jesus as follows:

At her daughter's home, Decatur, Ill., Mrs. Jim Hall sorrows as only those of us can do whose heart pains, palpitates, bleeds continually at the greatest and most priceless loss, an empty chair that only God and her angel form and face can ever fill.

O, dear mother, yes, I am coming soon, for I still hear thy last words in 1913 in Muskogee, Oklahoma, as you told me goodbye for the last time on earth, with tears in your eyes, and agony in your heart, for, mther, I know you loved me and still wait and love me in heaven. Mother, I am doing what Jesus said do. Watch for we know not the time His call will come, perhaps, but I must finish my course, telling of Jesus' love. Amen.

C. F. JONES,
Decatur, Ill.

Announcements and Reports

W. P. Jones, Lamar, Oklahoma: Since my last report I have, upon request, visited and preached at the following places: Shannon Church of Christ near Denison, Texas, the third Lord's day in March. I promised to return for a protracted effort August 11th this is where Brother B. J. Parker, a faithful gospel preacher, lives. Next, to Stidham, Okla., where I spoke three times in their new church house, to the largest audience ever assembled there. These brethren are gaining, both in favor and numbers. Next, to Enterprise, near Wapanucka, Oklahoma, the first Lord's day in April; thence to Oak Dale, Oklahoma, a new place, rather a mission point, where, I am sure a second effort will bring visible results; thence to Sand Springs, Oklahoma, the third Lord's day in April, this two weeks effort was hindered by sickness among the members as well as the town, also hindered by rain, one baptized.

Francis Carthel, Lockney, Texas, May 10, 1928: We have built a new church house at Prairie Chapel, where we worship. It is a stucco building 30x40, is located six miles north of Lockney. Brethren coming our way will be welcome.

P. A. McCracken, Colony, Oklahoma: Our meeting will begin August 5, 1928, Brother Bela Watson from Tipton will do the preaching. I preached at Friendship Lord's day, May 6, 1928.

H. H. Montgomery, 2724 Penick Street, Shreveport, Louisiana, May 7, 1928:

The Velva Street Church of Christ in Shreveport, Louisiana, has some women workers who helped Brother Cowan in preaching the gospel here the passed week. Four of them went in a car to Marion, Louisiana two weeks ago to inform Brother Cowan that the church here wanted him for a short meeting. So he came and preached eight sermons and every night those sisters used their cars to bring many to hear him, and some of them had never attended our services before.

The truth was presented in a kind and powerful way, and we hope may bring fruit later to the glory of God.

G. A. Comfield (colored) Route 1, Marion, Louisiana, May 7, 1928: I preached

to a large crowd, about eight miles from Plain Dealing, Louisiana, they had never heard a gospel preacher before and invited me to come back and preach for them again. I want to go back there some time in June and hold some meetings.

James Douglas Phillips, 439 N. Drury Avenue, Kansas City, Missouri, May 12, 1928: I am now in a meeting at Athalia, Ohio, began a week ago tomorrow, two confessions last night. I go from here to Spencer, Indiana, to assist Brother Homer L. King in a meeting.

Brother Ira C. Moore and I have signed propositions to debate the class and woman teacher questions at South Charleston, West Virginia. I will send you a copy of the propositions and an announcement as soon as we agree on the time for it to be held. Hope to have a great victory for the Truth.

Leland H. Knight, Fort Smith, Arkansas, May 16, 1928: I am now in a splendid meeting at Enid, Oklahoma. The interest is fine.

James Douglas Phillips, 439 N. Drury Avenue, Kansas City, Missouri, May 18, 1928: We have had four confessions of faith and one restoration at Athalia, Ohio, and the meeting to continue over Lord's day, after which I leave for Spencer, Indiana.

R. G. Hatter, Waco, Texas, May 18, 1928: A public discussion will be held on the nights of June 4 and 5, at the Church of Christ, South Fifteenth and Park streets, Waco, Texas. The propositions are as follows:

"Feet washing should be observed as a church ordinance the same as the Lord's Supper and other ordinances;" J. C. Hunt, affirms, R. G. Hatter denies.

"Water Baptism is in order to remission of sins;" R. G. Hatter affirms, J. C. Hunt denies.

Prospects are that Brother R. M. Mickle will hold a debate with a Baptist in connection with this one.

Everybody invited to attend the discussions.

J. S. Wells, Grapeland, Texas, May 4, 1928: Brother J. N. Cowan will begin a meeting here for us, on Friday night before the first Lord's day in July. I hope and pray that we may have a successful meeting.

E. V. Holifield, Sutherlin, Oregon, May 21, 1928: Find check attached for eleven dollars; ten for you and yours and one for a copy of Cowan-Sommer debate. This ten dollars is from our little congregation of four that worship in our home, Brother W. F. Habicht and wife and my family. We hope to locate and establish a congregation in this state, free from innovations. Pray that the cause may prosper in this state.

The three congregations, at Montebello, Los Angeles and Long Beach, in California, are prospering in the work of the Lord, seven baptisms and a number reclaimed since I left the work there, but the work is in good hands, including a faithful preacher, N. E. Kellums of 2108 Olive Street, Temple, California.

Jess J. Thompson, Bentonville, Texas, May 22, 1928: Am sending check for fifteen dollars and a list of six names to whom I wish you to send the paper five months, the remaining nine dollars for your personal use.

We have established a congregation at Bentonville, Texas, twenty-two miles west of Robstown and nine miles east of Alice. We have no innovations of any kind, but a "thus saith the Lord" for all we do. Any brother traveling in this part of the country will find a hearty welcome with us. We meet at 10:30.

J. W. Kelly, Abilene, Texas, May 26, 1928: I preached last week at California Creek, am now at Bunker, will preach here tonight tomorrow and tomorrow night; then to Bluegrove to remain, over the first Sunday in June; then possibly back to Wichita and stay over second Sunday.

Otis F. Young, Route 6, Bloomington, Indiana: Brother Homer L. King of Lebanon, Missouri, closed a twelve day meeting at Union ville, Indiana, on May 17, 1928. We believe much good has been accomplished. Eight were baptized, one restored. Many young men began to show a greater interest in the work, some of them read for the first time, in the assembly. A greater interest, in general, was manifest.

Walker H. Horn, Cleburne, Texas: We invite you to attend a series of gospel meetings, to be held on the corner of Wilson and Madison Streets, in Cleburne, Texas, beginning June 2, 1928. Leland H. Knight of Fort Smith, Arkansas, will do the preaching.

We would like to have the brethren at other places with us as much as possible, in the meeting. The church is in fine shape, and we are still baptizing occasionally, two the past week.

PASSED ON.

Sister Evaline Welch, a widow, died at Greenleaf, May 6, 1928, survived by four children. Sister Welch obeyed the gospel more than thirty years ago under the preaching of Brother J. C. Osterloh and continued in the Christian life until her death. The writer spoke words of comfort over the remains.

W. P. JONES,

Lamar, Oklahoma.

The Angel With the Everlasting Gospel

Dear ones in Christ, can we safely say (teach) that Paul was that angel spoken of in Rev. 14: 6? "And I saw another angel fly in the mid heaven, having the everlasting gospel to be preached unto them that dwell on the earth, and to every nation and kindred and tongue and people." With all humility; if not, why not? "If any man speak let him speak as the oracles of God." (One Pet. 4: 11). Come now and let us reason together (Isa. 1: 18). "To the law and to the testimony" (Isa. 8: 20.) The mission of the angel (messenger) of Rev. 14: 6, was to teach the dwellers of earth the good news. Hence, Paul says, "For I am not ashamed of the gospel of Christ, for it is the power of God" (Rom. 1: 16.) Paul. "In the

day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2: 16). See also Rom. 10: 8, 15, 16; Gen. 12: 1-3; Rev. 14: 6. Paul was an Apostle of Jesus Christ by commandment of God our Saviour "according to the glorious gospel of the blessed Lord which was committed to me." He preached that which was committed unto him and declared the same, saying, "Moreover, brethren, I declare unto you the gospel which I preached unto you * * * * * by which gospel also ye are saved * * * * * For I delivered unto you first of all that which I also received, how that Christ died for our sins, and that He was buried and that he rose again the third day." (1 Cor. 15: 1-5.)

The angel was to preach to those who dwelt on the earth. Paul dwelt on the earth. He said, "For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me; woe is unto me if I preach not the gospel." (1 Cor. 9: 16, 17.) But the Lord said, "He is chosen vessel unto me, to bear my name to the Gentiles and the Kings of the children of Israel, nations, kindreds, tongues, peoples." (Rev. 14: 6.)

J. T. BARNES, (Colored).

Marlin, Texas.

Meditations

Man was made a little lower than the angels to have dominion over the other creations on earth, and to be crowned with glory, honor, and immortality; but we seem to forget some things and get in a hurry for the glory and honor rejoicing in vain glory.

Many things have been done that are a shame for Christians to do and some real sins, too. A stubborn contention for things that are not of faith have caused many to sacrifice truth for peace and harmony which is a compromise with the devil. Such bodies have become as Israel of old. They lie down in their shame and their contentions cover them. It seems that the destroyer has come forth from his hiding place and is traversing mountains and valleys, hills and plains, and who is able to number the slain? Many seem to have left their first love and gone after vain imaginations, hiding their lamps as it were, under the bed. Some can be restored by restoring the light for them, which can only be done by contending for the faith in meekness, showing mercy for those gone astray, considering ourselves that we be not tempted and let no vain thoughts lodge in our hearts for fear we become as dry winds that wither the fruit and make the fruitful place a wilderness.

When men revolt and rebel against the truth, though the Word of the Lord be as fire, it needs no blowing to bring out the effect, neither should hard things be said, as they only gender strife.

Many seem to have no delight in the Word of the Lord, and to them it is a reproach, therefore, we may be filled with the fury of the Lord, get tired of holding in and want to pour it out on them. I used to think as others that that was the thing to do, and it may be in a restricted way, but should not be published.

The greatest evils on earth are the fruits of thoughts, and the greatest hinderances in the church are the fruits of our vain thoughts, stumbling blocks, offences and idols, too? Yes. There may

be some consolation in saying peace, peace, when there is no peace; but no hurts healed, for while peace is spoken with the mouth, evil is stored in the heart.

GEO. M. McFADDEN,
Arkoma, Oklahoma.

Organic Union

Organic union of the congregations in the common cause of Christianity was pointed out as the outstanding church need by Dr. L. D. Young, pastor, in a sermon delivered Sunday evening at the Abbey Presbyterian Church.

"There are three great movements before us today. One is the outlawry of war. The second is world-wide prohibition. The third is to take this world for our Lord and our Christ. The forces of the world unite against us. Why should not we unite in the interest of these great spiritual forces?" Dr. Young expounded.

"For decades a demand for church union has been insistent. We have heard it again and again from leading laymen of various churches of America.

"They have insisted that it is a shame to have all this overlapping and division in a time when we need unity of thought and attack. It has come also from the foreign mission field.

"Organic union has been knocking at our door. As a matter of fact, organic union is on the way."

Dr. Young cited as examples the union of some denominations in foreign countries.

Unity in India.

"The churches in Southern India have united in a grand and glorious way. Those religious people have realized that they must get together to save the day for their Nation. The Christian forces in China have insisted, the last year or so, that they are through with the denominational idea, and if they go farther it is with a straight-out commitment to our Lord and Christ, and their plan is to have the church of Christ in China. At the recent conference at the Mount of Olives on Easter they had 250 persons present. In comparison with the conference which was held in Edinburgh, one could easily see the difference. They had twenty-six representatives from the Far East at the Edinburgh convention, while at this Easter conference half of them were from the East. And the general understanding there was that all of the churches should have representation and that all the Christian forces should get together, and that the natives in these Eastern countries should man their own churches and adapt them to the conditions of their nations and of their age," he recounted.

"Two Presbyterian churches are uniting in Scotland, that land which has exerted an influence for Christ far beyond her total area. In England the three Methodist churches are uniting and, according to their plan, they will be finally and fully consummated and at work in 1933. In Canada organic union is coming into its own. The Presbyterians, Methodists and Congregationalists united in one great church in that great Dominion.

Movement in America.

"In our own country, there has been a splendid move in this direction on the part of the Congregationalist Church and Christian Church, or the Disciples of Christ. They have appointed two committees on union. These committees have met and have made their reports, both of them favorable to organic union. And it is not too much to say that in the very near future these two churches will have realized this splendid ideal.

"Recently in Kansas City at the Methodist conference the question of union came up and the vote was decisive. The resolution was to the effect that the Presbyterians, Methodists

and Congregationalists join together, join their forces in one great organized life and effort. A similar resolution is to be presented at Tulsa during this coming week for the Presbyterians to act upon, and it is agreed by those who are informed that the same favorable action will be taken there which was taken in Kansas City by the Methodists.

In this great movement toward union the creeds have been playing a very small part. The emphasis has not been upon the creed. Neither has it said anything which was exclusively a part of any one church, but rather the things which belong, and properly belong, to all of them when they organize into one great group.

Approach Through Christ.

"There are three noteworthy things in this movement toward organic union. The first is the approach. The approach is toward Christ. The eyes of the Christian forces are fixed upon Him. There is common agreement a consensus of judgment, that He is the central sun in this system of organized life and power, that there can be no union without an absolute commitment to Jesus Christ as Lord of Lords and King of Kings. He is to be the corner stone. He is to be the life-giving force. He is to be accepted, loved and served as Savior in this system which is to include all these great spiritual forces. Christ is to be all and in all. He alone will suffice.

"The second thing which impresses one is the claim which this new movement makes on the individual. They do not ask him to subscribe to a long and well-defined creed, but they ask him to receive Christ. His life, and to witness in every-day life for Him. This seems to be that new demand, that new condition of membership in the church of Christ in our day, in this organic united movement, that the individual must in reality and in truth possess the life of Jesus Christ.

"The third noteworthy thing in this organic union is the government. In Scotland, the Presbyterian was governed by presbytery, the Methodist had the episcopal form of government and the Congregationalists all had local autonomy. Each church was a law unto itself. In this new regime the movement is toward local autonomy, giving to each and every church larger liberty in governing its own affairs."

In the Dallas News, Monday, May 21, appears a synopsis of a sermon delivered by Dr. L. D. Young, pastor of the Abbey Presbyterian church.

As editor of a religious journal, with readers in thirty-odd states, I desire to commend a study of the question herein mentioned; namely, church union. I shall pass this synopsis on to my readers.

A little time spent in interviewing lawyers, judges, doctors, bankers, manufacturers, merchants, who are active in their respective church circles, will convince the inquirer that the religious world is tired, spiritually sick, of the flamboyant emptiness and blighting effects of the over-organized condition of what is called the Christian adherents. Organization has succeeded organization, and instead of that unity for which Christ prayed, division and strife have been the consequences. There has never been a religious organization promulgated since Christ gave us the church, but what that organization added to the confusion and further division among the profess followers of Christ.

It is refreshing to review the efforts that are being made just now among leading thinkers of that part of the religious world called Christianity in behalf of unity. I am persuaded that Dr. Young's expression "organic unity" should be superseded by the term "unity," or "Christian unity," or "Christian union." Christ prayed that His followers might be one, and in order that they might be one, He gave them an institution called the one body. This one body, the Church

of Christ, as presented to us by the apostles, is high enough to include Christ as Head, that part of the family that is in Heaven. It is deep enough to include the individual still abiding in this tabernacle of flesh, who will embrace its principles and submit to its regulations. It is wide enough to include every race, every nationality, in every part of the civilized and uncivilized world. It is flexible enough to meet every actual need of men. It is concrete enough to effectively put forward every Christian activity demanding organized effort.

Men have built up synods, ecclesiastical bodies as governing heads of the several churches, according to the peculiar ideas of the members of such churches.

The church, the New Testament tells us about, has one head, Christ in that Head. He is the ruler; the next in power are the apostles whose law has been given in such a form as to meet every possible condition with which man has to deal.

This institution, the one body, has its officers specified for dealing with local conditions. The officers are bishops, deacons, evangelists. Their authority does not pass beyond the circle in which their immediate activity is involved. No one local body has any authority over any other local body, and yet, by direction and example, these local bodies and individuals can co-operate, act together and that without forming or establishing any other organization except the church. It is so complete and so thorough that no religious matter is too small for it to deal with properly, and it is so large, so strong, so powerful that no activity is too large for it to deal with properly.

Yes, Dr. Young is right. Christ is the center, around Him, by Him, through Him, with Him, in submission to Him, we can have church unity. When human individuality has been swallowed up by the divine simplicity of the purity of purpose, of life, as taught by Jesus Christ, unity is possible.

It is refreshing to know, as Dr. Young suggests, that creeds are having less and less consideration. Why should we have a creed that would separate us one from the other, and that is all they are for. The New Testament is the only creed that any individual or combination of individuals need to enable them to fill to the full, every principle and activity of Christian religion. It is a creed, a law, a system of regulation that affects individuals through the intelligence, through the inner man, through the higher, the divine part of every individual but not by the sordid, natural, physical force. This force is left to human governments, civil governments of our land, but the spiritual institution, the Church of Jesus Christ, is to be ruled by love.

If preachers, churches and religious journals could realize and act upon the realization that teaching is the force, the power, the irresistible power by which men and women are to be taught great fundamental principles, and spend all of their time and their energy, teaching, teaching, teaching and leave the regulation of civil and political affairs to the civil authorities and the political organizations of their country, let the preacher with all the power he has, the paper with all the force it can command, teach the truth, the Bible truth on every principle promulgated, temperance, forbearance, unselfishness, sympathy, love, let them show the blighting influences of hate, malice, enmity, subservient selfishness and grasping greed. This teaching in the hearts and minds of the American people as they should be will have such an influence in the regulation of our civil and political lives, that our preachers and churches can go on with their religious activities and leave the civil affairs to others.

R. F. DUCKWORTH,
Editor and Publisher of The Apostolic Way.

Reminders

Much valuable material is going to ruin for the lack of teaching. Therefore, there is no time to lose, we should have preaching the year around.

The true Christian is never idle, neither can he find time to throw away at the picture show, swimming pool, or boxing contest, all such is of the world, anyway.

We lost no effort in fitting and qualifying ourselves for higher and better positions and nobler citizens here in this world, but are we making every effort to fit and qualify ourselves for that home eternal?

Bright, indeed, will be the morning of the resurrection to the righteous. But alas, how dark to the rebellious. How terrible to hear that awful denunciation, depart from me ye workers of iniquity. What would a man then give if he could live this life over; but how terrible, it's too late then.

Oft times the parents are judged by the CONDUCT of their children, so let us be careful to see that our children's conduct is good.

How often do you sit down in your home circle and teach a lesson from the Bible to your children? Remember, it is part of your duty (Deut. 11:19).

If God has no specific method of saving souls, but saves them by various methods as some religionists claim, then why is not one denomination as good as another?

But God, being a methodical God, it behooves us then to search and understand His method and this method is clearly set forth in the gospel, so plainly that it need not be misunderstood: namely, to hear His word; to believe His word; to repent of your sins; to confess Christ; and to be buried with Him in baptism for the remission of sins.

T. E. AVARITT,
Benton, Ark.

Please Tell Me

Will you please tell me and make it plain: Is the Sunday school, of man or is it of God?

The church is of God (Matt. 16:18). The apostles had all authority (Matt. 28:19). They preached the gospel (Mark. 18:15). It (the gospel) is God's power to save (Rom. 1:16). Why, for therein is revealed His righteousness from faith (of the apostles) to faith, 17th verse. "The just live by faith," same verse. Now, can you see from five to eleven class rooms in those passages?

God's righteousness is not revealed in a Sunday school, but in the gospel; neither is the work of the Sunday school righteousness of God, for it is not "therein." It is not of faith because the gospel was preached that we might obtain alike precious faith to that of the apostles and they were ignorant of it, too much so to even see it in the future or to define it. They only said some could depart from the faith.

James said he proved his faith by "his works." That being true, those who hold to the Sunday school fad is not holding to the faith, for James showed his faith without it. Since God did not command it, it is not of him, nor of faith (Heb. 11:6).

God set in order the things wanting in the church (1 Cor. Hence, he did not want the system of class teaching supervised by man in the church. And hath given us

all things pertaining to life and godliness (2 Pet.).

The Sunday school is neither godly nor pertaining to "life." Hence, is dead to God and lives of man. In fact, man organized it—set it up of his own authority, and added it. Hence, those who affiliate must do so through the commandments of men. Jesus and the apostles said handle not, touch not, taste not, for it will perish with men's using.

But in the face of all this, great and swell preachers will say that churches without the Sunday school will "be LOST."

I perfectly understand now how the great Baptist theologian can afford to storm an audience with the claim that Jesus was a "missionary Baptist." They prove it by the same verse some of our nice brethren do the S. S. C. D.

I repeat, I hate the Sunday school like I do the DEVIL, for I believe He, through His influence placed it to divide God's people, but some "can't see." They say, "I can't see any harm." Well, anyone who "can't see" is blind, so no wonder you walked in so easily. God divinely placed man over the woman and commanded her not to "usurp authority over" him. Hence, when she heeds to man's orders and steps out on the floor to teach in public capacity, she assumes the authority even over God, say nothing of long-pants men.

We are to "compare spiritual things with spiritual." Now, if the Sunday school is even spiritual, find a comparison, please, using charts, song books, benches and sending preachers to good schools and the study of literature has never divided the church. We are not discussing those issues at all. REMEMBER IT IS THE "SUNDAY SCHOOL." You call it "Bible Class." Yes, and Judas betrayed Jesus with a kiss, too. I love my brethren but I do hate every false way they adopt. Let's pray.

J. M. PORTER.

How to Keep Alive

If we can find out how individuals can keep alive, we may apply the same to congregations, so they can keep alive.

Jesus, the Great Physician said (Matt. 4:4) "Man shall not live by bread (physical food) alone, but by every word that proceedeth out of the mouth of God." That is one way of informing us how to keep alive.

"Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." And Jesus said, "This do, and thou shalt live" (Lk. 10:27, 28). That's another way of telling us how to keep alive.

"He that believeth on me hath everlasting life." "I am that bread of life . . . that a man may eat thereof, and not die" . . . "If any man eat of this bread, he shall live forever . . . Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life. He that eateth me, even he shall live by me . . . he that eateth of this bread shall live forever." (John 6: 47-58.)

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him for all that is in the world, the lust of the flesh and the lust of the eyes and the pride of life, is not of the Father, but is of the world. And the world passeth

away, and the lust thereof: but he that doeth the will of God abideth forever" (1 Jno. 2:15-17.) This tells us what not to do, on the one hand and what to do, on the other hand, in order to keep alive.

"For they that are after the flesh do mind the things of the flesh; but they that are after the flesh do mind the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 8: 5-6.) This shows us that to be worldly minded is not the way to keep alive. If you want to keep alive, "let not sin reign in your mortal body," that you should obey your body in its lusts: for in my flesh dwelleth no good thing, says Paul.

In order to keep alive, add to your faith godliness, brotherly-kindness and love; for if you do these things you shall never fall; but shall keep alive forever more in and under the kingdom or government or rule of the Lord Jesus Christ everlastingly. It will pay us all to keep alive and this we can do by abiding in the word of Christ cheerfully and lovingly.

C. D. MOORE,

Paden City, W. Va.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6 1/4 x 9 inches.
No. 2012. French Morocco.....\$4.35
No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5 1/2 x 7 3/4 inches. Has concordance.
No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5 1/2 x 7 3/4 x 3/4 inches.
Morocco Grain Cloth..... 1.35
No. 2915. Same as No. 2902 with best binding 3.45
No. 4102. Pocket size, 3 3/4 x 4 1/2 inches.
Black, silk finished cloth..... .70
No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.
Per Copy, \$.05; Per Dozen Copies..... .50
Cowan-Sommer Debate..... 1.00
Smith's Bible Dictionary..... 2.00
Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:

Price per Copy.....\$1.00

Life of Alexander Campbell:

Price per Copy..... 1.25

Alexander Campbell's Theology:

Price per Copy..... 1.50

Alexander Campbell As a Preacher:

Price per Copy..... .50

A Debate On the Roman Catholic Religion:

Price per Copy..... 1.75

The Campbell-Rice Debate:

Price per Copy..... 3.00

Christian Baptism:

Price per Copy..... 1.50

The Christian System:

Price per Copy..... 1.75

The Christian Baptist:

A paper edited by Alexander Campbell.
Price per Copy..... 3.00

Popular Lectures and Addresses:

By Alexander Campbell.
Price per Copy..... 3.00

The Living Oracles:

Price per Copy..... 2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months
\$3.00 the Year

Dallas, Texas, August 1, 1928

Vol. XIV No. 25

OUR TEACHING SERVICE

Dear Brother Trott:

I am writing to know if you answered in pamphlet form the tract entitled, "Our Teaching Service" by C. W. Sewell. The tract has been shown around here by the Sunday School people, and we want one to show, too, that will show the absolute falsity and rottenness of his arguments. If you have this tract, let us know the price and we would like to get about three dozen anyway. Thanking you for any trouble you will be put to in this matter, and hoping to hear from you as early as possible, I am,

Your brother in the Lord,
OSWALD S. HODGES

July 7, 1928.

Dear Brother Hodges:

I am in receipt of your letter which was read with much appreciation. However, I regret to say that my expose of Brother Sewell's tract on "Our teaching service" has never been published and probably never will be, as I am not financially able to bear the expense myself and the brethren who are able to finance it are either indifferent, too covetous to spend their money in defense of the truth, or probably think my work too crude to be effective. I do not know just what the cause but I do know that we ought to be as active in disseminating literature as are the proponents of error, but we have to face the facts and admit that it is impossible to arouse the brethren to the point of helping to bear the expense of publishing The Apostolic Way. They seem perfectly satisfied to let Brother Duckworth sink or swim in his self-sacrificing efforts to keep the

paper going. He has put up a glorious fight, but I do not see how he can keep it up always with the slight assistance that is being given him. We need to spread far and wide the literature exposing the innovators who are leading the church to destruction, but are doing nothing while the opposers of the truth are active in giving their followers plenty of literature on their side and steadfastly excluding from their papers one single word in refutation of their sophistry.

With loving good wishes, I am,
Your brother in the one faith,
G. A. TROTT.

Yes, we were very much pleased with the articles, Dr. Trott wrote reviewing Brother Sewell's tract, which were published in The Apostolic Way in 1926. We arranged the articles to be published in tract form. A few brethren wrote us they would be glad to have us put this in tract, but the response to our request for advice as to the number of tracts desired, and financial support brethren would give to its publication did not authorize us to go ahead with its publication.

We have not given up the idea and without the consent of either Brother Hodges or Brother Trott, we are publishing the two letters, hoping that it will arouse sufficient interest to authorize us to incur the expense of having these articles of Dr. Trott put in tract form. We expect to give the cause of apostolic christianity just as good a paper and just as many tracts and leaflets as the brethren who oppose the Sunday School and its nefarious accompanying evils are

willing to pay for. If, as publisher of the paper, I had an independent income of my own, I would flood the country with tracts and leaflets, that Dr. Trott is so well qualified to write. We have both talked of and dreamed of the time when some brother or brethren, would get sufficiently behind the paper in a financial way that he could give up his medical practice entirely, and give all of his time to writing articles for the paper and leaflets, tracts and books for publication.

He has the ability to write, he has the desire to write, he is willing to make the necessary sacrifice, but while he writes, he and Sister Trott must live, yet, it is not worth while to write, unless his writings are published.

If you are interested in having this tract published and we surely do need it, it would serve the demands of many a community; I say, if you are interested in the publishing of this tract, please advise us. Its cost will depend upon the number we can publish. Write us if you are willing to order five, ten, or twenty dollars worth of these tracts for distribution, then we will have something to figure on, will list your name and advise you when the printer has given us the final price.

R. F. D.

Has Early Arceneaux Changed

The following article was published in the Firm Foundation, under date of April 9, 1912, page 2, signed "Early Arceneaux." Fine work, Brother Arceneaux did in this article. Has he changed? He is a party to a change. For ten issues, the Firm Foundation published his articles, giving one side. Yet, he said in the following art-

icle: "To publish one side on anything and then to refuse the other side the right to say anything is too cowardly a course to be defended on any ground." Has Brother Arceneaux become cowardly, or is it the Firm Foundation that is cowardly? Brother Arceneaux says somebody is, because the Firm Foundation declined to print Bro. Cowan's replies to Brother Arceneaux. They gave one side. In the face of the fact that Brother Showalter and Brother Arceneaux knew "as to what goes into a paper, I believe either both sides or neither of every controversy should be published." Either Brother Showalter and Brother Arceneaux have changed, or Brother Arceneaux wanted Cowan's articles printed and Showalter wouldn't print them, or else Showalter wanted them printed and Arceneaux wouldn't agree for them to be printed. Who is responsible for this, Brother Arceneaux? The responsibility lies between you and Showalter, or are you both guilty? Did you tell the truth, Brother Arceneaux, when you announced publicly at Robstown that Brother Showalter had agreed to print a debate on the Sunday school question through the columns of the Firm Foundation and The Apostolic Way, or was that just a ruse, on your part, a cowardly ruse, an ungentlemanly ruse? Have you so fallen from grace that you have no respect for your word? You remember you announced that Brother Showalter had agreed to have this debate, and Showalter has never cheeped. He won't say he did, and he won't say he didn't. He won't say you told the truth and he won't say you—oh, that would sound so bad, but something went wrong, that's all there is to it, and something has happened since 1912. If Brother Arceneaux was sincere, then, and all who knew him in those days say they believe he was, what is the matter with him now? But read the following article. Make a note of it, put it away where you can always find it and every time Arceneaux comes into your community, ask him to explain it publicly and explain his present position.

R. F. D.

My Apology

We live in a land of free speech and freedom of the press. I think none should rejoice in this liberty more than truth-loving Christians. As a people we have stood for the free, full and open discussion of every living religious issue. We have debated with our religious opponents of almost every school. Is it right? Does discussion do good? Or is the Catholic theory of padlocking the mouths of our opponents the true one?

There is an ever-sensitiveness among some of our brethren concerning all discussion of differences among us with which, I confess to the reader, I have no sympathy. Some seem to think it does not matter so much what differences exist if we can keep people from knowing that they exist! While the discussion on the Spirit question was going on a number wrote criticisms, some kindly, some not overly so. Brother C. D. Crouch wrote one which was published. It was good and worthy of consideration. I am willing to confess that in discussion I am not always just as cool and considerate as I should be. But I certainly hold no ill will toward any man with whom I ever discussed any question. And I do not believe I have used as plain language as Jesus and the apostles frequently employed.

Spur, Texas, June 18, 1928.
Dear Brother Duckworth:

Please find enclosed my check for \$5.00 to pay for five subscriptions to The Apostolic Way for five months, names and addresses of subscribers herewith enclosed.

God help us all that we may do our bit toward keeping The Apostolic Way working and that we may help to double, yea, thruple its circulation. Wish it could be read by every Christian in the world.

We (the church at Steel Hill) are just completing a house in which to worship, so we will not be handicapped in future as we were last winter in taking care of the Johnson-Rice discussion. It is requiring a great sacrifice but we are very glad and willing to make it.

Yours in Christ,
H. L. PULLEN.

With some the phrase, "Spirit of Christ," has come to be a synonym for a soft, "namby pamby," compromising method in preaching and writing. They say, "Speak unto us smooth things." To please them we must use platitudes. I do not see how such people tolerate the Bible at all! It is a book of very hard sayings.

I will show you the tendency of such "sweet spiritedness." One good old brother wrote admonishing the management of the paper that the discussion was doing much harm. He said he had always preached that we were a united people, but now he would have to quit it! I suppose he did not learn till last winter that the brethren were not all agreed on all subjects. But this same "peaceful" brother went to a place where the writer several years ago held a mission meeting and established the cause, but where digression had later crept in, and advised the brethren, so a brother informed me, to go along and worship with the organ till they could do better! He was, on that occasion (although a good man) entirely too peaceable. Away with the cry, "peace, peace" when and where there is no peace! "The wisdom that is from above is first pure, then peaceable" (Jas. 3:17). Peace as a result of compromise with error is not to be desired.

It is to be regretted that we are not all perfectly agreed. But when we know there are differences, it is no sin to discuss them. Paul and Barnabas had a sharp contention which resulted in their parting company (Acts 15:36-41); and perhaps some harm was done, but there was a cause for it back of their contention, namely, the failure of John Mark to brave the dangers of their first missionary journey and to stay with them. He was the cause of the harm done.

Paul tells us in Gal. 2:11-21 that when Peter went down to Antioch and acted the hypocrite, he withstood him to the face, because he was to be blamed. He showed him that his Judaizing course compromised the fundamental doctrine of the gospel. Did Paul sin? No, he simply did his duty. Doubtless harm was done. Very likely people on the outside used the matter against the cause. But who was to blame? Peter was to blame. He was the man in the wrong.

If harm comes of our differences, the man in the wrong is responsible. To try to cover up differences is only an effort to deceive and we can not deceive all the people all the time. "Debate thy cause with thy neighbor." When I am not permitted to write what I believe ought to be written, I shall not write! I have never permitted any man to dictate to me what I shall say in the pulpit. As a rule, when a preacher is advised not to say anything on such and such a subject, it is the very thing something ought to be said about! Once I preached to a congregation worshipping in a school house, and not at all noted for liberality. Before service the brethren waited on me and gave me to understand that I was not to say "anything about money." I preached on "Giving" an hour later! They have a house now. I do not claim any credit for that, but I am glad they were too sensible to take offense because I did my duty. They have since that invited me to hold their meeting.

As to what goes into a paper, I believe both sides or neither, of every controversy should be published. Some things, of course, of a local or private nature only, are best left out of the papers. But to discuss the teaching of the Bible on any subject we may differ on, is right. To publish one side of anything, and then to refuse the other side the right to say anything, is too cowardly a course to be defended on any ground.

Nearly every law in our statute books was enacted after thorough, and sometimes, very heated discussion. From the first century till now the church has had questions to settle. She has always settled them either by debate (see Acts 15), or by the despotic rod of iron. You can not settle any great issue by covering it up. It will not stay covered.

Many brethren rejoice in others' misery. They are pleased when plain things are said about infidelity, sectarianism or digression; but "soon angry" if the reproof comes nearer home. It makes a great difference whose ox is gored.

EARLY ARCENEUX.

Colored Folks Benefited

Since Christ is not the Head of Sunday school, no man has the right to indorse it in the Church of Christ. I had the good pleasure of hearing Brother Cowan and Brother Ferguson debate the Sunday school question in my home town. It was the first time of hearing a debate on the Sunday school question. Brother Ferguson made about as weak a fight as any Baptist preacher could make against Mark 16:15, 16 on baptism. That debate did lots of good toward my color, who attended the debate, those who profess Baptist religion. They saw defeat in Ferguson's position. I do not see why brethren contend for innovations when the Bible is silent on them. I have read two debates Brother Cowan held, with Sommer and Taylor. Any man who knows the truth knows that the Sunday school can not be defended. 1 Cor. 14:34, 35, condemning Christian women for teaching in the public on Lord's day in the church. 1 Tim. 4:1, 2; 2 Tim. 3:1-6; Rom. 14:23.

May God bless us that we abide in the Word and accept the apostles' teaching.

J. A. COMFIELD, (Colored)
Marion, Louisiana.

EDUCATION

Necessity—Power—Opportunity

JOHN R. FREEMAN, Editor

Big Meeting at Littlefield

Ever since the meeting held at Winters, three years ago, attended by brethren from thirty-two counties and several states, there has been an agitation by the brethren for another such meeting.

So Littlefield has been selected for this meeting. There are several reasons for this selection. Many of the brethren have never visited the Plains, and again, everybody is interested in the school. They want to see that beautiful 1,400 acres that has been donated to the school; they want to see the type of buildings under construction and get first-hand information as to just what we are doing and what we intend to do.

Those who purchased property and did not have an opportunity to be at Abilene, will be able to make the final drawing for lots and farms during this meeting.

There is a splendid camping place on the campus; lights, water and fuel will be furnished free. Several preachers have been invited and are expected to be on hand. Brother J. Frank Copeland, and other good singers will be there to assist in the singing. So load up the camping outfit, put the folks in the old flivver, and come on out. Let's everybody get acquainted with everybody else, and have an enjoyable time.

R. O. CONNER.

Books

Miss B. Angie Boyle, head of the English department of Littlefield College, will be in Littlefield after August 1, and will devote full time to the organizing of the college library.

Many of our friends have good books which to them are of no value, and which to the college would be worth quite a great deal. Let each one look through his library and make a list of the books that he would be willing to give to the college, then mail the list to Miss B. Angie Boyle, Littlefield, Texas. She will instruct you as to what books of the list will be useful and also as to how to send the books to her.

Please do not fail to attend to this matter at once.

JNO. R. FREEMAN.

Denial Made That Gunter College Seeking Location

"The Gunter College is not seeking a location. It has already moved to Littlefield, Texas," said R. O. Conner, business manager, and a director of the Gunter, Littlefield College, when asked about the report in Tuesday's Times-Herald from Terrell, Texas, to the effect that "Thorp Springs and Gunter Junior Colleges are to be merged and are seeking location in some East Texas city." Mr. Conner said: "I guess someone got names mixed, so far as Gunter is concerned, since its faculty,

student body and equipment are now located at Littlefield, Texas, on 1,400 acres of land, which the citizens of Littlefield purchased and donated for the moving, erecting buildings and maintenance of this school. Two dormitories are now nearing completion and work on administration building will begin at once. Temporary arrangements have been provided for opening the school September 25, as announced in the catalog, which will be off the press in a few days. When the present building program has been completed this will be the largest junior college in the United States, having under its control better than \$800,000 worth of real estate from which the school will be maintained for a period of twenty-five years, under a new charter which has been issued by the Secretary of State."—(Dallas Daily Times-Herald, July 19, 1928).

Littlefield College

Littlefield College, Littlefield, Texas, a school for both sexes, will open September 25. All grades of literary work from the primary through junior college will be offered. Everything will be new and modern. Brethren, if you are in any way interested, or if you know of any who are, please let us hear from you at once.

JNO. R. FREEMAN, Pres.

Education for Preachers

The question is frequently raised, "Do preachers need education?" And some give as evidence that preachers do not need education the fact that many of our best preachers have had but few years in school, and the additional fact that many educated men make a failure as preachers, while others are led into infidelity by the false theories encountered in the various courses of study.

Now, if a certain man without a liberal education is an exceedingly strong preacher, does that prove that he might not have been even more powerful, if he had obtained an education? Or is it evidence that other good preachers would have been fully as good if their educational advantages had been taken away? Many of us are weak enough with all the development that we can get from all sources. Let me make here just a few observations:

1. Education of the proper kind and under proper influences will result not in infidelity, but in unshaken confidence in God and in the Scriptures.

2. The study of language, history, science, etc., develops mental power and broadens one's view of conditions and possibilities, enabling him to study the Scriptures to better advantage, reaching conclusions with less error and with less loss of time.

3. More extensive knowledge enables him to present the teachings of the Bible more accurately and more forcibly.

4. This age of controversy demands more thorough preparation for refuting

the newly arising false theories and philosophies.

5. If preachers are not well supported by the churches, education will enable them, like Paul, to make an honorable living in some other way.

Yes, preachers need education.

JNO. R. FREEMAN.

Littlefield College

The 1,416 acres of land joins Littlefield on the southeast side and lies along the highway leading out to Lubbock. This is a very desirable and convenient location. For the most part, the land is apparently level, but with plenty of slope to drain well.

The college buildings are on the northwest corner of the land and almost south of the business part of town. The college lots are east and north of the college. The ten-acre tracts lie to the south and east, many of them along the highway to Lubbock, others along the highway out to Levelland.

The two boarding houses which are nearing completion are about three hundred feet apart and one hundred and twenty feet from the college. Each has two stories and, as I remember, thirty-two rooms. They face each other, one being on one side and the other on the other side and a little to the front of the college building. The roof was expected to be completed on one of these by July 19.

Mr. Waller, the architect, seems to be doing a good part by the college both in construction work and in securing materials at the best prices. When the college is completed it will be a monument to his engineering ability as well as to Brother Conner's genius, and unselfish sacrifices.

Littlefield College will open its doors to all sincere, ambitious students on September 25, 1928. The new school comes before the public with good will toward everybody, with malice toward none, and with a desire to contribute its share toward the education, culture, refinement of the many worthy young people on whom the world must depend to keep the wheels of progress turning. The school does not wish any part in any of the contentions and quarrels of the day, but does expect to be vigilant and aggressive in its efforts of educating the hopeful boys and girls for the happy tomorrows.

Parents, your children are going to be what they learn to be. If they learn life's lessons from Christians they are likely to fear God and keep His commandments; if they get their attitude from the world, what can you expect of them but worldliness? Send your children to Littlefield College, where, while they are being educated, they will be taught by a Church of Christ to be Christians.

All those who want the best influences, the surest protection, and the most happy

surroundings will do well to come to Littlefield College.

All homes in Littlefield desiring to keep roomers for Littlefield College should communicate immediately with R. W. Jones, Littlefield, Texas.

L. W. HAYHURST.

Education and Humbleness

As we look about and take into consideration the effect that education seemingly has upon humbleness, we are sometimes caused to ponder as to whether education does not lessen humbleness in those who obtain an education to any great extent. In fact it appears that with many people, and sad to say even preachers, humbleness decreases in about the same ratio that education increases.

Just why this is seemingly true, and possibly in many cases really so, would likely be only a conjecture; and I shall not at this time attempt to offer any possible reasons other than that it might be due in part to the character of the education and the disposition of the one receiving it. But I wish to call the reader's attention to some things we learn from a study of the writings of the Apostle Paul, and to some accounts taken from the Acts of the Apostles, which show something of the humbleness of this grand old apostle, though he was "brought up at the feet of Gamaliel," one of the greatest educators of his day. Paul, not only having been educated highly from a literary standpoint, but also having "profited in the Jews' religion above many my equals in my own nation," said at one time that he might have whereof to glory, but he would not. No, he was a very humble man, following meekly in the footsteps of the lowly Redeemer, and urging others to be followers of him as he was a follower of the Lord.

He confessed that he had a thorn in the flesh which he had entreated God at three times to remove, but he had been told that God's grace was sufficient for him. He was buffeted and whipped, he went thirsty and hungry, he was mocked and jeered, he was arrested and imprisoned, and finally he gave his life for the cause he loved so well and for the hope of gaining the inheritance laid up for him in the world to come.

This shows that it is not necessarily true that education destroys humbleness. Even now we see that some of our most highly educated preachers are the humblest men among us. Those who are deeply imbued with the spirit of Christ do not allow an education to diminish their humbleness; but rather as they increase in knowledge and wisdom, they grow in humbleness and in the favor of God.

Humble yourselves in the sight of God and he will raise you up." "He that exalteth himself shall be abased, he that humbleth himself shall be exalted." Our Savior said that except a man humble himself as a little child, he shall in no wise enter into the kingdom of heaven.

R. W. JONES.

The Human Voice

Lockney, Texas, June 19, 1928.

Mr. and Mrs. E. L. Martin,
Eden, Texas.

Dear Brother and Sister Martin:

Some fifteen years ago some worldly teachers tried hard to get me to go to

New York and sing in the popular churches as a means of support, while climbing toward the very top in the possibilities of voice work. While I aspired to do the very highest quality of work in my line, I could not violate my convictions to do so; many years of longing for better opportunities passed and many trials preparing me inwardly crossed the path of my life and I still hoped some way would be opened by Divine providence; you all cannot know how glad I was when you responded to my call before I went to Chicago. There, with one of the very best instructors in the world, a few of the most critical points and problems in Head Voice were made clear as never before. But few realize how limitless are the possibilities of the human voice, the only divine instrument of music; the more it is properly developed, the more it may reflect the glory of its maker, both in speaking and singing. All true learning should first honor the Author of life before any other consideration; proper voice training does not simply work on the vocal instrument, but rather improves the feelings and conceptions of the man within, especially enlarging and vivifying his imagination; cultivating more tenderness, more love, a grander conception of nature and everything known to the human mind. Two young preachers, former students with me, told me they got more from Voice than from any other literary branch they ever studied, yet they had but two years and four to eight in other branches; and one told me no other study ever required more hard, close thinking. Every great singer works many hours daily.

It is to the point to say that the broadest and most essential qualification of a voice teacher is to have his ear so finely trained, that he can detect every shade of good and bad qualities in the voice—in other words, to diagnose the case! The remedy, as in medicine, is easily found if one knows just what the trouble is. It takes the best of training and actual experience to be broad enough to know every phase of the subject; for instance, many different qualities of voice result from unhealthy condition of some little or big organ of the body—even if different parts of the food canal are diseased different defects in the voice result; hence, it is well to know as much as possible about human anatomy and even hygiene of the human body.

Strain and overtaxing, trying to sing as loud as others stiffen many parts and produce harsh and unsympathetic voices; and the shortest cut to a remedy for the latter is to impress the mind with beautiful, sympathetic tones so that through the mind rigid muscles are modified so as to express every shade of feeling. Note this is done largely through the right thinking. From this it is easy to see that poetry and song must be selected suitable to develop the noblest feeling. Therefore, these must be graded, as one gets able to feel and express more, give him selections of more depth, one must walk before he runs. This is true in speaking somewhat less markedly than in singing. Public speaking would be more effective if daily habits of talking and thinking were less slovenly. In a word the voice reflects the daily life; so we see how broad the study is from this viewpoint.

The child is generally encouraged to

harshly yell and thus forms bad habits whereas full but gentle singing, hearty but subdued speaking would gradually both beautify and strengthen the voice. Likewise many young preachers who do not "prophecy according to the proportion of faith" soon shout all the feeling out of the voice. True voice training is a gradual growth and as is everything else in God's nature, in harmony with his spiritual law. During miracles, God supplied that inner inspiration—now we use His means; back there if inner inspiration was lacking, silence without was commanded. Thus we see some beautiful parallelisms. Again if one trains his feelings and the utterance of them on things of nature and natural loves, I am better attuned to feel and utter spiritual things, for they do not conflict. For this reason the voice student should make a profound study of the richest songs of nature and of songs dwelling on love of mother, love of home, love of sweethearts, all of which God designed the heart to appreciate properly, and which things are mentioned indirectly in the Bible as worthy of the heart's admiration and love. Thus we see that any one of the true arts, called fine arts, is a kind of epitome of all creation or of life. No wonder one says I am going to STUDY Voice.

J. FRANK COPELAND.

Liddell Wouldn't Anti Up

Last summer I held two meetings in the community of Lafe, Arkansas, one of which resulted in a debate with J. W. Rogers (now deceased), of the general Baptist church. Rogers and I had a nice debate. But the Missionary Baptists thought they would just have to put up a man against me to cover up Rogers' defeat on the kingdom and baptism questions.

They seemed to have Mr. J. H. Hill for a kind of advance agent. Hill called me into his restaurant one day and challenged me to meet W. E. Liddell in debate. I told him to have Liddell write me, stating his affirmatives and I would sign them if they stated the issues between us and would write him my affirmatives. Liddell wrote me, sending some affirmatives that no one but a fool would sign. I refused to sign them, but sent him the following:

1. The Church of Christ was established on Pentecost, A. D. 33.
2. Baptism is essential to salvation.
3. It is possible for a child of God to apostatize.
4. The Missionary Baptist Church is an apostate church.
5. Missionary Baptist preachers are apostatize.

Liddell refused to sign any of these propositions. He tried to write my own affirmatives for me! He didn't want to debate! Why? Because he "loves darkness rather than light because his deeds are evil." Now, I challenge W. E. Liddell, or any other Missionary Baptist to meet me on these or any other fair propositions. Will they do it? We shall wait and see.

JAS. DOUGLAS PHILLIPS,
439 N. Drury Ave., Kansas City, Mo.

Young Men Write

We desire to encourage young men to write, and believe by giving this page to articles written by young brethren we can help develop them into effective writers.

No article of more than 500 words will be considered for this page, and articles of 300 words or less will be given preference. Write with pen and ink or typewriter on white paper.

Be sure to give your age in figures in upper right-hand corner of first page of each of your articles, thus: "25," or "15," or "18." Articles not having such notation in upper right hand corner will not be considered for this page. All brethren not more than 25 years of age are invited to write.—R. F. D.

Hear and Obey

Here I come, falling in line with the rest of you boys who have been writing to the paper. So we shall together study a short lesson which is found in the Bible, and we shall attempt to answer this question, What shall I, an alien sinner, do that I might become a child of God? You know, beloved, we are born into this world as spotless babes, those who know no sin, but later on in life, we reach the age of accountability or in other words, we reach the age to where we become accountable to God for our sins. So we have pictured in our minds the individual who stands ready and willing to render obedience to the commands of God and we hear as He calls, "What must I do to be saved?" from all past sins.

Now will you read and ponder well, the following passages of Scripture and remember that they are not the sayings of men, but the words of the Lord, Jesus.

I am made to believe that whosoever will obey from the heart the following it will make them children of the Most High. Knowing the terror of the Lord, we persuade men to hear and obey the voice of Jesus.

I shall present to you that which the Holy Spirit has spoken, leaving my opinions out of this sacred matter.

1. Hear His Word (Matt. 17:5).
2. Believe His Word (Mark 16:15).
3. Repent (Mark 1:15).
4. Confess Him before men (Matt. 10:32).

And then be baptized into Christ (Gal. 3:27) and for example of how this act is performed, read Acts 8:38; Romans 6:4. After having done this, should we assemble on the first day of the week? Read Acts 20:7; 1st Cor. 16:2; Heb. 10:25, 26. May we ever grow in the grace of God and in the knowledge of Him who hath called us out of darkness into His marvelous light.

ORAL B. PAGE (Age 23),
Persimmon, Ky.

Order in Church and Home

"Yet 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. And if they will learn anything let them ask their husbands at home; for it is a shame for women to speak in the church" (I Cor. 14:34, 35).

"Pouring It On"

Dear Brother Duckworth:

Enclosed you will find \$3.00 for one years subscription to The Apostolic Way. Now I did not intend for my subscription to stop, but it was my fault.

Be sure and begin with June 1st issue and send me June 15th, July 1st, and July 15th. I sure do want to keep up with Cowan and Arceneaux. They say that the boys are "pouring it on."

Hoping to receive these back numbers at once, I am,

Yours in the one faith,

J. T. WHITT,
Albuquerque, N. M.

We give the foregoing letter because many of our readers are acquainted with Brother Whitt, and know that he is not agreed with us on the teaching question, but this shows the interest that is being manifested by those who are not with us on the question. Why should not every man want both sides of this great question? Men of all religious faiths are studying it, discussing it, reasoning concerning it. Tell your friends about these articles, show them this letter, tell every member of the Church of Christ that they can not afford to miss these articles.

R. F. D.

"Let your women teach Sunday school classes. Let your women pray in public. Let your women testify for me. Let your women preach Baptist, Methodist, Catholic and Mormon doctrine," saith the devil and his servants. But Paul, a follower of Jesus Christ, commands the women to be quiet and silent in the church and let the brethren do the teaching, preaching, praying and admonishing one another so all may learn the Word of God in its purity. They are commanded to be under obedience, otherwise do what the Word of God teaches you to do. When in church keep your seat and let your husband do the teaching. If they will learn anything, let them ask their husbands at home and if your husband's Bible has never been read, and you can write his name on the backs with your finger in the dust, then is the time for husbands to wake up to his side of the question and be able to explain to his wife the teachings of the Bible.

The husbands sometimes fall short of their wives and children at home. They never speak to them about their soul's welfare, never explain to them that some day they will have to meet every deed done in this old earthly body of ours and give account for every act done here on this earth.

It is a shame (dishonor, disgrace) for women to speak in the church and the churches of the world today are run by women, even some of our so-called churches of Christ have Bible schools on Lord's day and allow the women to teach the classes. Yes, sir, so-called Churches of Christ using women teachers in the assembly. Brethren, it is time we were waking up to the fact that the people or members of the Church of Christ are going to hell just because they haven't

enough faith to hold on and fight for the right and struggle for the reward that is waiting for you and I.

"That the aged women likewise, that they be in behaviour as becometh holiness, not false accusers not given to much wine, teachers of good things. That they may teach the young women to be sober, to love their husbands, to love their children."

So let us, members of the Church of Christ, awake to our duties and live faithfully to the end.

HOKE S. BEARDEN (Age 21)
Douglasville, Georgia.

Assembly Unit of Worship

The Apostolic Way of March 1st to May 15th has reached us. It sure has reach a high standard. Names of new contributors of ability coming to add force to the effort of doing Bible things in the Bible way lends influence that helps. The other papers are being affected. In the Gospel Advocate of May 10th, G. G. Allen, father of the office editor says, "We look about us today and note many strange sights. Many church houses all over the land are filled with worshipers who are honestly trying to worship God. They have a vain worship, I am sure. And they have the Bible, which declares plainly, 'In vain they do worship me, teaching for doctrine the commandments of men.' We cannot always tell what is true and false in religion, except as the Bible speaks. Hence, when we see people worshipping God, even though they have the Bible in their possession, if we cannot read a description of what they are doing, even to the name they wear, we may know without further ado that it is a man-made religion. If today I belong to anything religiously, a description of which I cannot read in the very language of Christ and His apostles, I may know that my religion is not from heaven, but man-made."

The church here, dropped the effort at Sunday school, and since the first Lord's day in April, has followed the divine plan, the assembly as the unit of worship. Brother C. Menzel, Spring Grove, Virginia, gave the lesson that day, and a lesson it was, in the word of an inspired apostle.

People present above sixty years of age said they had never attended a service like it before. The children gave the best of attention, and all went away with food for thought. Brother Menzel and wife live out some sixty miles from Richmond, but reach here for worship on the Lord's day.

Had the worshipers of the past been content to have had the worship in the past conducted in this way, there would have been no division in the church to this day.

When four years ago, wife and I came to Richmond, we found the assembly as the unit of worship. Preachers from a distance came in and said, "Have classes." When wife and I would take no part in the class work, we were held in contempt. The Central Church in Nashville, Tennessee, are sending L. R. Wilson to take up work, with the church here. I fear we will have the Sunday school staged again. I wish I could do more for the Lord's work. Had I the funds, I surely would send some to the Way.

R. L. LUDLAM, JR.,
Richmond, Va.

Seeing and Rising to Opportunity

(Notes of Speech Delivered at Abilene)

It has been said that "opportunity knocks at every man's door but once in life." It may or may not be true, but surely it is true that at some point in our career, we have accepted or rejected our greatest opportunity.

We are here today in consideration of our opportunity. You have just listened to the experiences of Brother Conner in his contact with men of the world, big men, men who see what they see in a big way. These experiences have pointed out to us possible opportunities.

During the past five years I have found it necessary to call again and again upon our brethren to respond to opportunities. With increasing appreciation there has been a response, a growing response, and I am persuaded that all who are a part of this great body of men and women conscientiously endeavoring to fill their place in life will see, approve and respond to the opportunity now before us.

Education is as old as man, and yet, educational development is ever new. That mechanism, substance, incomprehensible, unmeasurable, unfathomable part or substance of man, the mind was given to man for his development. No, we can not measure it, weigh it, or analyze it. We come in direct touch with it through the brain. In this brain we are advised there are nine billion cells and that it takes ten of these cells to produce or comprehend a single thought. So far as is known, no man has ever brought all of these cells into operation. Some estimate that only a small portion have yet had even a small per cent of development. The ability to bring these brain cells into operation, we are told, measures the ability of our efficiency. Employers of labor have found that the better educated, as a class, are the cheaper. Hence, many of our larger employers of labor are helping to hold up the scale of wages, realizing that the better educated class of employees, the greater production, and the more efficient the work obtained.

Proper education gives power, efficiency, accuracy, quickness of touch and perception; hence, fewer mistakes and accidents. Misguided education hinders judgment, warps action, destroys efficiency. The mind must be carefully developed and properly balanced if it causes us to seize and make the best use of our opportunity. Education that counts is the kind that gives direction to wisdom, produces power for goodness, service, self-sacrifice.

Unbalanced education makes biggots, snobs, degenerates. A balanced education makes men, full of humility, given to unselfish service, full of kindness.

Paul was a man of just such an education. He said, "I speak with tongues more than ye all." He was schooled by the greatest teachers of his day. His knowledge of the history, writings, customs, habits, literature of the different people with whom he labored showed him to be an apt and constant student. He was acquainted with the rulers of the countries through which he passed, judges, governors, and kings. He made use of his opportunities.

Certainly the Lord knew his ability, education, his training, that fitted him for the work when He chose Paul as the Apos-

Acknowledgment

Ballinger, Texas, March 3, 1928.

Dear Brother Duckworth:

I intend sending in a subscription to The Apostolic Way in a few days. But before I do, I want this, my acknowledgment, to appear in the paper, as a lot of the brethren know that I have been fighting the paper for some time.

But all because I did not understand, and God knows I believed I was doing God's service. But if it was all right for Paul to preach a thing he once destroyed, it will be all right for me to help build a thing I once destroyed. My main argument was that if the same money was spent in sending out preachers there would be more accomplished.

But seeing what a part the paper had in placing with the war department our position on Christians engaging in carnal war, makes me realize its value to the Christian home. To have done this work by sending out preachers only, would have taken much more money and time.

A brother in Christ,
A. McFADDEN,
Ballinger, Texas.

tle to the Gentiles. His ability, determination, and education, coupled with his uncompromising desire to do the right thing, equipped him to "labor more abundantly than they all." This laboring more abundantly than all the apostles, enabled him to do more preaching, more evangelistic work, more private teaching, and to write more epistles than all the other apostles, he giving us fourteen books of the New Testament, while they only gave us ten, and it was his activity, seemingly, that inspired and directed the narration of the other three. Thus, directly and indirectly can be traced to him, the inspiration of seventeen of the twenty-seven books of the New Testament. Peter, who had the keys of the Kingdom, approved the writings of Paul. The Holy Spirit approved his work again and again; the Lord Jesus Christ showed His appreciation of this man's education, his characteristics, for the work in hand. All this shows to us conclusively that instead of disparaging education, the Lord showed appreciation of it in Paul's selection and the great part he played in the establishing of primitive Christianity.

The men and women who can search for, and earnestly contend for truth, without becoming soured complainers or a gumshoeing, time serving puppet, or an egoist, are the ones who hammer thought into chains of development and achievement.

It is this class of men and women that must be depended upon to build this school. The problem of keeping the church work and the school work separate has baffled many good men since both institutions deal with mind development.

The church is the divinely created institution, the school is a human institution. The church is to teach the worship and service of divinity; the school is to give secular education, a work not placed

on the church at any time or place, nor has divinity required His people to provide or maintain a school as a part of their church responsibility.

The building of railroads, banks, or schools, the running of farms, stores, or educational institutions, is left for men to develop and manage, as they see fit, without placing the responsibility on the church.

As Brother Conner has shown you, the religious world has not grasped the possibility of a number of individuals being held together by spirit of fellowship, or mutual interest, without some central organization, such as church boards, state or national religious bodies, whose jurisdiction extends over all the local bodies within its territory, we have argued and now we have the opportunity to prove that the church should stay within its specified boundaries or operation, and that when individual Christians desire to undertake any kind of secular work, they should and can, do so without trying to make them any part or parcel of the church.

The responsibility for maintaining a school should not be shifted to the church or charged up to divinity, by calling it a religious or a Bible school, college, or university. God is not responsible. He has not laid out the charter and by-laws for such an institution. Men do that. Then in the eyes of the world, let the men take the responsibility for the course pursued, the activity attained, and the financial support given.

Yes, we have an opportunity to show the world that it is just as essential to keep religious and commercial institutions separate as it is church and state. Let us put this enterprise over, do it as individuals without involving the church in any sense, and we will be given more free advertising as a consequence of our plan for the school, its financing and its establishment than we would have received had someone handed us a million dollars. Think of it. A bunch of folks who are called ignorant, kickers, grumblers, irresponsible, inactive, showing the world how to finance an educational institution without donations. Show the world how to raise the funds with which to build and maintain a school for a period of twenty-five years upon the resources of its own plan of establishment and operation. Nothing like it has been seen, but when we have made it go other institutions will be found pattering after it. Newspapers and magazines will be glad to tell of the story of what a few of the poor and moderate liver were able to accomplish when they followed a principle, found underlying the doctrine of Christ. With astonishment, millions will read of our ability to build a secular institution, an educational institution, as individual members of the Church of Christ, without involving the Lord's institution or making it in any sense responsible for our plan of action, developed aggressiveness, if there should be any, of our mistakes.

Showing the world how to leave the church and the parents to teach the Bible while as a school, we teach the children the truth relative to the world's creation, development, institutions, science, economics, without teaching the false theories of infidels, agnostics, and evolutionists. Without these false theories planted in the minds of the children, the work of the parents and the church will be made easier.

R. F. DUCKWORTH.

New Testament Studies

There are two laws of pardon submitted in the New Testament both given by the Apostle Peter. The first is:

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

The second is:

"Repent, therefore, of thy wickedness and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22).

The first is the alien sinners, or sinners who have never obeyed the Gospel. The second is for erring disciples of Christ or those who sin after they have become members of the church. The beloved John also emphasizes the latter as follows.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8-10).

Such Scripture teaching is comforting and easy to understand. However, confusion reigns to many who ignore this marked difference. Sectarians apply the language given to believers to aliens, and thus set aside one of the conditions to pardon to aliens, that is baptism. They will say, "I see nothing in baptism," or "It is only a command," or "It is an outward sign of an inward work of grace." All such expressions detract from the inspired meaning of baptism. Some say, "Well, if baptism is for the remission of sins, then one must be baptized every time he sins." In this they ignore the fact that one can be born into the family but once, and after birth one has to conform to the customs and laws of that family. One can not become naturalized as a citizen of the United States but once, and by such act he becomes subject to the constitution and laws of his adopted country. Likewise he enjoys all rights, privileges and protection of a citizen. He is treated as either a good or bad citizen after adoption and not as a foreigner.

We become members of the divine family by "the new birth," and are adopted sons and daughters of God when we submit to the law of adoption.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God" (John 3:5).

The most learned students of the Bible understand water in this passage to specify baptism. Hence, practically all religious denominations practice what they call baptism. Those who sprinkle and pour water for baptism, do so because of this language. The "doctors of Divinity" mixed the two covenants, the one for fleshly Israel, which was sealed by circumcision of male children; and the one for God's spiritual family in Christ, and assume that baptism came in the room of circumcision, hence children must be "christened." This is wholly wrong, for many reasons, among them the following:

1. God made a new covenant in Christ with the house of Israel and of Judah (Jer. 31:31-34).

2. The New Covenant was to be and is unlike the old covenant as predicted here, and as later affirmed by writer of Hebrews (Heb. 8:6-13; 10:15-22).

The Scriptures show conclusively that the old covenant passed away, was abrogated and gave way to the new and different covenant, the "better covenant established upon better promises." One of these promises was:

"For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

Peter says the disciple who fails to add the "Christian graces," so called, as given in 2 Pet. 1, "have forgotten they were purged (cleansed) from their old sins." He contracts old and new sins, or sins before the new birth, before adoption, and after adoption as children of God.

Only males were circumcised in the family of Abraham (Gen. 17:9-14). Absolutely no rite was prescribed for the daughters. By what process of reasoning can "doctors of Divinity" put sons and daughters upon the same basis and needing the same ordinance if baptism came in the room of circumcision? It did not so come in the answer. Infant baptism has been resting for authority upon the illogical, and unscriptural basis, that a man is wholly and hereditarily depraved and inherits Adam's guilt. Also many are rantized instead of baptized, to get rid of "the Adamic sin." This charges Adam with too much guilt. If there is any "water regeneration" taught and practiced on earth it is infant baptism. To rantize an unsuspected babe, sinless and pure, to get it into Christ and salvation is to make mockery of an ordinance, requiring a burial and emersion in water, in the name of the "Godhead" for conscious believing, repenting, sinners, for the remission of sins, and reception of the Holy Spirit.

Another common error, many speakers and writers do not seem to draw any distinction between "the lost sheep of the house of Israel" to whom our Lord went in His mission while on earth and the Gentiles who were "without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise having no hope, and without God in the world; but now in Christ Jesus ye, who sometime were afar off are made right by the blood of Christ" (Eph. 2:12, 13).

In other words, the Jews were in covenant relationship with God, while the Gentiles were not. All those acts of faith exemplified by Jews, such as the prayer of the Publican as contrasted with prayer of the Pharisee; the returning of the prodigal; the case of the thief on the cross; as the many cures and cases of forgiveness such as that of the sinful woman (Luke 7:37-50); Zaccheus in Luke 10:1-10 and all similar cases, are easily shown to be in harmony with the fact that Israel was in covenant relationship with God and the Gentiles were not.

To feel the force of this fact as an interpreter one must note how flagrantly such facts are set aside by sectarians. They offer pardon to alien sinners through faith, repentance with prayer. They resort to any part of the Bible, Old Testa-

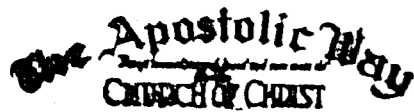
ment or New, for texts to support this erroneous teaching, especially do they cite the instances of the thief on the cross, the sinful woman, the palsied man (Matt. 9:1-9) and similar cases to support their contention. But all these cases were before the law of pardon was given by Peter on Pentecost (Acts 2:38). They were cases among Israelites living under the Old Covenant. The Lord was here in person and had not yet made His will or covenant and sealed it with His blood. After His death, resurrection, ascension, coronation in heaven, and sending forth the Holy Spirit to guide the apostles into all truth, we find two laws as set forth above, one of alien sinners and one of erring disciples. We find a new covenant, established upon better promises, and unlike the old covenant which was taken away, it is very inconsistent, and withal, extremely dangerous to attempt to set aside the terms and conditions of the New Covenant, for those of any former covenant.

The whole "mourners' bench" system rests upon this great error. The preachers are either "blind leaders of the blind" in telling sinners to repent and pray into the Kingdom, or they wilfully set aside the ordinance of God practiced by the apostles of Christ and enjoined upon sinners by all authority in heaven and in earth. It is useless to say that Peter did not command faith in Acts 2:38, for neither did he command it in Acts 2:22. It was present in both cases, as all who are not blinded by prejudice can see. One can not see any merit in baptism, and doubtless this was one chief reason for its being commanded. It is a test of faith and submission to the Divine will. It emphasizes and pictures the burial and resurrection of our crucified and risen Lord, when administered as He commanded and as the apostles practiced. Both the form and meaning of the ordinance are lost in sprinkling infants or adults. If the Lord had told sinners to love their wives, or love their children, or visit and minister to the sick and dying, and other such like acts and they would be forgiven their sins, there might have come up in the sinful heart a sense of merit. But in neither baptism nor communion is there any sense of merit permissible. One can see no good that either does, when measured by benefits conferred by men. The ordinance removed the last possible ground for claiming to earn salvation, and bring the repentant sinner to the cross of Christ and His atoning blood, "in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace: wherein he hath abounded toward us in all wisdom and prudence" (Eph. 8:9).

Yes, it is "grace," unmerited favor, by which we obtain remission of sins, either as aliens or erring disciples. "Nothing in my hand I bring, simply to thy cross I cling," expresses our dependent and helpless condition. Let us honor, praise and glorify our blessed Redeemer, by submitting humbly and sincerely to His holy ordinances and translate the graces and virtues of His holy life into our own day by day, that we may finally be numbered with His redeemed ones in eternal glory.

H. J. LAWRENCE.

Chatham, Louisiana, Rt. 2.



4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE 1913-1916
CLARENCE TEURMAN 1916-1923
R. F. DUCKWORTH 1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 8, 1879.

July 15th Issue

We regret that conditions seemed to demand the missing of July 15 issue. A number made inquiry, thinking that their copy of that issue had been misplaced. This will explain why they did not get the paper for July 15.

We hope that the missing of other issues may not be necessary. Each subscriber's time will be extended to cover as many issues as we miss that each may receive the number of copies paid for.

R. F. D.

The Church and the State

In The Apostolic Way May 15, 1925, we said: "It is not the purpose of this periodical to try to regulate the functions of the government."

We have used similar expressions a number of times because we believe it to be contrary to the proper functions of a religious paper to discuss political party questions and issues.

Preachers who take part in politics have no right to use the pulpit or the religious press for the propaganda of their political party preferences or political party ideas. The secular press is open, the polemic rostrums are many. Some question the right of Christians to take any part in politics; others question the right of preachers under any circumstances to discuss political issues. The majority of the people are disgusted with the preacher, who, under the guise of preaching the Gospel, discusses political questions, commends or denounces political leaders.

The Church of Christ as an institution, has kept off of the political issues. Temperance has been advocated by it only as it has advocated patience and not as a political issue. Peace has been advocated by it, just as it has advocated faith and not as a political issue.

Under date of March 15, 1924, we published an article in which we said: "Regardless of what interest individual Christians may or may not take in political affairs, it is absolutely certain and unquestionably sure that the church as an institution, has no scriptural right to leave the work, for which Divinity designed it, to dabble into the affairs of the world. It is ridiculous for the church to undertake to run the railroads, the banking interests, merchandising or any other feature of the commercial system of the world. The kingdom, the church of Jesus Christ, is a spiritual institution and as such it should function. It needs no additions, it needs not the help of any institution, to meet the need and care for the human soul, but it was never designed for the purpose of

directing our political affairs and every attempt to use it to that end lowers the church without elevating politics."

This is, and will continue to be, for several months, an unusual time for political agitation. Many will be swept off of their feet. Men and women are going to say things in the heat of argument under the stress of the hour, that under ordinary circumstances, they would have left unsaid. Realizing this, we do not feel that it is out of place to warn our readers and to ask them to warn other members of the Church of Christ to be cautious in their remarks and not to be unduly influenced and caused to forget their spiritual responsibility by the political excitement of the times. If you are not careful, some are going to be gathering around the church doors on Lord's day morning, discussing the political issues and candidates. To say the least of it, such a procedure will not fill the minds with things pertaining to the kingdom of Christ and the worship for which they have gathered.

We have been surprised to see some of the papers published by members of the Church of Christ enter into the contentions of this political campaign. We can not help wondering if the publishers permitting the columns of these religious papers to be used for political purposes have "drifted" in this regard as a consequence of digressive practices entering into their worship.

Yes, here is a responsibility not only for the individual member but church leaders, bishops, preachers, the necessity and opportunity for promoting primitive Christianity is calling for our time and energy.

R. F. D.

An Appreciated Remembrance

My father and mother, Mr. and Mrs. S. S. Duckworth, sent us a box of vegetables, Sister J. W. Doggett (a sister in the flesh) a pound of butter and a sack of onions, Brother Jones of Atlanta, Texas, sent us some fine ribbon cane syrup, Brother D. F. Clayton, Sulphur Springs, Texas, a bushel basket of vegetables, Sister Martin of Eden, Texas, brought us some home-cured bacon, and home-made jelly. Sister Sam Lemley of Wellington, Texas, sent us a home cured ham, and Sister Jake Lemley, of Wellington, Texas, sent us a coop of home-grown "friers," and, my! such eating as we are having. Fresh vegetables and meats that were never frozen. Only folks who have been "living in paper sacks" can appreciate such gifts, for we do not get such quality from the vegetable stands from the meat markets or groceries.

Some months back, Sister Iva Atteberry wrote a few sisters, suggesting that they each send Mrs. Duckworth a birthday present July 6. Sister Atteberry had worked in the office and knew something of Mrs. Duckworth's sacrifice, how she gave her time to the paper work until she had no time to sew, quilt, or mend, and that she and the babies were without, needed clothing, and that bed and table linen were embarrassingly low.

I had tried to get Mrs. Duckworth to purchase the things she needed, but she would decline because "we need the money for the paper."

Sister Atteberry did not let Mrs. Duckworth know she had written or intended to write anyone, so you can imagine her

surprise when the presents began to arrive. For four or five days they came, from many parts of the United States. When Mrs. Duckworth realized she was being "showered" at the instance of Sister Atteberry, she could not help showing her elation and she most heartily thanks all who had a part in the remembrance.

In this connection, I believe it just to say that I could not have pushed The Apostolic Way as I have, but for Mrs. Duckworth's willingness to sacrifice and work. She has pride, likes nice clothing, likes to visit, enjoys making automobile trips, likes nice things in her home, both for her and the children. All these, she has surrendered, stays at home, does without, and works that the paper may be made to go.

She knew that a preacher without some income of his own did not have much money if he gave all of his time to preaching, yet, when the doctor said, "You must quit your preaching, or your work," she said, "Preach, by all means, preach."

She did not want me to become publisher of The Apostolic Way. She had helped me in paper work and knew what it meant. But when I finally agreed, she said, "We will make it go, or die trying." She has had it in her power to make the paper go or fail. I have been in bad health so much during the last four years that had she lost interest, the paper would have failed, but instead of losing heart, when I was sick, she just did without and worked harder, keeping up with details in a way I could not have hoped for from others.

She needed the things and the money sent her. But the show of appreciation for her efforts has been of much greater value, and I sincerely appreciate and thank all who remembered her in this splendid way.

R. F. D.

Sister Teurman and the Children

The readers of The Apostolic Way will be glad to know that the burns Sister Teurman and Bernice received just before school closed the last of May, are healing. Being requested, Sister Teurman furnished data for a statement in a letter to the publisher under date of July 16, 1928. They were cleaning house, Bernice was burning some waste paper in the back yard when her clothing caught fire, and by the time Sister Teurman "reached her, she was blazing all over. In tearing her clothes away, my hands were severely and painfully burned. Bernice's hands and parts of her body were severely and dangerously burned. Her hair was also burned. At this writing, two months later, my hands are healed. Bernice's burns are also healed, except one hand. Neither of us were burned about the face, for which we are thankful. I can't express my thanks and gratitude for the kindness that has been shown to us. This incident has been disastrous in every way, but I am so thankful it was no worse. The doctor has used seventeen pounds of Unguentine in dressing our burns, and I have no idea how much gauze and bandages.

"I am going with the school to Littlefield as teacher. I can not now see how I can move, but I cannot do without the help of the faculty. Eternity alone can

know how much Gunter College faculty has helped me with my children.

"I am thankful to those who have waited so patiently for me to fill their orders for pictures. The orders came at the beginning of last session of school. School work and home has taken all of my time and energy. I hope to fill all orders soon."

We hope Sister Teurman's move to Littlefield will be as satisfactory as has been her move to Gunter, and that the children will continue to do well in school there. She has shipped her things and we have tried to find a way by which she might make her payments on one of the farms, but as yet, arrangements have not been made. She will doubtless find some difficulty in arranging for a place to live, unless she could have a house of her own built there.

R. F. D.

Community of Goods

Please explain Acts 2:44-46: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man had need. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

That language telling what was done is about as plain as words can make it. I suppose it is not to explain what was done that is wanted, but to know why we do not urge Christians to do the same thing now. The reason is it is clear that this example was not followed in other churches mentioned in the New Testament. In chiding Ananias for his lying to the Holy Spirit, Peter asks: "While it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God" (Acts 5:4). This shows plainly there was no law requiring him to sell and to cast it all into the treasury, hence there was no excuse for pretending to do it when not doing it. And it is clear that it was not done at other churches. It was doubtless a voluntary thing among them arising from the two facts—the money was all needed to supply the wants of the poor, and the early flight from Jerusalem and the destruction of the city were apprehended. It would not be wrong for men to do this now, I presume. It would likely end in confusion, disappointment, and trouble, and there is no law requiring it.—Questions and Answers, by D. Lipscomb, pages 95, 96.

Comment

The foregoing statement by Brother Lipscomb is briefly our conception of this matter. Enthusiasm and love for truth reached its highest point and does reach its highest point even now, when men and women deliberately, of their own accord, sell all of their possessions and put the money in the church "treasury." But this act is not required, and often times not advisable. In Paul's letter to Timothy, he recognized that there would be some who would even be rich in this world's goods. He did not require them to sell all they had and give to the poor, or put in a common treasury, but to be "willing to communicate" (1 Tim. 6:18). These rich men were to be ready to distribute whenever

and wherever the spending of their money would lay up for them treasures in heaven.

Some years ago, some brethren, who had some of this world's goods, approached me with the idea of establishing a colony or community, or congregation of brethren who were willing to give all of their possessions into a common treasure. This money to be invested and the income of it to be used for furthering the gospel of Christ. I told them I could enter into the proposition with faith, so far as giving was concerned, but I did not know how to invest the money, as a church, for the purpose of creating an income without the creation of some human church machinery; machinery not authorized by the scriptures, that if a lot of brethren wanted to give money to the cause of Christ, I would be willing to assist, by advice and suggestion and personal performance in using the money to further the cause of the kingdom, I thought the church furnished that machinery, by authorizing any congregation to select individuals for such expenditures, but I did not think that the scriptures authorized the creating of a committee, or church board, for the purpose of making a church investment, for the purpose of accumulating income, and that I could not teach brethren that it was their scriptural duty to sell all of their possessions and homes and places of dwelling, etc., and put this money into a common treasure. The records found in the second chapter of Acts and subsequent chapters, do not teach as I understand, that even the Jerusalem Christians sold their homes and those who did sell property did so only upon their own initiative, not being urged by the apostles to do so, and we have no scriptural grounds for demanding that brethren sell all they have, but rather urge that they give liberally, but their liberality is to be measured by their own judgment, and not by that of any other man or set of men. I might think that a brother could give a thousand dollars and yet the Lord might accept his judgment instead of mine when he only gave one hundred. On the other hand, I might think the brother should give a hundred, the Lord might know he should give a thousand. I might think a brother should give one dollar, while the Lord knew he should give ten, and it might be his mind to give it, or I might think he should give ten, and it might be his mind to give only one, and the Lord might accept his decision fully. If a few brethren should decide they want to come together with their means and place thousands, or even hundreds of thousands of dollars in a fund to be used in promulgating the gospel of Jesus Christ, such an accumulation of funds would be scriptural and the scriptures furnish us with authority how to select or designate men to handle its expenditures, but money thus assembled is not to be used by the church as an endowment fund and I would not be willing to be a party to churches accepting a fund for investment the income of which only was to be used in spreading the gospel. The matter of investing funds by Christians is not a church function, but an individual matter to be engaged in by one or more brethren as a business transaction and not as a religious rite. The Lord will bless the liberal giver, but every man is to give as he purposeth in his heart.

R. F. D.

Instrumental Music

I saw in The Apostolic Way, May 15, a statement from Elder J. S. Johnson from El Centro, California.

He stated that he had just attended a short debate on the music question and that the debate was out of harmony with the Bible, as well as the disputants. He also stated that one was wrong as to the use of instrumental music in worship, but was right as to its origin. The other being wrong as to its origin, yet right as to its use. Even claiming that Nathan was a false prophet. What says the Scriptures? 2 Chron. 29:25, "And he set the Levites in the house of Jehovah with cymbals, with psalteries, and with harps, according to the commandments of David, and of God the king's seer, and Nathan the prophet, for so was the commandments of the Lord by his prophets."

Let us see who is right in the music question. It is a strange thing that God would command his prophet to do a thing and then God pronounced a woe upon Israel for the performance of many evil things, one of which is mentioned in verse five. That chant or sing to the sound of the vial, and invented employ to themselves of music like David.

Johnson said God comanded it through His prophet. The book said David put them there in the worship. Who is right, Johnson or the Bible?

David said he made instruments of music to praise with (1 Chron. 23:5). Johnson said the origin was from God. If he will read, he will find out that the origin was from David, not God. Let us go to Mr. Johnson's statement in 2 Chron. 29:25. My friend may go around the Scriptures, but it says David invented them. I will give Dr. Clark's comments on 2 Chron. 29:25: "With cymbals, with psalteries, Moses had not appointed any musical instruments to be used in the divine worship." There was nothing of the kind under the first tabernacle, but David introduced many instruments of music in the worship, for which we have already seen that he was solemnly reproved by the prophet (Amos 6:1-5).

Here, however, the author of this book, referring to 2 Chronicles states he had the commandments of the prophet Nathan and God the king's seer, and this is stated to have been the commandments of the Lord by His prophets. But the Arabic and Syriac give this a different turn.

Hezekiah appointed the Levites in the house of the Lord, with instruments of music, and the sound of harp. With hymns of David and hymns of God. As from the mouth of the prophets, it was by the hand as comanded of the Lord and His prophets, that the Levites should praise the Lord.

For so the Hebrew text may be understood: and it was by the order of David that so many instruments of music should be introduced into the divine services.

But were it evident, which it is not, either from this or any place in the sacred writings, that instruments of music were prescribed by divine authority under the law.

Now, Brother Johnson, if divine authority did not authorize it, it did not have its origin from God. So it is a human origin. So, Brother Johnson, the prophet put the instrumental music in the worship without the divine authority, so it was false. What do you say? CHAS. F. REESE, Yuma, Arizona.

"On J. N. Cowan's Trail"

By Early Arceneaux

(Note: Believing that a written discussion published through the Firm Foundation and the Apostolic Way on definite propositions covering our differences on the Sunday school question would be profitable, we have urged and urged the publisher of the Firm Foundation to name a man for such a discussion, but all our pleas and persuasion were in vain. Brother Arceneaux said that Brother Showalter had agreed to such a proposition, but when Dr. Trott sent him propositions, Showalter was silent. Why? We believe a publication of such debates will be profitable, not only for present, but future study of the question. We finally succeeded in getting a discussion with Brother Daniel Sommer in print. For four years we have tried to arrange for a debate with Charlie Nichol and J. N. Cowan, said debate to be taken down and published. But Charlie knows he can not defend their practice. If he were to debate the question, he would have to do like Arceneaux and others, talk about something besides the question at issue. In the Fort Smith debate, Brother Arceneaux said something about having that debate printed, and Cowan replied, "I am ready for its publication, and will furnish half the money and take half of the books printed and sell them." To this Arceneaux never replied. Finally Arceneaux went to the Firm Foundation for a one-sided debate. The Firm Foundation did not even answer Brother Cowan's correspondence concerning this one-sided affair. We are endeavoring to set both sides before every reader possible, hence the publication of Arceneaux's articles with Cowan's replies. We ask every reader, those favoring the Sunday school and those who do not, to help us put these articles before as many as possible.—Publisher).

A. W.—Always Wrong, alias Apostolic Way. The name would be very appropriate to the thing if they would change it to Apos-colic Way.

This factionist paper now prints a diagram of its creed on the front page. In the middle of the page the name of the paper, "The Apostolic Way." On each side of this title is a square. In the square on the right are the words "The Assembly." Under these words they refer to Deuteronomy 8:12, Joshua 8:35, Matthew 14, Mark 6, and, "Prophecy one by one that all may learn—women keep silence in the churches" (1 Cor. 1:34, 35). In the square on the left are the words "The Home." References, Deuteronomy 11:19; Ephesians 6:5; 1 Timothy 1:10. Under the title are two arrows pointing toward these two squares, "The Assembly" and "The Home." Between the arrows are the words, "The Two Divine Institutions." These two arrows are intended to pierce the heart of class-teaching. This diagram means that "The Assembly" and "The Home" are the only two institutions authorized to teach the word of God. A favorite statement of Cowan in debate is this—"Our practice is not called in question." They publish a paper. Does it teach in the assembly or in the home? If not, what kind of an excuse can they give for having a publishing company and for trying to teach the word of God through a paper? Where does Gunter College classify? They teach the Bible in classes ("incidentally") in the college. Is it the "assembly" or the "home?" Publishing a paper and teaching in the college are their practices. I told Cowan that he condemned their practice in every speech he made in debate. Their creed in the diagram condemns both the paper and the school.

What does the diagram mean but that all teaching must be done in the public assembly (as per 1 Cor. 14) or in the home? One of their favorite arguments against class teaching has been: "The parents must teach their children at home." Suppose you try to reduce this argument to logical form. The major

premise is, parents should teach their children at home. The conclusion is, therefore it is sinful and unscriptural to teach a Bible class. What is the minor premise? I challenge any one of the bunch from Cowan up or down to write a minor premise in this syllogism that will not condemn all personal teaching outside the home and that will not limit that to parents' teaching their own children! "The silent minor" has always been a convenient thing for the advocate of error. Any argument which proves too much proves nothing. This argument condemns the paper, the school and personal teaching. It proves entirely too much to suit them. It is reduced to absurdity and proves nothing. The teacher in a public school would not be permitted to read the Bible to "his or her" class nor to tell a Bible story because the class is not the assembly; neither is it the home. And the teacher is not the father or mother of the children in the class. According to this argument of the "sound" brethren the teacher may teach anything in his class-room except the word of God. What loyalty to His word. What profound logic, too!

That you may see I am not misstating their argument I will give some quotations from J. N. Cowan's published debate with Daniel Sommer. Sommer had made the argument that Paul's command, "That the aged woman may teach the younger women," (Titus 2:3, 4), authorizes a special class to teach a special class. Cowan had replied. Then Sommer said, "He comes in and says, 'Let the children hear at home, and the older women shall teach the younger women at home.' Well when he puts in 'at home' he adds to the word of God. I called his attention to that and it doesn't affect him a particle, that he is in opposition to the word of God, that he has added to the word of God. That doesn't affect him; that is the reason I made the speech I did. I didn't say he didn't care for God, man nor the devil," etc.—Cowan-Sommer debate, page 134. Cowan replied as follows, "He wants to know about 'at home;' the older women should teach their younger women at home, and Cowan says 'at home,' that I am adding to the word of God. Well, I showed last night that Paul said they could not teach in the public assembly. It is a shame for a woman to speak there. Then where else could she speak only in the position of a member of the home? That is the only other place."—Cowan-Sommer debate, page 145. Note here in Cowan's statement that there are two places where we may teach the word of God, the assembly and the home. Note again, Paul said for aged women to teach "the younger women." Cowan says "their" younger women. Was that "accidental?" Sommer's charge that Cowan deliberately adds to the word of God is based on fact. In debate with me, commenting on Titus 2:3, 4, he repeatedly said, "The older woman is to teach her married daughter at home." I charged him with adding two items to Paul's statement. Paul did not say "Her married daughter" "at home." He is the man who is pleading for strict adherence to the Book! He would give much for a statement in the New Testament which would authorize him to say the woman may teach only her own children at home. Questions:

1. May she teach her own children outside the home?
2. May she teach the children of any one else in her own home?

He told me that he still had five children at home and that Sister Cowan might teach them all at the same time. I asked him if five young ladies might go to his home and be taught by Sister Cowan once a week. He refused to answer!

But let me quote him fully that I may represent him fairly: "We affirm that the home and the church are the only institutions ordained by God for religious training. Whatever teaching we do is done as a member of the home or church. We affirm that God established the relationship between a husband and wife that makes the birth of children legitimate. This established relationship we call home. It doesn't necessarily confine it to the residence. That is not what is meant by home, but it means to do things as a member of that home or relationship established by the God of heaven between man and wife. We affirm that God established the church, his family, through which the birth of spiritual children is legitimate. We affirm that when God established a home that made the birth of natural children legitimate, that he placed upon the parents the responsibility of morally and religiously training these children."—Cowan-Sommer debate, page 302.

Note: All teaching is done by us as members of the church or as members of the home. The parents must teach the children at home. But remember he was making an argument against class-teaching or what he is pleased to call "the Sunday school." He says home does not mean the residence. Webster defines it: "One's fixed place of abode; family residence." He does not give the relationship between husband and wife as one of the meanings of the word home. Just a slight discrepancy between two great lexicographers, Noah Cowan and Noah Webster!

"Whatever teaching we do is done as a member of the home or church"—Cowan-Sommer debate, page 303. "Then where else could she speak only in the position of a member of the home"—Cowan-Sommer debate, page 145. Does not this mean a woman may teach only as a member of the home? "Teaching as a member of the church" and "teaching as a member of the home" are unscriptural expressions coined to express and defend an unscriptural and untenable notion. In other debates he has used these phrases freely. When I pressed him with them he said, "Of course a woman teaches as a member of the church." He denied that he had taken the position that a woman teaches only as a member of the home. I couldn't persuade him to tell what he meant by teaching as a member of the home. According to the quotations the parents are the divinely ordained teachers in the divine institution called home. The pupils are their children. The only other place where teaching may be done is the public assembly of the church. What becomes of the "Apostolic Way" and "Gunter College?"

But he doesn't mean residence when he says home; teaching is not confined to the residence when one teaches as a member of the home. Home, says Cowan, who is a great debater as well as a lexicographer, means the relationship between husband and wife. It all sounds well, doesn't it?

But let us read from another authority, "Now this man (Philip), had four virgin daughters, who prophesied" (Acts 21:9). If they prophesied, they taught. Did they teach as members of the church? It is a foregone conclusion with Cowan that they

did not teach the assembly. Let that be granted. Men addressed the assembly, one at a time. What is the only other institution authorized to teach? "The home." Who are the teachers? Parents. But Philip's virgin daughters did not teach at home? If so were they not usurping the work of the divinely ordained teachers in the home, the parents? Did they, as members of the home, teach their parents at home? Whom did they teach? Where? When? How many could they teach at a time at home or anywhere else without violating 1 Corinthians, 14?

I pressed Cowan, and I don't mean maybe, at Robstown with these questions. Did he reply? He did. What did he say? He said, "Prophecy means just two things, to preach publicly or to foretell future events. The daughters of Philip did not preach publicly. Therefore they foretold future events. But we can not foretell future events. Therefore the prophesying of these girls is no example to us." But Daniel Sommer used Acts 21:9 in debate with Cowan. Did Cowan reply to him? He did. "Did he give the same answer in debate with Sommer that he gave to me? He did not! Do the answers conflict? They do. In reply to Sommer on Acts 21:9, he said, "Then he refers to Philip's daughter's, Acts 21:9. Philip had four virgin daughters which prophesied but it didn't say they prophesied in public or in the assembly of the saints. I believe women may prophesy, but let's respect the prohibition that inspiration has placed on them." Cowan-Sommer debate, page 93. The two answers: 1. "Women can not now foretell future events. Hence we have no example in Acts 21:9." 2. "I believe women may prophesy." When I pressed him with this contradiction at Robstown, he said, "I grant that the average reader would get the idea Brother Arceneaux got in reading that. I don't know just how the manuscript reads; but either a line has been left out or there has been a typographical error. What I should have said is, 'I believe women were privileged to prophesy.'"

When reminded of this at Chillicothe and asked if he had examined the manuscript, he denied saying a line had been left out or that a typographical error had been made; he would stand by the statement in the published debate. But he said he did not mean they can prophesy now. So you see he is a grammarian as well as a logician, lexicographer, and several other things besides! Yet he is one of the "true" brethren. What does the reader think he meant when he said, "I believe women may prophesy, but let us respect the prohibition that inspiration has placed on them?"

What do they mean by calling the assembly the divine institution? But that will have to wait.—Firm Foundation, March 27, 1928.

Second Reply

This second article appearing in the Firm Foundation of March 27, begins with a burlesque. "Always wrong, alias Apostolic Way." "The name would be very appropriate if they would change it to Apos-colic Way." He is welcome to all the converts he can make by such fun-making. His first attack is made on our position as diagramed on the title page of The Apostolic Way. We are criticized for saying the church and the home are the only institutions divinely authorized to teach the word of God. If we are wrong in this, it was Arceneaux's duty to point out another.

He must believe in another, or else his criticism is without weight. He inadvertently admits the Sunday school is another institution. He refers to the Gunter College and The Apostolic Way as institutions. Therefore we are to understand the Abilene Christian College and the Firm Foundation to be institutions. Why bring all these into the discussion? The answer is, to prove we are authorized to have other institutions besides the home and church in which to teach the word of God. If we can have them, we can also have the Sunday school institution for the same purpose. Hence admits again that it is an institution. This Arceneaux has denied in every debate, but he is now paving the way to contend for it as an institution. I am confident he realized it was an institution when he refused to place Christ as head over it. He was in "a peck of fixes." If he did not place Christ as head it was a separate body from the church and would be rooted up; and if he placed Christ as head he would make it the church and the women would have to keep silent. So rather than take a position, he suffered me to place the devil as its head.

The Apostolic Way is not an institution as all know who are informed.

The Gunter College is an institution, and "classifies" as a secular institution. "They teach the Bible in classes in the college." Yes, and men teach the Bible in stores and shops. Tell us where stores, shops, school, classify? Arceneaux would classify them as religious institutions because the Bible is taught by individuals in these stores, shops, etc. He thinks the arrow pointing to the assembly in the Apostolic Way indicates that the assembly, as such, is an institution. He cannot understand that the church is as much an institution when assembled as at any other time. He asks: "Is it (Gunter College) the assembly or the home?" Neither. Might as well ask is a business organization the home or the church. Yet, people who are members of the home and church may engage in any legitimate business, and while thus engaged, may teach the Bible to their associates without becoming a member of a religious organization called the Sunday school. His demand for the "silent minor" is amusing. He states in his major a private work of individuals, and in his conclusion a public work of a collective body. "Profound logic!" For his benefit, as well as the readers, I will supply some syllogisms:

1. Telling parents to teach their children at home is adding to God's Word.—Arceneaux-Sommer.
3. Therefore it is a great sin to tell parents to teach their children at home. How do you like that? You will have to like it or, take the back-trail and say Cowan did not add to God's Word. On Tit. 2:1-4 I will give you another one.

1. It is a damning sin to add to God's Word. Rev. 22:18.

2. To tell a mother to teach her married daughter is adding to God's Word.—Arceneaux.

3. Therefore it is a damning sin to tell a mother to teach her married daughter. (Aristotle and Arceneaux are two different men). Some one should teach Arceneaux, if they can get him in a receptive attitude, that when Paul told Titus to teach the older women to teach the younger women to love their husbands and children, that it was possible and highly probable that some

of those younger women were the daughters of the older women.

This Sunday school deception certainly blinds some smart men. Arceneaux criticizes my definition of "home" as it appears in the Cowan-Sommer debate, and arrays two Noah's against each other. I admitted in debate that "house or residence" was one definition of "home," but that is not the only definition. I cite Noah Webster under definition 4. "The abiding place of the affections, especially domestic affections." "Without hearts there is no home." Byron. Noah Webster says "domestic" means, "a member of a household; inmate. In the position of a member of a household; at home." Noah says in Cowan-Sommer debate, "Then where else could she speak only in the position of a member of the home." The two lexicographers seem to agree. Arceneaux must have thought his readers would never consult a dictionary.

"What ever teaching we do is done as a member of the home or church." I am staying with this statement. If it is not true, will Arceneaux tell us what other institution to become members of in order to teach the Bible? He plainly infers that we must have membership elsewhere by denying the statement.

I charged him in debate that he had a separate membership in the Sunday school from the church membership, and now he inadvertently admits it. I also said, "A woman may teach as a member of the church." What of it? She can do this without teaching in a public assembly. I have always contended there are two divine institutions in which men and women may teach as members of the same; will Arceneaux point out another? Arceneaux can not see how Philip's daughters could teach as a member of the home when they were unmarried. Poor fellow! He cannot understand they were members of Philip's household and prophesied in that position. According to Arceneaux, our children are not a part of our households or homes. He has continued to ask, "when—where—how many did they teach." But he has taken care not to inform you how he knew they taught in a Sunday school. If he does not know how they taught, nor where they taught, nor how many they taught, how does he know they taught in anything that resembled a Sunday school? I know where they did not prophesy. See 1 Cor. 14:34-5.

I said that I believed women may prophesy in connection with an argument on Acts 21:9, and meant for it to apply to the age in which these daughters lived. But Arceneaux must not allow me to explain, he is a mind reader and can tell you my meaning (?) I do not believe we have any women prophets today. We both agree that they should not publicly proclaim the gospel, and that they cannot foretell future events, and that is all the word prophet means. If it means more Arceneaux never attempted to show it. In order to show how completely I routed Arceneaux from every proof text he offered in the Chillicothe debate, I will give some syllogisms I presented in that debate.

Arceneaux pressed me to answer from my seat the question: "What is the rule for private teaching?" Finally, I said you give the rule, you have the floor. He replied, "There is no rule given." He had been offering the examples of Christ teaching the twelve apart, Aquilla and Priscilla taking Apollos out of the synagogue, and Philip's daughters, as authority for class

division. I replied with the following syllogisms:

1. Christ taught the disciples apart from the multitude. Mat. 13:36.

2. There is no rule given for private teaching.—Arceneaux.

3. Therefore Mat. 13:36 is not a rule for private teaching.

1. There is no rule for private teaching.—Arceneaux.

2. There is a rule for women teachers.—Arceneaux.

3. Therefore their teaching is not private.

1. There is no rule for private teaching.—Arceneaux.

2. Mat. 13:36, Act 18:26; 21:9 have been cited as rules for teaching.

3. Therefore they cannot be rules for private teaching.

1. Christ gave examples of class teaching.—Arceneaux.

2. Christ gave no rule for private teaching.—Arceneaux.

3. Therefore class teaching is not private teaching.

1. The rule in 1 Cor. 14 is not example for us because it was to govern inspired prophets.—Arceneaux.

2. Philip's daughters spoke by inspiration.—Arceneaux-Cowan.

3. Therefore their speaking is not an example for us today.

1. A woman may teach a class privately.—Arceneaux.

2. Arceneaux does not know how many can be admitted before it becomes public.

3. Therefore Arceneaux cannot tell when a class is private.

1. The whole assembly of the church must not be divided into classes to teach the Word.—Arceneaux.

2. The whole assembly of the church is all who assemble on a given occasion.

3. Therefore the members of the church who assemble on any given occasion cannot be divided into classes.

1. It is wrong for a woman to preach because we have no example of it in the New Testament.—Arceneaux.

2. We have no example of her teaching a class in a divided assembly.

3. Therefore it is wrong for her to do so.

1. A woman may gather as many as she desires to teach them privately.—Arceneaux.

2. She may desire every member of the church.

3. Therefore she may teach the whole church privately.

1. A woman cannot sing and keep silent.—Arceneaux.

2. Our women sing in the whole assembly of the church.—Arceneaux.

3. Therefore our women do not keep silence in the church, and they violate 1 Cor. 14:34-5.

If the above syllogisms are silly-gisms, it is because of the silly positions upon which they are based.

1. Rain as it falls is adaptable to all herbs.

2. God's word drops as the rain. Deut. 32:2.

3. Therefore God's word is adaptable to all people.

1. To preach the gospel like pouring rain is nonsense.—Arceneaux.

2. God's word falls like the rain. Deut. 32:2.

3. Therefore God is guilty of nonsense.

1. To preach to people like pouring rain is nonsense.—Arceneaux.

DEBATE

Between

J. N. COWAN

Robstown, Texas

and

DANIEL SOMMER

Indianapolis, Indiana

Held at

SULLIVAN, INDIANA

November 9 to 14, 1926

SUBJECTS DISCUSSED:

The "Sunday School" Question.
Sect-Baptism.

Christians Engaging in Carnal War.

PRICE PER COPY . . . \$1.00

Address All Orders to

The Apostolic Way

4819 East Grand Ave.

2. Arceneaux preaches to all classes at one time.

3. Therefore Arceneaux is guilty of nonsense.

1. People assembled of different ages and abilities can best be taught by dividing them into classes.—Arceneaux.

2. The whole church assembled is composed of people of different ages and abilities.

3. Therefore the whole church assembled can best be taught by dividing them into classes.

If the last logical statement is true, Arceneaux has devised a method better than Paul, by inspiration, gave to the whole church assembled. I have several others, but space is consumed for this time. He is so far back on the trail, that I will soon be around chasing him. Watch for him, Alva!

J. N. COWAN.

Passed On

Sister Sallie J. Yowell died July 11, 1928, after a lingering illness. She was 73 years old, had been a Christian for a number of years, is survived by her husband, Newt Yowell, four sons and two daughters and a host of friends. Brother James E. Tidwell conducted the funeral services.

R. C. KIRK,
Whitesboro, Texas.

The wife of Brother E. S. Jelley, Rt. D, Box 15, Fresno, California, has just passed away, leaving several small children, including a babe at the breast. Please pray for them and send Brother Jelley some

substantial sympathy. Will try to hold family together. Remember the great work Brother Jelley did in India.

PAUL HAYS,
Fresno, California.

This writer was called to Etoil, Texas, the first day and also the first Lord's day in July to conduct the funeral of Sister Emelia Morton. She was born in 1854. She died June 29, 1928. She obeyed the Gospel under the preaching of my father, T. J. Dunn, when she was practically a young woman. Her husband, who answered the call to stand the trials of the unknown world three years prior to her death, obeyed the Gospel also under the preaching of my father at the time Sister Morton did.

She was the mother of five boys, two living, three dead. She lived a devoted Christian life and begged her children to follow in her footsteps. She believed that the Bible was sufficient and the Church of Christ was enough. She requested that a minister of the Church of Christ conduct the funeral.

There was a great manifestation of esteem and love and respect for Sister Morton upon the occasion by the audience that attended the funeral. I believe there was fully fifteen hundred people at the cemetery and I wish to say that many of them indeed did as Christ taught us to do, wept with those who wept. Now to those dear children, sons and daughters, who are left behind, remember it will be but a short time till you, too, will be carried to the silent city of the dead, and will you be found standing for just one Church, just the one Christ bought with His precious blood, just the one creed, the Bible, or will you be found following after man and not after God? I am praying for you, and God help you to "study the Scriptures, for in them ye think ye have eternal life."

May you ever be found trying to follow in her steps so far as her steps were in harmony with God's Word.

DOUGLAS DUNN,
Lufkin, Texas.

Pretended Sincerity Questioned

April 28, 1928.

Mr. James F. Thomas,
Gilpin, Kentucky.

Dear Sir:

I note your short article in The Apostolic Way relative to the Sunday school, but I notice also that not one passage of Scripture did you give to condemn the teaching of the Bible in classes, then why rave about teaching the Word of God to people when you don't have the "thus saith the Lord" to sustain your contention. You also state that the Sunday school preachers are afraid of you fellows; well, I have my first preacher to see run away from you yet; why run? We have the Word of God with us. Please give me the correct meaning of the commission as given by the Saviour in Matt. 28:19, 20. Does it tell us in one certain specific way how to teach? If so, let me have it, for I surely want to be with God on the proposition. I believe that the Saviour said specifically that a person had to have faith in Christ, had to repent of their sins, had to confess Christ with his mouth and had to be baptized in the name of the Father, Son, and Holy Spirit, in order to have eternal life and you agree to that, but still the specific term is left out of the commission

and you try to condemn the teaching of the Word of God, no wonder the Church of Christ is so far in the backwoods today and will continue to be until our people awake to the fact that we have got to teach our children the way of the Lord and bring them up under the influence of Christianity. Please give me one passage of Scripture that condemns the teaching of the Word on any occasion, either Lord's day or any other day? If you can't then you should do as Paul said, "Study to show yourself approved unto God."

I notice a number of writings in the paper relative to the Sunday school question, but not one passage of Scripture has either one of the writers produced to sustain their contention. If our ministers would go to school awhile and learn to define and analyze sentences, I am sure that we wouldn't have so many preachers going around over the country trying to tell people that it is a sin to teach the Word of God.

If you have the specific Scripture that tells us how to teach, I sure want to read it because I am very much interested in the work of the Church.

Yours for truth,

J. B. PRIDDY.

A REPLY

A short while ago, I wrote an article, praising The Apostolic Way for the work it is doing, relative to the Sunday school question which was published in the paper.

I received the foregoing letter personally from Brother Priddy, which I will now attempt to answer, through the paper, in order that he and others may be led to see the truth.

First, Brother Priddy, seems as though you take me to be ignorant and unlearned, not even knowing how to analyze sentences.

I may not use good English at all times, but as to analyzing, diagramming sentences and understanding what a sentence means, I think I know exactly.

I taught eight schools in the State of Kentucky, holding a first grade state certificate, satisfying the districts where I taught, so, Brother Priddy, you can have an idea whether I can analyze sentences or not.

Well, Brother Priddy, you said not one passage of Scripture did I give to condemn the Sunday School. I was not making an argument, but only praising the paper for the good work it was doing.

If the Word of God tells us to divide the Assembly into classes, appointing women teachers over these classes, then would it not be wrong to teach any other way?

We are agreed on the importance of God's Word being taught, but as to the manner, how, and who is to do the teaching, is where our difference arises.

You asked for the exact meaning of the commission, as in Matt. 28:19, 20, "Go ye, therefore, and teach all nations, baptizing them into the name of the Father, Son and Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world."

This commission means exactly what is stated. Christ commissioned the Gospel into the hands of the apostles (no women among them), see. And they were to carry it to other people, and those who accepted it were to teach it to others, just as the Apostles taught it to them.

Seeing the apostles were men, we would naturally expect to find it in men's hands today (not women) also, since we never found the apostles dividing the assembly at any time, in order to teach the people in their day, we should follow the Bible example, for it is too dangerous to tamper with the divine arrangements.

Certainly, the commission doesn't tell us how this teaching was to be done, neither does it tell us how the act of baptism was performed, but we must examine other passages in order to learn this. So we read the 8th chapter of the Acts of the Apostles, also the 6th chapter of Romans together with the commission, and we can learn how one is baptized.

So in order for us to learn how this teaching was done, and must be done, we must notice other passages of Scripture, which I will now refer you to.

First, with the idea in mind that this Gospel was commissioned into the hands of men, we would naturally expect to find it there all through the Bible.

Now, Brother Priddy, read the entire 14th chapter of 1st Corinthians and see if Paul doesn't say it is a shame for a woman to speak in the Church, that is, when the church comes together.

Also states that the male members may speak only one at a time, while the rest are holding their peace.

And Paul says in his writing to Timothy, that he suffered not a woman to teach, nor to usurp authority over the man, but to be in silence.

Is this the way teaching in the Sunday school is practiced? If not, I am afraid many so-called Christians, and honest ones, too, have strayed away from the apostolic practice in teaching the Word of God.

Also, another thing, I wish to notice in the 14th chapter of 1st Cor. after giving the order, of one speaking at a time, the silence of the women, he adds that God is not the author of confusion but of peace as in all the churches of the saints.

Now, if I know how to analyze sentences and get the full meaning out of what I read, this statement simply means, that if a church comes together and begins teaching the Bible, two or more speaking at a time, the woman not silent, but trying to teach, this would be confusion, according to Paul's language, and he plainly states that God is not the author of any such. If God is not the author, who is? Answer this question yourself. The last verse in the chapter states, "Let everything be done decently and in order." I long to see the time come when all the Churches of Christ may meet together at their respective places, in one great mass, one teacher, in unity with their minds all concentrated on what the speaker is teaching, in order that they will be following the admonition of Paul, when he says, "I beseech you, brethren, that you be all of one mind, that you be perfectly joined together in the same mind and judgment."

How could this be done in a Sunday school? Answer.

Kind reader, let us study God's Word and if we find we have been practicing something that the Word of God will not hold good, we should be honest enough to quit it, for eternity is a long time, and we must all appear before the judgment bar of God to receive for the things which we have done in the body according to that which we have done, whether it be good or bad.

Brethren, none of us want to spend eternity in the place which burns with fire and brimstone.

Written in behalf of the truth, I am,
Your brother in Christ,
JAMES F. THOMAS.

I notice that Paul in the 34th verse of the 14th chapter of 1st Cor. says, "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." In the 36th verse Paul says, "What! came the word of God out from you? or came it unto you only?" Now, what I want to know is what did Paul mean by making the last statement that he put to them in a form of a question? Please let me have this answer as early as possible; that is, if you have any that you can give.

Yours very truly,

J. B. PRIDDY.

Box 1766, El Dorado, Ark.

REPLY

If words are to express ideas (and we are assured that is what they are for) I hardly see how Paul could have made his plea any plainer, for his words are simple and easily understood by even the simplest minds. If an expression comes out of any one, they are the originators of the idea conveyed, but if they come unto them only, they must have received them from some other source. What else Paul possibly could have meant by his question except ask those who read his letter to the church at Corinth whether the commands of Christ originated with them or had they received them from the apostles. It was a most impressive way to convince them of the divine force of the commands he was giving and that they had no right to change or evade them in the slightest degree. If anything could possibly add to the force of Paul's query the verse immediately following will furnish it. "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." It is too often the case that men seem to think they are the mouthpieces of the Lord and presume to speak things He never commanded to be spoken. The only safe guide we can have has come to us from the apostles of Christ and we are wilfully courting danger when we get the idea in our heads that we have authority to teach or practice anything of ourselves. My brother, the only safe thing for us to do is to obey the things for which we have precept or example from the apostles for the Word of the Lord came to us through them and did not originate or come out from us.

G. A. TROTT.

Church In Port Arthur

Brother J. N. Cowan began a meeting here on Sunday, June 3, and closed Monday night, June 19. This was the first effort in Port Arthur to establish a church to worship and serve the Lord as it is written in His Word, the Gospel, without another organization added thereto and without men's teachings commanded by men to be taught in the organization, commanded by men (since the church started by Brother T. C. Aden and the writer 18 years ago with Brother W. D. Block doing the preaching in the first meeting, went

off after some of the ways of the Sectarian denominations around us).

I can bear with erring brethren and churches so long as they are open to investigation, but when they close their eyes and stop their ears from seeing and hearing the truth, and go beyond other Sects by talking and working public and private, even to the extent of misrepresenting and falsifying and keeping people away from hearing the Gospel, which is the power of God unto salvation, which was done here, then I consider it my duty to go right ahead with other good brethren who are willing to worship and teach God's Word according as it is written without additions, either to His law or church, for we read that Jesus became the author of eternal salvation unto all them that obey him, and all of His commandments are in the New Testament. Also we will perish if we follow the teachings and commandments of men, and that includes all that is being used in the Sunday school organization other than the Bible and that they don't use much in many places where they use the literature. I went to a church to preach not far from home where they used the literature and they didn't have a Bible at church that day.

While our hearing and visible results were not as good as we likely would have had under more favorable circumstances, I feel that our effort was not in vain as results fully as good as could be expected under the circumstances. I regard Brother Cowan as a first-class Christian gentleman, one among the soundest and ablest Gospel preachers I know of, and when I say that, I am expressing the sentiment of the audience that heard him. Some that broke away from the Sunday school church and heard him, expressed a very great and agreeable surprise at the difference of hearing the truth of the Gospel taught by him and the error told on him by the enemies of some of the truth, of the Gospel.

What we need now is a good prepared leader, we have a good building 48x60 feet, brick style, stocked and plastered. Our property is worth \$10,000, well located in about the center of the population of 60,000 people, on corner of Ninth Street and Dequeen Blvd., in one block of a primary school.

A few of us will endeavor to keep house for the Lord, hoping a few families with people of faith and leadership may move to this fast growing commercial center, and labor with us in firmly establishing primitive Christianity.

May the Lord bless you and The Apostolic Way for the good service you are performing. Am enclosing subscription for The Apostolic Way, hope to send more soon. Faithfully,

L. B. BADGETT,
Box 484, Port Arthur, Texas.

Announcements and Reports

W. C. Aytes, Rt. 1, Welling, Okla., July 9, 1928—So many of my brethren advised me to go and live with my children, I came to my son, but he nor any in all this country will worship and serve God as the Book directs. I am left alone. I have no one to worship with. If any church or churches of Christ who want to let God speak and hear; want the help of an old preacher bad enough to feed me for my help, let me hear from you. All the churches and brethren pray for me. My son feeds me

plenty, but I want to serve God faithfully to the end.

J. A. Dennis, Union City, Georgia, July 10—I preached last Lord's day at Lagrange, Georgia. We will leave for Mississippi next Tuesday.

Sam L. Shultz, Cameron, Texas, July 16—I am out in the Master's work again, for which I am so thankful, in a meeting 15 miles southeast of Cameron, Texas, at Liberty School House, commenced last Saturday night, good crowds and good interest. I go from here back to Oklahoma for a three Lord's day meeting at Wheeler, near Wilson, Oklahoma, beginning the first Lord's day in August. I have the latter part of August open that I would like to place somewhere.

D. L. Jacobs, 1116 Rock Island Ave., El Dorado, Arkansas, June 25—Brother Paul S. Knight of Booneville, Arkansas, closed a weeks meeting at the Spring Street Church of Christ Sunday night, June 10. Two young ladies made the confession Sunday night and were baptized.

Brother James Douglas Phillips will begin a two weeks meeting for us July 21, we are expecting to have a good meeting. We would be glad to have any brethren who might be passing through this part of the state to meet with us. We meet each Lord's day at 10:45 a. m. on Spring street near South Side school.

R. L. Fleenor, Rt. 1, Cabot, Arkansas, June 24—Brother A. M. Scrimshire of Fort McKavett, Texas, has agreed to come and assist me in some mission work in and near Cabot, beginning about the second Lord's day in August. If any brethren should be passing through or can, come to Cabot and assist us with their presence.

R. C. Kirk, Whitesboro, Texas, July 14—Brother James E. Tidwell has just closed a twelve days meeting for the church here, one confession and baptism. He goes from here to Okra, Texas, for a meeting, but will return here in November for a debate with C. H. Smithson on the scripturalness of the "Sunday school." Remember the dates; November 12-15.

Leland H. Knight, Booneville, Arkansas, July 7—I spent the month of June in Texas and Oklahoma. The meeting at Cleburne, Texas, which began June first and continued two weeks was very successful. The brethren made the necessary arrangements and we had an open-air meeting. The attendance was large. There were nine additions. This congregation is almost a model for peace, brotherly love, and godliness. The men who are carrying on the work are worthy of the Christian fellowship of all.

I was at Hastings, Oklahoma, the last two weeks of June. The meeting was conducted under the community shed. The attendance was fairly good, considering the busy season of the farmers. There were no additions. Some worldliness had crept into the church, so considerable teaching had to be given against it. There are some splendid brethren at Hastings, and I enjoyed my visit among them.

I am now at Little Rock, Arkansas. Began the meeting last Sunday. The attendance is improving since we arranged for and began conducting open-air services. The congregation is small, but has some of

the salt of the earth in it. Am hopeful that several will obey the gospel.

Future dates are as follows: Judsonia, Arkansas, last two weeks in July; Celina, Texas, first two weeks in August; Lone Star School House near Burnsville, Arkansas, last two weeks in August.

G. E. Holleman, Dodsonville, Texas—Our meeting will begin on Friday night before the first Sunday in August. Brother Van Bonneau will do the preaching.

Warren W. Dugger, Rt. 4, Hillsboro, Texas, July 3—Brother N. L. Clark will begin a ten days meeting at Arnotville, Hill county, August 3, two services each day, 10:30 a. m. and 8:15 p. m. Come and enjoy hearing Brother Clark. We will be glad to see you.

W. A. McCormick, Littlefield, Texas, July 2—Our meeting begins on July 27, and runs over two Lord's days. Brother Alva Johnson will assist us in the meeting. Lots of good people have moved into our midst and we are expecting many more.

Isaac Smith, Sentinel, Oklahoma, June 30—Our congregation is gradually growing, several have moved in and meeting with us. Brother Alva Johnson came over and held an eight day meeting, five baptized, one restored. Our meetig will begin August 17 and continue two or three weeks. Brother R. B. Musgrave will do the preaching.

J. A. Bradbury, Sweetwater, Texas, July 3—The Cause at Sweetwater is gaining ground gradually. I am to begin a meeting at Gilliland, Texas, on the 4th of August.

J. C. Osterloh, Hastings, Oklahoma, June 27—The brethren in Wilson, Oklahoma, are now meeting every Lord's day in Brother Childres' Furniture store at 10:30 a. m. I have just closed a meeting there, six baptized, one reclaimed. I go to Hatfield, Arkansas, to begin a meeting July 30, then to Ink, Arkansas.

G. A. Comfield, (Colored), Rt. 1, Marion, Louisiana, July 9—I preached yesterday at our little home congregation, had good crowds, three made the good confession and were baptized. Brother H. Hall of Fort Smith, Arkansas, is to hold us a meeting here, beginning the second Sunday in August.

J. S. Wells, Rt. 1, Grapeland, Texas, July 11—Our meeting at Midway with Brother J. N. Cowan doing the preaching is now a matter of history. Eight were baptized and in many other ways the meeting was a success. Many lessons were taught that we will never forget.

H. H. Montgomery, 2724 Penick, Shreveport, Louisiana, July 6—Brother Homer L. King of Lebanon, Missouri, closed a two weeks meeting with the Velva street Church of Christ here last night with one baptism and one confession of wrongs. The preaching was fine and we hope much good done.

Charles W. Watkins, Petersburg, Texas, July 5—The meeting at Cone, in Crosby county, Texas, closed on the night of July 1, after running two weeks. In some respects this was one of the most successful

meetings I have ever engaged in. We started the work there two years ago with a little handful of brethren, and now we have a congregation of some sixty-five members, happy and united in service. Twenty-seven were baptized, eight restored.

D. L. Shelton, Norton, Texas—I have arranged to hold a meeting in San Antonio to begin the third Saturday night in August and to continue for ten days or longer. Services will be held in the Presbyterian Church house on the corner of East Commerce and Pine Street—right on the S. P. street car line.

As there is only a small congregation of loyal brethren in San Antonio, brethren from other places, especially in the surrounding territory are urged to attend and help out in the meeting.

H. K. Tidwell, Houghton, Louisiana, July 17—I am just from Atlanta, Texas, where I spent from July 7-15 in a series of meetings with Brother Homer L. King doing the preaching, directing the song service. It is a pleasure to be with brethren like those at Atlanta. I was also with Brother T. E. McBride a few days in his meeting at Chandler, Texas. I go from here to Marion, La., to begin a meeting July 22.

T. F. Stewart, Yuba City, California, July 15—While in Texas we had the privilege of assisting Brother Sidney W. Smith of Abilene, Texas, in a meeting near Goree, Texas, (Brush school house). The meeting was well attended, two baptized, two reclaimed.

A. M. Scrimshire, Benton, Arkansas, July 18—I have moved from Fort McKavett, Texas, and suppose I will locate here in Benton, Arkansas. Am in a good meeting here now, started last Saturday night. Crowds are increasing each night, one confession to date. My next work will be at Cabot, Arkansas.

Virgil Jackson, Rt. B, Roscoe, Texas, July 21—I am to hold a meeting for the loyal brethren at San Angelo, Texas, beginning August 9 and continuing until the 19th or longer, if necessary. There are a number of sound brethren there, some of whom are willing to take the lead in keeping house for the Lord. They have arranged for a house on North 13th street, one block east of Chadman. All those who wish to cooperate in this meeting should communicate with Brother J. P. Hutton of Maverick, Texas.

Brother Keele and I are in a sermon about meeting at Carlsbad, Texas, four have been baptized and three restored. I closed a meeting at Wilmet, Texas, July 8th, two baptized. I shall be at Landers, in Mitchell county the next two Sundays.

J. W. Kelly, Abilene, Texas, July 20—My meeting at Chillicothe, Texas, is still in progress, five baptisms to date. I will begin at Waco, Texas, August 15th.

J. N. Cowan, Robstown, Texas, July 20—I will close meeting at Bunker, Texas, next Sunday night and begin at Lockney, Texas, next Friday night.

C. E. Gillespie, 709 10th St., Greeley, Colorado, July 18—Our congregation here is small and we do not have preaching very

often. I would like to hear some of the good Texas preachers, if any of them should pass through here we would be glad to have them stop and preach some for us.

Sounding Out the Word

For some time this subject has been coming up in my mind, and the attitude of the churches has prompted me to write this article. The need for a greater vision which would lead to more extensive labors is apparent to all who will carefully consider the following:

The labors of the early church were great. Jesus said, prophesying of that which should transpire before the destruction of Jerusalem, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). He outlined the great work to be done by the church. In all the world the gospel of the kingdom was to be preached. The church did not shirk, but carried out the program. Over the Roman roads the gospel preachers hurried, carrying the message of salvation to a lost and dying people. Throughout the world Jesus was preached. Paul said, "which was preached to every creature, which is under heaven; wherefore I am made a minister" (Col. 1:23). Let the churches at Jerusalem, Antioch, Ephesus, Thessalonica, Phillipi, and Corinth pass before your eyes and realize that the apostles and the evangelists had done the work well.

The obligation to sound out the gospel rests heavily upon the church to-day. It is the pillar and the support of the truth. Brethren what are we going to do to carry out this duty? Do the churches fulfill this obligation in holding up the truth? "It pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1:21). How shall the churches discharge their duty without preaching the word? It cannot be done.

There is need for greater vision. Without plans for action nothing can be accomplished. It may be said to the shame of many churches that they have no plans for the extension of the gospel. Gospel preachers need greater visions in regard to extending the gospel. The apostle Paul had plans before him for greater achievements. After he had fully preached the gospel from Jerusalem and round about unto Illyricum, he desired to go to Rome and to be brought on his way unto Spain "but now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you" (Rom. 15:23-24). Brethren let us plan for more extensive labors, and appeal to the churches for the assistance which it is their duty to render. I fear that the interest of congregations is too local. What will your congregation plan and carry out this year for the extension of the gospel? Could you plant several churches in your county? What could you do in your own city?

Thessalonica is our example. "So that ye were examples unto all that believed in Macedonia and Achaia. 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-ward is spread abroad; so that we need not to speak anything" (1 Thess. 1:7-8). The influence and labors of that church reached far. Here is a word for the city congregations. Do the people of your own city know what you

believe? Are you sounding out the word as did the Thessalonian church? If not, when are you going to do so? Have you lost your savor? Brethren, I say these things to stir you up. Why not begin now to have the gospel preached in all the city? Where is the vacant lot on which to begin the meeting? Who will see about it? I would to God that the churches would arise as one man and say, "Here am I Lord, send me." There are many things that hinder such moves. The lack of faith, the lack of zeal, the love of money, the love of the world, and the indifference of the brethren keep the word from going out. Would you feel insulted if some one should enter your city to hold a mission meeting, seeing that you are failing in your duty? It may happen in some places if there isn't something done by the churches. To the churches in the country, this word. What opportunities are there in your own country? Could you establish another congregation where you could care for it and protect it until it could take care of itself? I know of some congregations who have started such work. Brethren will you continue it? The churches may have to be converted in some places before anything will be done. May God hasten the day.

What is being done. As I write, I know of one church which is preaching the gospel in different parts of the city. The brethren move the place of meeting so as to reach all who fear God and count themselves worthy of life eternal. Another congregation is planning to evangelize the city in which it is located. Will other churches take up the good work? There are no doubt many others engaged in such efforts, concerning which I have no information. May God strengthen the hands of those men amongst us who, filled with the Spirit of God, and burning with zeal for the salvation of men, are already carrying the message to the lost and bravely assisting those who labor with them.

The opposition is formidable, but not any more so than that which frowned upon the infant church at Jerusalem. Paganism enthroned in the hearts of the heathen, and the bitter antagonism of the leaders of the Jews were crushed under the blows of the truth, and by the faith and perseverance of the Christians. As Paul said to the Philippians, "And in nothing terrified by your adversaries: which is to them an evident token of perdition, but to you of salvation, and that from God." Let us have this mind in us which Paul urged the Philippians to have. The sword of the spirit is as sharp as ever. Let us use it and declare the truth without fear or favor.

In conclusion let me say this. Awake out of sleep. The night is far spent and the day is at hand. The church at Ephesus in its struggle against false apostles lost its first love. In some of the churches the fight against the Sunday school hobby has had the same effect. Let us make our plans; let us carry them out. There are many gospel preachers who could be kept busy by the churches if some plans were made for the furtherance of the gospel. Let us not say, "Yet four months and then cometh the harvest," but let us consider what Jesus said. Herein we have failed. No effort has been made until the four months are passed and the big meeting time has come. Jesus said, "Behold I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that

reapeth may rejoice together" (Jno. 4:35-36). I send this forth with the prayer that it may stir up the churches and the preachers to the great work before us. May the coming year see the planting of many churches in fields which are now destitute of truth.

LELAND H. KNIGHT.

Brethren and Friends!

These are close times, financially, for everybody except those in the auto business. (This is the way it appears to us). We've been running nip-and-tuck on finance all this year so far. (Mostly tuck!) We've had to tuck-in here and tuck-in there, to make the presses go 'round and keep Uncle Sam paid, etc.

Lately the "Leader" induced about thirty prominent men to take over its affairs as a corporation. Yet in spite of this combination of the world, the flesh and the devil a short while back the paper issued this cry:

"If it should happen any week that our subscribers fail to get their Christian Leader, they can know that it is because we were short on cash and could not meet the expense * * *"

That should have brought the cash. But this next wail, on May 22, was really pitiful:

"On account of financial conditions, we will only publish two issues of the Leader in the month of June * * *"

That was a true S. O. S. And reports of donations showed some responsive hearts. But in spite of paid-for patent medicine trash, in spite of support of hobbyists and religious ragmuffins, in spite of the money received from the theatrical business, in spite of the corporation, the "Leader" informed its readers, June 5, that "there will be no Leader next week." And that's that!

Now, brethren and friends, this isn't a howl so much at the "Leader" as it is to impress on you the fact that **THESE ARE HARD TIMES ON RELIGIOUS JOURNALS.**

If the "Leader," with thousands of readers, its corporation, its revenue from sale of books, its ungodly alliance with crooked men and "tinpan" advertisements—if it can't meet the financial breaks, how in the world do YOU expect the old Review (with nothing but its readers and book trade) to weather the storm?

Brethren, think on **THESE** things! **THINK!** And if you love the old Review **ACT!**

Is it fair, we ask, that each summer of our lives we must borrow money to carry on this Great Work? Honestly—is it?

We leave the problem with you. We might have stated it in milder tones but we're satisfied you'd like to know the truth. And here it is, for a fact! **CAN you—WILL you suggest a solution?**

New subs.—thousands of them—will help mightily—wonderfully! Brethren let's have them! Our time, at best, is short. Let us make the most of it before we render the Final Account—Apostolic Review.

Comment

The Apostolic Review, Christian Leader, Gospel Advocate, the Firm Foundation, the four old established papers in the Church of Christ with a membership of 500,000. The combined circulation of these four papers will not reach 30,000. Six out of

every 100 members of the Church of Christ subscribing for their religious journals. About one-half of the preachers and elders and leading members of the church read religious papers. Why? Evidently there is a reason and it surely is not because religious papers are not valuable for the advancement of the principles believed in by churches and individual members. I am persuaded that it is indifference to religious thought, a lack of appreciation of reading again and again the principles advocated by the religious press. These statistics will be equaled, if not surpassed, in a show of indifference by all religious peoples of the country as relates to their religious papers.

The Apostolic Way is young. It is one of the highest classed papers published, in appearance, quality, cost of production per copy. We carry no advertising; its editor and publisher has no accumulated wealth or private income. The paper must depend on its subscription price and donations for its existence while its publisher depends upon donations for the support of himself and family. The splendid showing that our brethren have made in the face of the general situation, the very fact that we are no harder pressed than other religious journals much older and with a much larger circulation, causes us to take courage. We have missed two issues this summer. We may miss another one. But we do not intend to borrow any money. We do not propose to allow a large deficit to pile up against us as it did once. Of course, when we miss two issues, each subscribers time is set forward one month, the subscriber loses nothing as we give him his proper number of copies. The only thing lost is time, and there is so much work that needs to be done, so many things that need to be said, so much information that should be put out before the people, time means much. We believe that our brethren will rise up and wipe out this loss of time by giving us the increased circulation and increased donations that will avoid the necessity of missing issues to prevent financial deficit.

Every reader of the paper is a standing advertisement and as these readers learn to tell other members of the church about the paper, the value of reading religious literature, getting the views of brethren, whether you agree with them or not, keeping advised concerning the development of the church and its work, I say, as these readers learn to put the paper before other members of the church, our circulation will grow. Tell the folks about the paper whether you ask them to subscribe or not, talk to them about what you read in it, and they will want to read it and ask you about subscribing. It is not so important to ask folks to subscribe for the paper as it is to tell them about it, its power and value for good. One thousand new subscribers during the month of May each year would absolutely put the paper over in a splendid way.

No, sir, we are not discouraged. The prospects look bright, the opportunities are great and to the utmost of our vitality we are going forward with the work. We will appreciate the effort of all who render assistance and not be sore at those who do not. This is not our fight, it is yours. If you lie down on your part of the work, He who doeth all things well, will understand.

R. F. D.

Rooted Up (Matt. 15:13)

"Every plant which my heavenly Father hath not planted shall be rooted up." This rooting up will surely come to pass, for God is not slack concerning His prediction. In the third book of Moses, called Lev. 26:29, we find this decree, B. C. 1491, "And ye shall eat the flesh of your sons and the flesh of your daughters shall ye eat." The fiats of Jehovah stand fast; and will accomplish that whereunto it was sent.

Now note we find this prediction fulfilled in 2 Kings 6:24-30, B. C. 893, as follows: "So we boiled my son and did eat him: and I said unto her on the next day, give thy son that we may eat him and she hath hid him her son." God said they would eat their sons. They did so. Absolutely so. Likewise all plants, Sunday school; C. W. B. M.; Y. M. C. A. Not planted by the Prince of Peace rooted up. So let's practice what we preach.

J. T. BARNES, (Colored),
Marlin, Texas.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6¼x9 inches.
No. 2012. French Morocco.....\$4.35
No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5½x7¾ inches. Has concordance.
No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5½x7¾x¾ inches.
Morocco Grain Cloth 1.35
No. 2915. Same as No. 2902 with best binding 3.45
No. 4102. Pocket size, 3¾x4½ inches.
Black, silk finished cloth..... .70
No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.
Per Copy, \$.05; Per Dozen Copies..... .50
Cowan-Sommer Debate 1.00
Smith's Bible Dictionary..... 2.00
Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:

Price per Copy.....\$1.50

Life of Alexander Campbell:

Price per Copy..... 1.25

Alexander Campbell's Theology:

Price per Copy..... 1.50

Alexander Campbell As a Preacher:

Price per Copy..... .50

A Debate On the Roman Catholic Religion:

Price per Copy..... 1.75

The Campbell-Rice Debate:

Price per Copy..... 3.00

Christian Baptism:

Price per Copy..... 1.50

The Christian System:

Price per Copy..... 1.75

The Christian Baptist:

A paper edited by Alexander Campbell.
Price per Copy..... 3.00

Popular Lectures and Addresses:

By Alexander Campbell.
Price per Copy..... 3.00

The Living Oracles:

Price per Copy..... 2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months \$3.00 the Year

Dallas, Texas, September 1, 1928

Vol. XIV No. 27

The Latest and Greatest Apostle (?)

In the Firm Foundation of May 8th appears an article from the gifted pen of Brother J. W. Denton (Sunday school hobbyist) in which he rides his hobby, roughshod, over all the other hobbyists who have sought to defend the Sunday school and tramples their labored efforts into the dust. From pillar to post these would-be champions have dodged from one set of assertions to another in the vain effort to discredit the apostle Paul by showing that he did not mean what he said. As well as memory serves me, their first position was that 1 Cor. 14 applied only to the apostolic age and has no binding force on Christians now. When the absurdity of this was exposed, the manly and Christian thing to have done would have been to acknowledge their mistake, beg forgiveness of God and the brethren and return to the fold of the Good Shepherd. But did they? Not so any one would notice it; they simply abandoned one absurdity, without even an apology, and hopped on to another, claiming that it was simply the wives of inspired men and preachers who were restricted in the matter of speaking in the assembly and so on and on, till memory fails me in recalling all of the ridiculous sophistry employed to assail the emphatic interdiction of the great apostle to the gentiles.

But now all of these have been thrust from the arena and in rides the master rodeo-broncho-buster of them all on a brand new hobby horse especially built for the occasion. Permit me to introduce John W. Denton, the master mind. This mental giant assures us that Paul's restriction applied only to the discussion of fornication and while that subject was engaging the attention of the church, the women were not only forbidden to teach or take any part but must not even go to the assemblies of the church. Of course this conflicts with Paul's adjuration not to forsake the assembling of ourselves as the manner of some is, but when it comes to a question of consistency between Paul and Denton, of course we know to whom Denton thinks we should listen. Whose word have we for the assertion that the assemblies were devoted to the consideration of fornication? Paul says they were for edification and comfort and that "all may learn, and all be comforted." Doesn't sound much like a discussion of salacious matters does it?

Besides, it hardly looks reasonable that the women should be commanded not to speak in the church, when she was not even permitted to be present, according to

Brother Denton. Brother Denton tells us "the women had been taking active part in investigating the matter (fornication) to their own shame and disgrace." True he fails to give us any scripture that indicates such a state of affairs, but why worry about the scriptures when John Denton has asserted a thing? When he says a thing is so, don't we know that is as good, or perhaps better than scripture? Our misguided brother lays down three numbered propositions upon which he seems to rely mainly for sustaining his sophistry, to which we now give brief attention. They are as follows:

1. The apostles were "guided into all truth." This is true and requires no argument, but we can't help asking, since this is undeniably true, where did Brother Denton get all this hokem he has been giving us? Not a single apostle ever gave the slightest hint of any of it.

2. "The will of God on all matters must be made known by them." Correct again; but this seems to leave Brother Denton out in the cold unless he is indeed the last and greatest apostle of them all and can tell us things that the appointed messengers of God seem never to have known.

3. "Matters had come before the church at Corinth that they had been taking an active part in the public assembly of the church, and the women had been taking an active part in discussing these matters when it was a 'shame' for them to speak in the church on such subject as was being investigated. In fact, she should not even be present while the church was treating with the matter under investigation." The brother's imagination was certainly running riot when he made these assertions. Did he give a single Bible proof of them? Not a single one. Why? Because it was the creature of his own dizzy fancy while rolling in the dust, where his hobby had bucked him off. It seems that the Firm Foundation and other Sunday school papers are willing to publish any kind of foolishness written by spiritual epileptics, but not a word is ever permitted in reply. So many conflicting arguments have been made to discredit the apostle Paul that it would be pretty hard for them to select a line of defense for their unscriptural institution, so they have decided that the safest place for them is in their dug-outs, where they can keep up their sniping without the danger of facing their opponents. The Advocate, Firm Foundation, Leader or Review never had to be challenged but once

to discuss any issue where they believed the word of God was on their side, but now they have all shut up like clams.

They have chosen rather to make lies their refuge, for some one evidently told one when Early Arceneaux stated publicly that Showalter had agreed to discuss the Sunday school in the Firm Foundation. We have never been able to find out who told it, because they are both as silent as the tomb when asked who is responsible? As there is no chance to get such a discussion, suppose Brother J. W. Denton and I discuss this matter in a tract. Let him get the endorsement of the Firm Foundation and I will join him in such a discussion and our brethren will pay all expenses of publishing the tract. Now let's see how much nerve Brother Denton has. I do not believe I can find better words to close this article than those used by Brother Denton. They express the truth exactly as regards these Sunday school hobby riders.

"But my observation and experience is that they (hobby riders) are lopsided fellows who will not reason or think as they should: They pervert the scriptures to their own destruction and the destruction of many weak, uninformed members. One of the things God hates is the man who "stirs up strife among brethren." Some men cannot, have not ability to attract attention except by hobby riding. Paul prayed God to "deliver him from unreasonable and ungodly men." Amen. These hobby riders are both unreasonable and ungodly."

G. A. TROTT.

Passed On

"Precious in the sight of the Lord is the death of his saints," (Psalms 116:15).

Why not to us as well? Because the flesh is weak. It is hard for us to look beyond the natural and see with full force the eternal.

John Bailey Smith died August 2, 1928. "Was born June 18, 1845. He was married to Elizabeth Miriam Watson January 14, 1873. To this union six children were born, four of whom survive him, two sons and two daughters, whose mother died November 30, 1880. On November 15, 1894 he was married to Sarah M. Ferguson, who survives him. He obeyed the Gospel in the summer of 1897, and never departed from the Faith. He leaves a wife, four children, seven grandchildren, five

great grandchildren, five sisters and two brothers, besides a host of friends to mourn his loss."

In talking to the people assembled to pay their respects to the departed and to comfort the bereaved, we tried to impress upon them the solemnity of death and the utter impossibility for us to escape it, tried to impress upon them that all me, good or bad, pure, impure, saint or sinner, received a blessing by the resurrection of Jesus Christ, from the death, and that when we were changed, we received a spiritual body, one that is everlasting, whether we be good or bad, and that in this spiritual body we would spend eternity, in everlasting joy if we elected to comply with the instructions that prepared us for heaven; but in everlasting misery if we followed the specified course that prepared us for the lake of eternal death.

Brother Smith has passed on, but his life, influence, remains to make its impress upon the lives of men and women; of boys and girls, yes, of children yet unborn.

The wonderful influence of a strong character like that of Brother Smith can not be computed.

R. F. D.

Lazy Preachers

Places where some preachers have gone, there is a general complaint among the brethren that they are lazy. One young preacher impressed a brother who was a personal friend to him as being not afraid of work—so far from it, that he could lie down and go to sleep with it.

Such things ought not to be, and are not the rule. The majority of our preachers are men acquainted with toil. They work in the schoolroom, in the shop, on the farm, and then study late at night. Industry has made them what they are. Hard work is the secret of all worthy accomplishments. And more hard work would bring about improvement in most of us.

There is no easy road to a successful career for preachers. His motto must be as the song suggests, "Win and Wear," or rather, Work, and wear, and win. The winning will always be last, and he who is too lazy to pay the price will never win. This is why the preachers who are "too lazy to get up their lessons," "too lazy to get up before breakfast," "too lazy to be clean," etc., will in the struggle for success be left far behind. And their failure will not be due to their natural incapacities in most cases but to their lack of self-control in overcoming laziness.

Laziness is of the flesh, tends toward neglect, and is a reproach to any man, especially to preachers, for they are to be examples. Laziness is a mean sin. It may promise ever so much, but it does not pay—cannot be expected to pay. Instead it betrays its slave at every opportunity. It lowers him in his own eyes, kills his influence with all who know him, makes a sluggard of him, brings him down to failure and to poverty by putting him out of a job wherever he goes—it never allows its victim to escape but follows him into whatsoever task he may enter. The sluggard will attribute his failure to hard luck, to some enemy, or to some external hin-

drance. All this is wrong. His failure is due to a lack of effort, a lack of industry; in other words, it is due to his laziness, and he carries that with him. Let him face the facts, overcome the difficulties, be a workman, and a success.

L. W. HAYHURST.

P. S. This is not written to say that preachers ought to labor at manual labor all day and then try to preach at night, but rather to be industrious at their tasks.

Found At Last

Brethren, lift your hats and stand erect while I deliver unto you the long looked for information. For many years, in fact, most of our lives, we have been looking for this information, and strange to say, we had it in our hands, in our possession right before our eyes, all the time and didn't know it.

A short time ago while in conversation with a certain preacher who believes in Sunday schools, Bible classes, women teachers, etc., I asked him for Bible authority for his Bible class system, and he promptly gave it by telling me that Christ conducted a Bible class in the temple when He was 12 years old. Then I pressed him with many questions concerning Jesus in the temple, "sitting in the midst of the doctors, both hearing them and asking questions" (Luke 2:4), and I showed him that Jesus in the temple had no reference nor comparison with his modern, man-made Sunday school, Bible class system, with its women teachers. But he insisted that was his authority for teaching a Bible class. There, brethren, we have it, and have had it all our lives, right before our eyes, and didn't know it.

But, really, is it possible that many of our preachers and brethren have become so thoroughly sectarianized and modernized that they cannot or do not make any better application of Scripture than other common sectarians? By this same method of applying Scripture, sectarians are able to prove most any sort of man-made doctrine. They claim Bible authority for sprinkling and pouring for baptism, for they read in the Bible about sprinkling and pouring. They claim Bible authority for baby baptism and infant church membership, for they read in the Bible about babies and infants. They claim Bible authority for the doctrine of "faith alone," for they read in the Bible about "faith alone." One party told me the Catholics must be all right, for they have priests in the Bible. Some one said he could prove by the Bible there were oxen in heaven, for the Bible says, "muzzle not the ox that treadeth out the corn," for "of such is the kingdom of heaven." And on this principle of applying the Scripture, most all sectarians can prove their man-made doctrines by the Bible. And all the above is just about as sensible as the brother preacher who found Bible authority for Bible classes from the case of Jesus in the temple when he was 12 years old. But the chief reason for Sunday schools, Bible classes, women teachers, etc., is to modernize and sectarianize their services and make them up to date. I wonder if these same folks won't attempt to modernize and sectarianize God and bring Him up to date? Call your next witness.

J. M. WALTON.

Browning, Ill.

Who Are You

Oh, I am Robert R. Price, one of those upto date preachers you find in the city. I am the pastor of a church in Childress, Texas, called the Church of Christ. Yes, sir; and you are one of the bravest fellows I have ever seen, you even come to Carey, Texas, to hold a meeting there and what did you do, ah! You preached a sermon that sown asunder those brethren there, and was so brave you personated Brother Alva Johnson and Brother J. N. Cowan, and also Early Arceneaux, for discussing their differences. Yes, you said you didn't believe in discussions like they had and made such a fuss with your lips I wouldn't know how to start to write it. Oh, yes. You have a good reason for not liking it. You know fully well that those Sunday school preachers are going down beneath the blow and hammer of the Word of God. Yes, you fellows have a great deal of love for those you call "No-class" "One-way" teachers, when a challenge is thrown at you to prove that man made incubator. But let you have the floor all the time, and oh! What a foolish set of hobby riders! a bunch of ignorant cranks not worthy of note. Talk about love, that's out of reason. Now as you have brought division at Carey and I know you have, for Brother Daniels and my brother, H. E. Pritchard and myself had about an hours talk with the elders there and they said they were going to have classes. And so these two brethren said they have to go some where else. I want to know if you are going to defend your teaching, for by it you shall stand or fall. And if you are afraid of Cowan or Johnson, you have a challenge to meet a boy preacher who has not been preaching but about three years. Yes, you said there wouldn't be enough to support a debate there. Now listen, Brother Daniels and H. E. Pritchard told the elders there they would give you twenty-five dollars a piece if you would debate the question, besides support a man to take care of the Lord's side. Now get busy if you have the courage. We are waiting to see.

Written in hopes you will have the courage to defend what you preach. Lovingly,
J. L. PRITCHARD,
Dodsonville, Texas, Box 86.

A Letter to the Children

Dear Children:

While we are passing along through life, we have many trials, troubles and disappointments to try our patience, and tempt us to lose our temper or cause us to become discouraged, and it takes much patience, perseverance and determination to accomplish anything that is worth while, so while young is the best time to train one's self to meet the trials and temptations which are sure to come to all during this life.

You children of today will be the men and women of a few years hence, and you want to be prepared when that time comes to meet the responsibilities that are sure to come.

From time to time I want to write you a short letter that you may appreciate and be benefitted by.

Goodby for a while,

UNCLE HAYWOOD.

Shreveport, Louisiana.

EDUCATION

Necessity—Power—Opportunity

JOHN R. FREEMAN, Editor

Littlefield College

Littlefield College will open September 25. If you are planning to enter school at that time, write Dean Oliver A. Burk, Littlefield, Texas. He then will write you as to what you need to do, necessary to your enrollment.

Meet Mr. Spend-All

Selfish Spend-all, whose name is legion, believes in schools and believes in helping them, and would help, BUT

1. His car was a last year's model so he had to give it and \$500 or such for a new one, and

2. He bought another farm, and

3. He had to lend some money to some one, and

4. He bought a tractor, and

5. The family expects to take a trip costing upwards of \$100, and so on to the end of the line of fast living. Yes, FAST LIVING which comes first.

That's why we cannot help carry on good works that will live and bless humanity when life's day for us has been spent.
L. W. HAYHURST.

Littlefield Camp Meeting

August 20. The camp meeting going fine. We reached Littlefield Thursday, August 16, tired, but delighted with the general outlook for the meeting. The tabernacle 44x120 is one of the most comfortable convenient and neatly arranged tabernacles under which I ever preached, equipped with every convenience that could be expected in a temporary structure. The meeting began Friday night, with a sermon from Brother L. W. Hayhurst, and it was the general expression, that sermon alone was worth driving hundreds of miles to hear. Saturday at 3 P. M. Brother O. C. Ribble read and gave a splendid comment on three chapters of 2nd Peter. I heard folks say, "I never heard the same amount of teaching crowded into the same amount of time." Saturday night Brother J. Frank Copeland preached a sermon that stirred his hearers and inspired them to greater efforts. The power of his plea stirred old and young to tears. He urged love as the binding, moving power. Sunday morning, W. R. Hayes read the 27th chapter of Matthew and seven verses of the 28th chapter in such an impressive manner and with such comments as drove home to every heart the facts relating to the trial, death and resurrection of Christ. Brother R. O. Conner followed him with one of his most forceful talks on the impossibility of eradicating the name of Jesus Christ from the earth, with convincing emphasis upon the personal decision of each individual answering for himself or herself Pilate's question, "What shall I do then, with Jesus which is called Christ?" When he had finished, this scribe was asked to conclude the teaching on the question for the morning. I had been so stirred by the

A Difference

One young brother who attended Gunter College last session was heard to remark that there certainly was a difference in the people who were at Gunter with the school and the people of the vicinity that he was from. He made mention of the fact that the general business world have no room in their minds for knowledge and thought of God. And so it is: Christianity and modern business are generally strangers to each other. The difference that the young man noticed at Gunter he will see at Littlefield.

This school does not exist because there are not other schools as well equipped to teach the literary courses, but it exists that boys and girls may receive literary training and at the same time be surrounded with such wholesome influences that godliness will be promoted rather than destroyed.

It seems that one of the prominent ideas of the present time is to send the child to school so that he may learn to "get by"

easier and at the same time make more money. But, father or mother, there is something of greater importance to your child than his learning to "get by" and make money. That more important thing is keeping his moral and spiritual life in a healthful condition. If you train your child to be a pleasure-loving money-maker, you need not be surprised if he grows up to be among those of the business world who have no place in their lives or room in their hearts for God. Solomon said, "Train up a child in the way he should go; and when he is old, he will not depart from it." It is a law of nature that a person tends to be what his associates and teachers are. Suppose the child is trained up in the way he should not go; what then? When he is old, he will not likely depart from it.

Do you want your child to have an education and at the same time be encouraged in the way of righteousness? Do you want him to be a Christian? Surely you do. Then why not educate him where he will be under the influence of God-fearing and God-loving men and women? Send him to Littlefield College.

ROY E. HAZELTON.

events of the preceding days, meeting and talking with brethren from all parts of the country renewing old acquaintances and forming new ones, and by the teachings we had had in the preceding services, climaxed by the two talks just preceding, that it was difficult to control my emotions. But as best I could I proceeded with a general comment first giving a brief review of the existence of Christ with the Father, the fact of His creating all things that were created and that when He came to the earth God created for Him a fleshly body through the natural law. By Divinity he was begotten, by humanity this body was developed, stressing the thought that it was the same mind, soul, that had existed with God before the world was, and that this mind retained its information, development, comprehension, yet, through the flesh it was subject to temptation.

Sunday night, Dr. M. H. Scott, Jenny Lind, Ark. read without comment Proverbs 6:12-19. Brother Jno. R. Freeman continued the discussion of the conflict between the flesh and the spirit, taking up the proposition from the angle of the Apostle Paul, concluding with a plea for unity, that unity that comes from following the Spirit, accepting Divinity, and being guided, not by opinions, impressions or imaginations, but by the Divine Record. He showed unquestionably that heresies come in through the imagination, or directly from Satan, and that he who held his opinions so important as to interfere with the rights of others to think, was dangerous and destructive.

Tonight, Monday night, August 20th, Brother R. O. Conner is to preach, and we are expecting one of the largest crowds of the meeting. Last night the large tabernacle was fairly well filled, and some who were on the outside stated there were several hundred people sitting in their cars. At the time of this writing brethren from six states have been in attendance. Will make further report in next issue.

—R. F. DUCKWORTH.

Announcements and Reports

M. F. Pruett Route 2, Wheatfield, Ind., July 19: The Church of Christ is holding regular worship each Lord's day at 10:30 A. M. at Zadoc, Ind., in a spacious room in a vacant building. We are here temporarily until we can muster means to locate permanently. Any loyal preacher is welcome to stop over with us. We can now open the door of hospitality to any staunch evangelist which we could not feel free to do before.

Tarzan, Texas, August 3, 1928: The meeting at Woodard, conducted by Bro. D. F. Watson, closed Tuesday night with two baptisms and much good accomplished. Anyone wanting a good loyal preacher will make no mistake in getting Brother Watson. Write him at Broken Bow, Okla. Jake Walls, O. K. Oneal, Richard Overton, Grady Gardenhire, O. B. Goodson, M. Teeters.

Van Bonnaeu, Dodsonville, Texas, July 31: I just closed a meeting at Floydada, Texas, July 15, four baptized. While at Floydada I was challenged by a Baptist for a discussion; arrangements were made for one evening's session, he refused to debate our differences further with me. I also closed a meeting at Elk City, Okla., July 29, two baptized.

Willie W. Gordon, Route 1, Floresville, Texas August 5: Brother G. B. Harrell of Ada, Okla., closed a very interesting meeting for the Church of Christ at Center Point, July 24, three baptized, one restored.

Roy E. Hazelton, Gunter, Texas: Closed a mission meeting at Monument School House, near Loving, Texas, July 15, seven baptized, three reclaimed; succeeded in getting a nice little congregation to meeting there again. Also closed a meeting at Pleasant Hill, near Abilene, Texas, August 1, ten baptized.

Sam L. Shultz, Lexington Okla., August 7: I am now in a meeting at Wheeler School House, eight miles north of Wilson, Okla., starting off nicely, hope that much and lasting good may be accomplished. My two meetings near Cameron, Texas, were not as successful in the way of visible results as we would liked for them to have been.

R. L. Gardenhire, Route 2, Pottsboro, Texas, August 7: Closed the meeting near Colbert, Okla., with eight additions to the church. While there I stirred up the "Advance," we had hardly gotten home when the brethren came after us. We returned and held a four days discussion with them, sure much good was done, will send report of the debate. We are now in our fourth meeting at Powell, Okla., starting off with a good interest, one confession to date.

T. E. Avaritt, Benton, Ark., Aug. 5: Brother A. M. Scrimshire has just finished a good meeting at Reform, Ark., twenty-five miles northwest of Benton, this meeting began July 28, and closed today, August 5, at the waters edge, eighteen baptized twenty-seven restored. This body now consists of something near sixty members and promise to keep house for the

Lord as his word directs. We now have a nice little body here at Benton meeting in the Court House.

H. R. Stringer, Bogue Chitto, Miss., August 2: We have just closed, as I consider it, one among the best meetings we ever had in this community, Brother J. A. Dennis of Union City, Ga., doing the preaching, he preached nine days and baptized nine, he had a good hearing from the beginning, although it rained most of the time. We expect to have Brother N. L. Clark among us soon and our prayers are that much good will be accomplished.

W. P. Jones, Lamar, Okla., July 25: I am now in a meeting near Huntsville, Ark., with one baptized, one restored to duty. Since last report have preached as follows: Enterprise, Okla., the 4th Lord's day in June; thence to Lenna, Okla., for nine nights, two baptized.

T. E. McBride, Cleburne, Texas, July 24: We closed a meeting at Martin Springs, near Chandler, Texas, July 22, one baptized and much good done otherwise. I begin near Killeen, Texas, July 27.

Chas. W. Watkins, Petersburg, Texas, July 24: Meeting at Hylton, Texas, closed July 18, with good crowds and interest, eleven baptized, three reclaimed. Began at Wingate, Texas, July 22, to continue two weeks, starting with good interest but rain is hindering. Go to Stanton, Texas for second, third and fourth Lord's days in August; to Portales, N. M., for first and second Lord's days in September. This closes the field work for this year, so far arranged. Then what? Secular work of some sort, unless the brethren see fit to keep me busy. What about it?

J. S. Hall, Graham, Texas, July 25: The meeting at Throckmorton closed without visible results; one baptized at Eden; one at Langford; nine at Kempner and one restored. I begin at Lusk, July 28, to continue to first Sunday in August; then to California Creek for two Sundays; then to Davidson, Okla. Later; August 4, Brother Hall reports six baptized at Lusk—Publisher.

Jas. Douglas Phillips, 439 N. Drury Ave., Kansas City, Mo., July 27: The meeting at El Dorado Ark., starts off fine, seven baptized to date. Some of the brethren here are talking of attending the Littlefield meeting, wish I could but cannot.

T. E. Avaritt, Benton, Arkansas, August 2: Brother A. M. Scrimshire held our meeting here, began July 14, continued over till the night of the 22nd, two baptized, one restored. We now have twenty to thirty members meeting for worship as the Word of the Lord directs. Any one passing this way stop and worship with us. We meet in the Court House every Lord's Day at 3:00 P. M.

R. P. Burns, Okra, Texas, July 30: Brother James E. Tidwell began our meeting July 14, and closed July 27; three additions. Brother Tidwell gave us some fine lessons which were listened to attentively by those present. We hope to have him back with us some time.

Virgil Jackson, Route B, Roscoe, Texas, July 24: The meeting at Carlsbad, Texas, closed with four baptisms and four restorations. The brethren there decided to start to work again, meeting each Lord's day at 3:00 P. M.

Walker H. Horn, Cleburne, Texas: We had one of the most successful series of meetings here in June that we have ever had. Brother Leland H. Knight did the preaching and it was ably done. There were nine additions, six were baptized and three confessed their faults. The effects of Brother Knight's efforts were far-reaching; we have had seven additions since the meeting closed.

We have arranged to use Brother Knight here in mission meetings a month next year and in a two weeks mission meeting in another town.

Ellis B. Patterson, El Dorado, Arkansas, July 20: Brother J. D. Tipton of Corrigan, Texas, just closed a good meeting seven miles southeast of El Dorado, with two additions. Others that heard him have since been baptized. No one will make a mistake in calling Brother Tipton.

R. L. Ludlam, Jr., 3113 Cliff Ave., Richmond, Virginia, July 20: I am to begin a meeting at Gadberry, Kentucky, August 17, will go from there to Kansas City, Missouri. Can spend the months of September and October at places where needed.

W. L. Shellnutt, Rt. 2, Weedowee, Alabama, August 7: Closed last night at Bethel near Samson, five baptized; preached at Lowery the week before, seven baptized; am now in a meeting at Piedmont, Alabama, which will continue over Lord's day; then home for a meeting at Mt. Carmel; from there will go to assist the brethren at Oak Grove, near Savannah, Georgia. Brother W. H. Reynolds came home with me from South Alabama and is helping me.

L. N. Graham, Levelland, Texas, August 5: I am sorry that I have delayed my renewal so long, but have been somewhat in a financial strain and as long as the paper kept coming I kept neglecting; but when the paper stopped I wasn't in as bad a strain as I first thought.

We are still keeping house for the Lord here. Have a small tabernacle of our own. We were shifted from "pillow to post" and finally out entirely, so we made the effort, which was a successful one, and built a place of our own. Should you have inquiry from brethren wanting to come to Levelland, tell them we have a congregation, meeting each Lord's Day at 11:00 A. M. We would be glad to have loyal brethren locate with us. This is a fine country with a wonderful future. Crop conditions are fine. If you are ever out this way come to see us.

C. R. Graves, Lockney, Texas, August 6: I am now in a meeting at Plymouth, closed at Pasche near Eden, Texas, last Monday night at the water, twelve baptized.

W. P. Jones, Lamar, Oklahoma, August 14: Our meeting at Reed's Creek, Arkansas, came to a close July 29; two baptized, two restored. Began at Oak Dale, Oklahoma, August 1, continued twelve nights. Twelve baptized, four restored.

Two Debates

Alva Johnson and Lee Sanders are to discuss the Sunday School question at Friona, Texas, September 4 and 5, two sessions each day.

Alva Johnson and G. A. Dunn, Jr., are to discuss the Sunday School question four days at Littlefield, Texas. Time not definitely set. Bro. Dunn said December, Bro. Johnson said any time.

R. F. DUCKWORTH.

Dennis-Carr Debate

(By carelessness on my part failing to address properly, this report went to the Dead Letter Office and returned to me, hence the delay.)

It was my good fortune to be with and moderate for Bro. Dennis in his debate with J. C. Carr, of Chicago, Ill., at Savannah, Georgia, June 10 to 14. Albert S. Hodges of Orlando, Florida editor of "Law and Grace," had signed the propositions with Brother Dennis but secured Carr to do the debating.

We were disappointed in Mr. Carr, as we were expecting a very strong effort on his part, which did not come up to expectations.

He, however, impressed me as a nice man. He was fair in debate but seemed to be rattled from the start. Did better towards the end of debate. I am sure he was not expecting the line of argument Brother Dennis followed.

Mr. Hodges did not fully agree with Carr. Carr held that the "Sacrificial Law" was done away, Hodges said the whole law of Moses of which the Ten Commandments is a part, was still in force; that the curses of the law only were taken away in Christ.

Hodges is a Nazarite, wears long hair and will eat no swine. The disputant agreed before beginning the debate to repeat it at a time and place agreeable to each. On the third night Mr. Hodges wanted to change the propositions for the second debate.

Mr. Carr tried hard to prove Wednesday crucifixion and Sabbath resurrection—the doctrine of the Church of God, seventh day, but failed utterly. Brother Dennis sustained his proposition absolutely in the minds of the hearers.

I had a fine trip, indeed. It was a pleasure to me, and one I had long wished for, to meet the brethren at Oak Grove. Also, I stopped over, both going and coming, with Brother and Sister Lamp at Scott, Georgia. Theirs is surely a Christian home. They were very liberal in contributing to our expenses.

One will have to look far to find a more consecrated, sacrificing pair.

I made my home while in Savannah with Brother Kessler and it was a good home. I pray God's richest blessings on all those devoted Christians.

My association with them will be long remembered.

Faithfully in Christ,

W. L. SHELLNUTT.

Both Wrong

Having just read Brother R. M. Mickle's reply to Brother Joseph Miller's article on the "set order" of the Lord's day worship, I desire to submit a few thoughts on the same subject. I believe Brother Mickle has shown clearly enough that Brother Miller has the wrong idea of the worship. I am also just as confident that Brother Mickle is wrong by contending that 1 Tim. 2:1 expressly specifies that prayer be the first item of Lord's day worship. So upon this, I wish to say a few words. So far as I have learned, there are three ideas about the teaching of 1 Tim. 2:1. They are as follows: (1) Paul's language "first of all" has no reference to the order in which prayers, etc., are offered, but is the Apostle's way of impressing this particular exhortation; (2) Those who agree with Brother Mickle contend that "first of all" here means the first in order at Lord's day worship; (3) "First of all" means here first in order, but it means first in beginning the day, or, the first thing upon rising in the morning. Now perhaps some have not heard of position No. 3 before, so I will give instance in which I came in contact with a brother who was a strict adherent to this idea. Some five years ago I was living at Baton Rouge, Louisiana, and a brother moved in from Tennessee who did not believe in public prayer. His favorite proof texts were Matt. 6:6, and 1 Tim. 2:1. Now, of course, any one can see how he got his position from Matt. 6:6, but some might wonder how on earth he got anything from 1 Tim. 2:1. However, if you will read verses 8 and 9 of this chapter, you will see how he made the application. He said the prayers were to be made at the same time that the women were to adorn themselves in modest apparel, as of course it was the first thing in the morning. Now this brother was 60 years old and could quote as much Scripture as any man I know of, and he was surely a devout Christian as far as he knew, still I believe he was seriously in error by opposing public prayer. I called his attention to a dozen or so examples of public prayer in Acts of Apostles, but the only thing I made any impression on him with was by showing from 1 Cor. 14 that prayer was edifying and Paul said to let all things be done unto edifying when the church comes together. Now I accept the idea that 1 Tim. 2:1 has no reference at all to the order in which prayer comes in the assembly or elsewhere, but is Paul's way of impressing the exhortation to pray. This is made plain in the American Standard Translation it reads: "I exhort therefore first of all, the supplications, prayers, etc." It seems to be plain from this that the exhortation was, in some sense, first of all. Certainly not in the sense that it preceded all other exhortation in order of time, but evidently in importance. Let it be remembered that this was to Christians and one of the greatest duties and privileges of a Christian is that of prayer. We are commanded to pray without ceasing and we know that when we cease to intercede with God we are looking to ourselves or to some other power for guidance hence, we can see the wisdom of Paul's pointed exhortation to pray for all men. Again, this letter was written during the persecution and Paul gives as the purpose of the prayers, that they might lead a quiet and peaceful life in all godliness and honesty. In Acts 12 we find an example of

J. L. Reynolds, Lenna, Oklahoma, August 9: Brother W. P. Jones of Lamar, Oklahoma, preached here during the first part of July, two baptized. Brother Jones is devoting his entire time to preaching the Gospel, but his support is so light that it looks like he is going to be compelled to take up secular work in order to support his family. Brethren who know Brother Jones should hold up his hands while he spreads the Gospel.

J. M. Porter, San Augustine, Texas, August 9: Brother J. D. Tipton closed a good meeting here last Thursday. He began on Friday July 20; one baptized and several confessions of wrongs. We are encouraged to a greater work.

Virgil Jackson, Roscoe, Texas, August 10: The meeting at Landers in Mitchell County, Texas, closed Sunday night. Eight baptized, one restored. This was an enjoyable meeting, fine interest and large crowds.

O. W. Britton, Andrews, Texas, August 8: Brother Verner Gregg of Roscoe, Texas, closed an eight-day meeting here Sunday night, July 29. Notwithstanding the rain weather throughout the week, the crowds were good and a fine interest manifested all the way through. One baptized, one restored.

D. F. Watson, August 7: Just closed a good meeting for the church at Woodard School House July 31 with two baptized. Left the brethren with a determination to work. Am now in a meeting at McDonald, New Mexico. Will go from here to Broken Bow, Oklahoma, to begin a meeting on Saturday night before the third Lord's day in this month, then I have some time that is not taken. Would like to arrange for some more meetings for the fall. Anyone interested may write me at Broken Bow, Oklahoma, Box 666.

Leland H. Knight, Booneville, Arkansas, August 11: The meeting at Little Rock, Arkansas, closed with four baptisms; the church rejoiced over the work. The little band here is very faithful. I did not hold the meeting at Judsonia, Arkansas, on account of my health, I took a three weeks vacation and as a consequence am in much better condition. At this writing I am in a good meeting at Celina, Texas. Three have obeyed the Gospel. Plan to begin at Lone Star near Burnsville, Arkansas, the 19th.

Ruel Choate, Wapanucka, Oklahoma, August 21: Brother George W. Johnson of Mansfield, Arkansas, closed our meeting at Enterprise School House, August 20, with seven baptized. The meeting was a success in every way, the church greatly strengthened. An old veteran of the cross was with us, Brother J. N. Herington of Wewoka, Okla.

Brother Johnson goes from here to Sand Springs, Oklahoma, for another meeting.

H. L. Pullen, Route 1, Spur, Texas, August 21: Our meeting in which Brother J. Frank Copeland assisted, was held August 4 to 12. Good attendance and splendid attention, with two baptized and two reclaimed. This meeting was held at Steel Hill, seven miles southeast of Spur, Texas.

a meeting of the church for this purpose. Now when we carefully examine 1 Tim. 1, it is apparent that the exhortation to prayer in the 2nd chapter is the first of its kind in this letter to Timothy, so it seems to bear out the idea that prayer is to be first and always impressed on our minds.

Now I might be asked what objection I have to starting the worship with prayer. I will say I have no objection, neither do I object to Brother Miller's way, at the same time, I have never assembled where singing was not the first act. Let it be remembered though, that Brother Mickle and Brother Miller could not assemble together in peace. What is to be done in a case of this kind? There is only one alternative and that is for us to study carefully and learn those things which are laid down plainly as specific commands and examples and allow nothing else to be taught as a part of the faith which is unchangeable.

It is the opinion of some that where a brother has mistaken views and tries to bind, as a part of the faith, some particular method where the method is left to our own judgment, we should unite upon his method in order to preserve unity. I must say that I seriously doubt the wisdom of such a course in such matters as we are considering for the following reasons: 1. Paul says, "Him that is weak in the faith receive ye, but not to doubtful disputations" (Rom. 14:1). Now if I understand this chapter, we are to agree with our brother on all such things as Paul enumerates, but we are not to allow the brother to propagate, as matters of faith, things which are founded only upon his scruples. 2. Such a course is impossible in many cases, and God has given no rules of procedure which cannot be carried out. Let us illustrate by supposing a case, taking it for granted that there is no ritual for the worship, and Brothers Mickle and Miller are both wrong. We will say they are both members of the same congregation. One contends for prayer first, and the other for prayer last. The church cannot unite upon both theories, and if both are wrong, they must either adopt one contention and ignore the other, or they must do what Paul said by receiving both brethren and allowing neither to disturb the church with their scruples. If this is not done and both brethren are allowed to preach and prosecute their respective ideas before the church, they will eventually develop a following in the church and division is inevitable. The faith for which Jesus Christ died is unchangeable and there should be no doctrine held by one member which conflicts with that of another member, and the only way to prevent this is by doing just what the Bible teaches us and refusing to tolerate any teaching which the Bible does not support. It is a common thing to hear folks talk about the danger of jumping at conclusions, but I am sure that at present the evil of jumping back from conclusions is more prevalent. I mean by this that there are too many who sit with arms folded and wait for the other fellow to form a conclusion and then they adopt the same conclusion just because he has. We are commanded to examine ourselves whether we be in the faith. So let us all go to the book for this purpose using the utmost care to have our minds clear of all hindering influences that we might be led aright. I seriously believe there are too many of us who have the idea that practically every

admonition in the Bible has direct reference to the assembly. I have been unable to find more than one or two Christian duties the performance of which are confined to the first day of the week. James says "Is any merry? let him sing psalms." John says, "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" Paul says, "Exhort one another daily." Paul says again, "Praying always, with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints." These four things are surely required of us at all times. The Lord's Supper is peculiar to Lord's day. Then the enforcement of discipline is also to be carried out in the assembly. Many are deceived into believing that it takes five things and five only at all times to constitute the duty of the assembled church, but a reading of 1 Cor. 5 will eliminate this error, of course, this command is conditional. As I see it, the assembly serves a similar purpose to that of the human heart. The heart beats at regular intervals and sends its life-giving stream to all parts of the body. We assemble together at regular intervals for the purpose of worshipping God, being edified and comforted and we are thus sent forth to radiate the life giving principles of the Gospel to all with whom we come in contact. If the assembly dies, our Christian character dies; if the assembly does not build up our Christian character, it is unprofitable.

So in conclusion, I will say that we cannot overestimate the importance of conforming every act of our lives to the Word of God whether it be in an individual or assembled capacity. Therefore, we should be very cautious about the application we make of any Scripture. We should take care at all times to avoid extremes either way. Above all things, we should not forget to ask the help of God, who is able to do abundantly more than we may ask or think. Let us go forward, then, praying that we may be guided into the truth and being united upon it, carry out the sacred duty which God has committed unto us; carrying the Gospel of Christ to every creature. So if God requires a ritual for any or all items of worship, let us all adopt it. But let us be sure that such is supported by plain, convincing evidence.

HEWITT SMITH.

Brookhaven, Miss.

The Christian Family

The Bible recognizes the Christian family as the model of the Church of God, and the nursery of the kingdom of heaven. The relationship should be entered into upon just the proper principles. The motives that prompt us to choose should be of the permanent and enduring kind, which will not pass away with the fading freshness and beauty of youth or worse still the sudden flight of riches, but will grow stronger and stronger, with increasing years. Qualities of solid worth, of high moral religious principle, unflinching integrity, purity of feelings and purpose, together with self-reliant energy, guided by sound, self-controlling judgment, should be the qualities that commend their possessors to the esteem and love of Christian men and

women. But our object in calling attention to this subject, is to impress on the minds of Christian husbands and wives that much true happiness in the family circle may be gained by attending to the directions given in holy writ for the guidance of the family circle. Love, esteem, kindly feeling, affectionate dispositions in the family. These are matters of culture, of habit as completely under our control as any practice, taste, or feeling of our life. The man or the woman may cultivate morose, bitter peevish, complaining, fault-finding tempers and habits in or out of the family, many lives are embittered, by otherwise good and clever men seem to think it an unmanly weakness to bestow tender and affectionate expressions and acts upon their wives, and many women think the same in regard to their husbands. They indulge too much in fault-finding, fail to show that kind consideration and affectionate forbearance they should toward each other. In a word, they fail to exhibit the true pattern of the Christian husband and wife, as portrayed in the Scriptures. If the husband would at all times follow the directions of the Holy Spirit, "Love your wives even as Christ also loved the church and gave himself for it; that he might sanctify it and cleanse it, so ought men also to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh but nourisheth it and cherisheth it even as the Lord the church. For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother and shall be joined unto his wife, and they too shall be one flesh. Let every one of you in particular so love his wife, even as himself, and the wife see that she reverence her husband" (Eph. 5th chapter). If the husband would cultivate a true and earnest love for his wife, cultivate it by cherishing it in his heart by manifesting it in speaking gently and kindly by habitually exhibiting a kind and forbearing spirit, caring tenderly for her comfort, by sympathizing with her as Christ does the church, and if the wife would at all times duly respect, and honor her husband, realizing that her true happiness consists in fully perfecting her oneness in feeling, in purpose, and life, with him and with her love cover his faults and hide them from both herself and the world, many homes would be made happy that are now embittered by contention and strife. Such habits would exercise a sanctifying influence over husband and wife, and the remembrance of a happy home, gilded with the sunshine of true love, would be a shield of virtue to their children through life. Much of evil and misery comes of little things of life. The husband permits himself to speak in peevish tone, to speak sharply, bitterly to his wife; the wife complains, finds fault, indulges in retaliation of evil clouds the happiness of home with the shadows of evil forebodings. These soon grow into fixed habits, the feelings that prompt them are cultivated and the hearthstone is an unhappy one.

H. C. PEARSON.

If you are interested in opposing error and causing people to study the truth, tell the folks about The Apostolic Way. It is making a clean fight for apostolic Christianity.

The Christian Religion

(By Alexander Campbell)

Christianity is the perfection of that divine philanthropy which was gradually developing itself for four thousand drives. It is the bright effulgence of every divine attribute, mingling and harmonizing, as the different colors in the rainbow, in the bright shining after rain, into one complete system of perfections—the perfection of GLORY to God in the highest heaven, the perfection of PEACE on earth, and the perfection of GOOD WILL among men.

The eyes of patriarchs and prophets, of saints and martyrs, from Adam to John the Baptist, with longing expectation, were looking forward to some glorious age, indistinctly apprehended, but ardently desired. Every messenger sent from heaven, fraught with the communications of the Divine Spirit, to illumine, to reprove, and to correct the patriarchs and the house of Israel, was brightening the prospect and chastening the views of the people, concerning the glory of the COMING AGE. The "FOUNDER OF THE FUTURE AGE," as one of Israel's prophets calls the Messiah, was exhibited in the emblems of the prophetic style, as rising, expanding and brightening to view, from the glistening "Star of Jacob," to the radiating "Sun of Righteousness," with salutiferous and vivifying rays.

The person, character and reign of Messiah the Prince, exhausted all the beauties of language, all the grandeur and resplendencies of creation to give some faint resemblances of them. In adumbrating Emmanuel and His realm, "Nature mingles colors not her own." She mingles the brighter splendors of things celestial, with things terrestrial, and kindly suits the picture to our impaired faculties. She brings the rose of Sharon and the lily of the vales—the mild lustre of the richest gems, and the brightest radiance of the choicest metals. She makes the stars of heaven sparkle in his hand, and the brightness of the sun shine in his face. She causes the mountains to flow down at his presence; his advent to gladden the solitary place; before him the deserts to rejoice and blossom as the rose. To the desert, at his approach, she gives the glory of Lebanon, the excellency of Carmel and Sharon.

Under his peaceful banner and gracious sceptre, the wolf dwells with the lamb; the leopard lies down with the kid; the calf, the young lion, and the fatling in harmony follow the mandates of a child; the cow and bear feed together; their young ones lie down in concord; and the lion eats straw like the ox. The suckling child plays on the hole of the asp; and the weaned child put its hand on the cocatrice's den. Under his munificent government the wilderness becomes a fruitful field; and the field once esteemed fruitful is counted for a forest. He makes the eyes of the blind to see; the ears of the deaf to hear; and the tongue of the dumb to speak. The stammerer becomes eloquent, and the wise men of other times become as babes. He brings the captive from the prison, and those that sit in darkness out of the prison house. His people march forth with joy; they are led forth with peace. The mountains and the hills break forth into singing, and all the trees of the field clap their hands.

"He shall judge the poor of the people;

he shall save the children of the needy; and shall break in pieces the oppressor. They shall fear him as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth the poor also, and him that hath no helper. He shall spare the poor and the needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight. There shall be, in his day, a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name continued as long as the sun; and men shall endure forever; his name shall be continued as long as the sun; and men shall ever be blessed in him; all nations shall call him blessed" (Psalm 72:4-17). Such were the glorious things spoken of Zion and her King, by holy kings and ancient seers, fired with prophetic impulse. These are but a taste of the sweetness which flows in the stream of prophecy, which revived, cheered and animated the drooping, disconsolate and afflicted hearts of the righteous ancients. Such things they uttered who saw His glory and spake of Him. These prospective views of Messiah and His institution, prepare us to expect the brightest exhibition of glory in Himself, and the highest degree of moral excellence and felicity in the subjects of His reign.

The fulness of time is come. Messiah appears. But lo! He has no form or comeliness. He comes forth as a languishing shoot from a dry and sterile soil. He comes to His own, and His own receive Him not. He comes to the people who had the visions of the Almighty, and who heard the prophecies of the Spirit concerning Him; yet they reject Him in His purposed reign. Their hearts are infatuated with world notions, and they view him with a prejudiced eye. They see no diadem upon His head—no sceptre in His hand. They see no gorgeous apparel upon His person—no nobles nor princes in His train. They hear no sound of the trumpet—no confused sound of mighty warriors preparing for battle. They see no garments rolled in blood, nor captives led in chains. They are offended at the meanness of His parentage; at the humble birth and character of His attendants, and at His own insignificant appearance. His glories, and their views of glory, correspond in no one instance. His glory was that of unparalleled condescension, incomparable humility, meekness and love. The most resplendent gems in His crown were His abject poverty, his patient endurance of the grossest indignities, and the unreserved devotion of His whole soul as the righteous servant of Jehovah. His victories were not those of a mighty chieftain, at the head of many thousands, marching through opposing ranks, demol-

ishing citadels, devastating countries, causing iron gates to open at His approach, and leading bound to His triumphal chariot His captive enemies. No! His victories were the conquest of all temptations of death, and of Him that had the power of death. He triumphed over all principalities and powers of darkness, error and death. In His death and resurrection He gained the greatest conquest ever won: He vanquished death and the grave; He obtained eternal redemption; He opened the gates of Paradise, and procured an inheritance incorruptible, undefiled and unfading, for all them that look for deliverance. Such were the personal achievements of the Captain of our Salvation.

The precepts of His institution correspond with His appearance and deportment among men. He inculcates a morality pure as Himself, and such as must render His disciples superior to all the world besides. He gives no scope to any malignant passions, and checks every principle that would lead to war, oppression or cruelty. His precepts respect not merely the overt act, but the principles from which all overt acts of wickedness proceed. Ambition, pride, avarice, lust, malevolence, are denounced as really criminal, as the actions to which they give rise. His precepts are no dry, lifeless system of morality, to be forced upon His disciples, or to be worn as an outside garment; but they are inculcated by arguments and considerations which when apprehended, engrave them upon the heart, and render them of easy practice. The reason, the nature, and the import of His death, afford, to those who understand it, an argument that gives life and vigor to all His precepts, and that makes His yoke easy and His burden light. When we turn our attention to the character and exploits of His first disciples, His ambassadors to the world, what an illustrious exhibition of the excellency of His doctrine, and of the purity of His morals do they afford! In them how conspicuous faith, hope, and love! What zeal, what patience, what self-denial, what deadness to the world! How gladly they spend and are spent in the good work of faith, labor and love, and patience of hope! They glory in reproaches, in privations, in stripes, in imprisonments, in all manner of sufferings; yea, in death itself, for the Son of Man's sake. How freely, how cheerfully, how laboriously they performed the ministry which they had received. They look for no applause, for no stipend, no fixed salary, no lucrative office, no honorable title among men. They have continually in their eye the example of their Chief, "looking off from the ancients to JESUS the Captain and Finisher of the Faith, who, for the joy set before Him, endured the cross, despising the shame, and sat down on the right hand of God." Amidst their enemies and false friends, how calm, how meek, how prudent, how resolute, how persevering! They exhibit virtues, in comparison of which, the virtues of all other religionists appear either as splendid sins, or as meagre empty names. Such was the character of the ambassadors and subordinate ministers of the New Institution.—The Christian Baptist, pages 5, 6, Vol. I (August 3, 1823).

(To Be Continued)

You remember we have a special subscription offer, sending the paper five months for \$1.00.

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
CLARENCE TEURMAN.....1916-1923
R. F. DUCKWORTH.....1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

Mistakes of Young Preachers

Recently a brother wrote me a letter in which he said, "I have had the privilege of hearing several of our preachers and hope to hear others within the next few weeks. I think some of them could not be beat and others like a whole lot of being any preacher at all. Among the bunch, I have heard some of our young preachers and it is for their benefit that I now wish to write. Our young preachers need some attention along certain lines that they are not getting and I am in no position, neither am I capable of giving them this attention. You or Brother Trott, or Brother Conner could very nicely handle this matter.

"Here is the condition I see among our young preachers. In the pulpit they assume the attitude of a teacher or preacher, which is very good if not attended by ego, but the trouble comes when he steps out of the pulpit, he wants to continue to be THE PREACHER instead of being 'one of the bunch' consequently he is very reluctant to condescend to receive instruction or correction. This is very harmful to the cause we advocate and is apt to surround the preacher that is guilty of such practice with a wall of sectarian prejudice and egotism.

"Another thing: owing to the lack of Bible knowledge on the part of young preachers and in order that they might make a good impression on their audience, they have taken to preaching 'parrot sermons,' that is, they have copied their sermons from some of our big preachers and are repeating them, almost verbatim without taking the trouble of verifying the things they preach. This, of course, gets them into rather difficult positions. Then, too, the brethren who hear the preacher of this type know that he is preaching another man's sermon. This, of course, lowers their estimate of the preacher's ability.

"The young preacher ordinarily when he has finished a sermon, expects the people to get 'gushy' over him and if they do not, he becomes discouraged, and if they do get 'gushy' over him, he takes the big head so badly that he can't wear his hat. So what is a fellow going to do?

"These things that I have mentioned are only a few of the worst things that a young preacher might fall into, but they are sufficient to give you an idea of what I am driving at. I think that a great deal of the right kind of teaching along this line is badly needed right now and will do a great deal of good. In fact, it will have a great influence on the future of the church as the young preachers will some day shoulder the responsibilities of the church.

"I am sure that you realize the truth of what I have said and I trust that you will delegate someone to the task that can

handle it and will give us something through the paper along this line."

The brother did not write this quotation for publication, but it fits the case, so well, and shows with such force some of the errors and evils the young preacher has to combat in himself, that I am passing it on to our readers and I am going to ask that our older preachers write some on this line, giving good advice, suggestions and cautioning our young preachers.

I have seldom felt able to advise preachers how to preach. Paul told them to preach the word, so I have no difficulty in telling them what to preach. I have often wished that our older preachers would give the younger preachers some suggestions and admonitions on how to conduct themselves in and out of the pulpit, but along this line, I have always felt like a young preacher myself, and thus incapable of giving advice, and after thirty odd years of preaching, I still feel the need of advice. I feel so inefficient that I always appreciate it when some old brother or sister, or even young brother or sister, in a congregation, comes to me with suggestions of advice, or criticisms of my position.

It has seemed to me that young lawyers, young doctors, young school teachers, and young preachers, to say nothing of others, have an idea that one way to build themselves up is to point out the defects of others, though they may have been in the same work much longer. Thus, the young preacher carefully looks over the manner and style of other preachers and finds some defect to tell the brethren about in order that they may see how he, the said young preacher, outshines the preacher he is criticising. This course does not come from love for God, or His truth, but comes from self-righteousness, or self-efficiency on the part of the preacher.

Of course, the "parrot preacher" will not, as a rule, get very far. Memorizing statements, writings, utterances of other preachers, denies him that development that he would receive by studying the Word and presenting its teachings in his own way. I have never been able to understand how a preacher can memorize and deliver another's sermon or how a preacher can preach from notes, that is, present set sermons, stereotyped, presenting them exactly alike each time, and here, I am not trying to criticize, but to point out one defect and that defect is a lack of growth, development. When a preacher becomes stereotyped in manner, or stereotyped in the subject matter he gives, he will cease growing in the knowledge of our Lord and Saviour, Jesus Christ, on that subject. It has an effect upon his brain, upon his power of development, that he will not be able to overcome on that question. He may grow on other questions, but so long as he maintains a set, stereotyped sermon on any one question, he will not grow on that question.

And as to a preacher being "THE PREACHER" out of the pulpit, instead of just a plain Christian, such an attitude cannot grow humility, humility, one of the greatest necessities, for a public man cannot flourish, where unbridled egotism has sway. The young preacher that delivers a sermon with the expectation or desire of having said sermon commended, is denying himself the greatest compensation for the preaching of the gospel, and that is Divine approval. His hearers may think him great, but God knows that such a mind is little, narrow, evil, unentitled to

the blessings of Divinity. The preacher who has but one idea in mind as he talks, and that is getting the truth of Jehovah into the heart or mind of his hearers in that way and manner that will be pleasing to Him who seeth from on high, is the preacher who has the right motive. The preacher who preaches as a profession, should quit preaching and go home and go to work. The preacher who preaches for an income can never reach that power of zeal that he would have reached had he preached in spite of poverty and in spite of the lack of support, and here, I am not trying to discourage the idea of supporting preachers, either, but the preacher who can be caused to quit preaching that he may have more luxuries of life is not entitled to a support as a gospel preacher. Preachers and their families should have the necessities of life and such comforts as best fit them for the work in hand, but in this we are talking to the preacher trying to say something that will help him to grasp the sacredness and sublimity of the privilege of preaching the gospel of Jesus Christ. How can a man become selfish, egotistical, vainly proud, of himself to that degree that he would resent friendly criticism or suggestions, even though he should be right and the other wrong, he should cultivate a disposition to hear and to encourage others to suggest to him. Divinity is so great, so powerful, so strong; humanity is so weak, so inefficient, so unreliable, that while we walk in the flesh we should always be seeking for some means, some suggestion, some advice that would help us climb higher and higher in the scale.

I do not know how others feel, but I never hear a preacher, old or young, preach, but what I can find something in his manner, in his style of presentation, in the modulation of the voice, in the swing of his body, or in the earnestness of his manner that helps me to make a greater effort to be more effective. I never begin listening and watching a preacher to see if I can find something I can criticize in his style, or manner, but always begin watching with the view to see if there is not something that will help me to develop in some of my weak points, and the thing he preaches, of course, I have to compare with the Word of God. But this will have to wait for another editorial.

Breaking Bread—Elders

So long as there continues to be an "unscriptural eldership" or none at all, in the public assembly, how can members, according to a "Thus saith the Lord," take the communion in face of Acts 6:1-7, Acts 2:27-38, 1 Cor. 5:11 and

"Things learned, received, heard and seen in me do."—Paul to Church of Christ. "A Member."

It would be more difficult to scripturally break bread with an unscriptural eldership, than it would to scripturally break bread with no elders at all. Paul sent Titus and Timothy back to congregations to ordain elders. Evidently, these congregations were breaking bread before the elders were ordained, selected, appointed.

I do not understand that the breaking of bread depends for its scripturalness upon the elders, their ability, qualifications,

Some Visits

In addition to the visit to the home of Brother John Smith, mentioned elsewhere in this issue, we were able to get to some other places during the last few weeks.

We visited the brethren at Arnotville, Hill County, Texas, Thursay, August 9, and heard Brother N. L. Clark deliver a splendid (and this word does not give its beauty or force) sermon. He was talking to us about love. He didn't seem to be trying to hit anybody or to portray the ungodliness of any of us, and yet, I felt that every man and woman present considered themselves short of the great privileges and benefits of love. Such sermons stir the soul, lift men and women to a higher plain. It was not a theoretical sermonette, full of flowers, empty of meat, but he put so much of the word of God into it that all seemed to feel that they were drawn closer to Jehovah.

From the call of the brethren at Shreveport and Haughton, Louisiana, we went to Shreveport Saturday night, August 11, met with the brethren Sunday morning, and enjoyed the service and the privilege of being with them again. In the afternoon several carloads drove out to Haughton where a "holiness" preacher had agreed to debate the operation of the Holy Spirit. I met with the faithful in the afternoon, had a splendid meeting, enjoyed this, my first visit with them, spent the remainder of the afternoon in the home of Brother E. J. Tidwell, and went at night to the "holiness" meeting about which we expect to tell in next issue. R. F. D.

Cold Trail

I think Arceneaux has quit Cowan's trail as it is too cold for him. I want to help Arceneaux catch him if I can. So, Brother Arceneaux, if you will quit the Sunday school trail and get on the old Gospel trail you will find him. Brother Denton has given some information in the Firm Foundation. I would like for him to cite me to chapter and verse or verses, that is, where elders have a right to appoint competent women to teach a class or classes when we go to church, and also tell us what the women must teach that cannot be taught by said elders. Denton says, "Paul prayed God to deliver him from unreasonable and ungodly men." Denton says these hobby riders are both unreasonable and ungodly. So he has a slick way not to meet us. The Baptists are hobby riders on baptism, because of remission of sins, but Denton is willing to meet them. Still, the Baptists, according to what Denton says, are unreasonable and ungodly.

Brother Denton, the legs of the lame are not equal. He further says the wife should stay at home when there is a trial at church on fornication and they, the wives, should ask their husbands at home. Well, I guess the single women could discuss such matters at church, as they haven't any husbands to ask at home. So there you are.

Atlanta, Texas.

D. A. JONES.

Be sure to tell every member of the Church of Christ about the articles of Brother Early Arceneaux and Brother J. N. Cowan appearing in The Apostolic Way. The third installment appears in this issue. There will be at least seven more. Don't fail to read them.

The Heart With Which Man Believeth

I heard a man say in his sermon, some believe if you were to cut a man's head off, his religion was gone, and he never said another word about it. That reminded me of a man going to build a house and laid the foundation and didn't have the stuff to build it with and it was destroyed before he could get the stuff to finish it, because it was built upon the sand (Matt. 7:24).

"For other foundations no man lay than that is laid which is Jesus Christ" (1 Cor. 3:11). If he had built upon this foundation, he could have had more to say and would not have had to stop so suddenly. 1 Cor. 3:14: "If any man's work abide which he hath built there upon he shall receive a reward." He seemed to have the idea that religion is in the physical heart. We will see what the Bible says: Romans 10:10 says, "With the heart man believeth unto righteousness." If this old physical heart can believe, all the little infants would have to give an account for themselves, and all insane people. They would have to believe just the same as a sound-minded person. Thank God that He blessed such ones as that. Matt. 19:14: "For of such is the kingdom of heaven." In 1 Cor. 15:50, it says "Flesh and blood cannot inherit the kingdom of God." If this old physical heart is anything else but flesh and blood, I would be glad to know it. If a man wants his religion to return to the dust from which it came, just seal it up in that physical heart. Gen. 3:19: "For dust thou art and unto dust shall thou return." We also find in Matt. 16:17: "And Jesus answered and said unto him, Blessed thou art, Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." 1 Cor. 15:49.

Now if we have borne the image of the earthly, we must have the heart of the earthly, that would be the physical heart, which is the heart of Adam, and when that heart is changed, we pass from this world into the world to come. We also must bear the image of the heavenly which is the heart of the inner man (1 Cor. 15:49). When the heart of the inner man is changed we are new born babes in Christ because, we have been created in Christ Jesus unto good works (Eph. 2:10). Just stop and think for a moment, what is it that leaves a man when he dies? That old physical heart stays with the body and returns to the dust from which it came. Now the only thing that leaves a man when he dies is the understanding and breath. The understanding is the heart of the heavenly, that's the thoughts. That is the heart that will lead you astray; that is the heart that is sprinkled from an evil conscience. (Heb. 10:22. And really, we should not be surprised for Simon used sorcery and bewitched the people, so they do this day and time (Acts 8:9).

GEO. W. ROY.

Attoyac, Texas.

Every time you talk to your friends about The Apostolic Way, and some article you saw in it, you are helping the prestige of the paper's fight against error. Be a pusher. If you know a friend who wants to study the teaching question, send us their name and address, we will send a sample copy.

On J. N. Cowan's Trail

(By Early Arceneaux)

The Assembly is a divine institution authorized to teach the word of God. So says the creed in the diagram on the front page of the Apostolic Way—So says J. N. Cowan. In reading after them or hearing them debate when they use the word "church" you are left to guess whether they mean the church as an institution or the public assembly of the church—"the whole church assembled together" (1 Cor. 14:23). What is true of the church as an institution they apply to the public assembly without serving notice on reader or hearer that they are doing so and without giving any reason for such an assumption. I showed in the last article that if the assembly is one divine institution authorized to teach the word of God, and the home is another; that if only these two can scripturally teach; that if all teaching must be done by us as a member of one or the other of these two institutions, then we can not teach outside the assembly or the family in our residence. A man may not teach another by the wayside because he is not in the assembly and he is not in the home.

They will have to revise the diagram; and I predict the next catalogue of their college will not read as does the last one on the subject of teaching the word of God in the school. The church as an institution is authorized to teach the word of God. But when, where, and how may it function in teaching? If a congregation or members of a congregation teach the word of God in classes, these factionists say they have organized another institution to teach the word of God. If a dozen women meet together once a week to study the Bible, J. N. Cowan says that class is an unscriptural organization and he condemns it. Here is the issue. When we get people to understand that, the fight is over.

Yet Cowan admits Jesus taught a class! I pressed him to tell what Jesus organized when he called the twelve and taught them for three years. What were they but a "training-for-service-class?" As far as I could drag him in reply was, "He was fixing to organize the church." But I hadn't asked, what was he "fixing to organize, but what had he organized?"

Their logic comes to this. The church as an institution can not function in teaching the word of God except in the public assembly as per 1 Cor. 14. Now let them cry, "That misrepresents us. We believe in private teaching." You do, eh? Does the "public" assembly teach "privately?" How? When? Where? How many at a time? "Oh we believe any member of the church may teach privately." Is he or she teaching privately as a member of the public assembly? How many may "she" teach privately? Does the "church" function in teaching privately through its female members? Or male members either? Remember "the public assembly" is one of your divine institutions to teach the word of God. In that only one must speak at a time and women must be silent. Is your "divine institution—the assembly" following 1 Cor. 14 when a dozen of you are teaching at a dozen different places at the same time? Cowan says a woman teaches as a member of the church. In that he contradicts himself as I showed in my last article. But does the woman teach

as a member of the public assembly? I thought she was to be silent in that. And don't forget that is one of the only two divine institutions authorized to teach the word of God.

There is but one other institution authorized to teach—the home. You must do your private teaching as a member of the home—in the home. The woman is to ask her husband "at home," not in the public assembly. Is he teaching "as a member of the church" (the assembly) when he is teaching his wife at home? Does she ask as a member of the assembly or as a member of the home? What is the home? Cowan says it is the relationship between husband and wife! An unmarried person then can not have a home of his own. He can not teach at home. The parents are to teach their children. Whom may your boy preachers at Gunter teach privately? They have no "home," no wife, no children. "Whatever teaching we do is done as a member of the home or church"—J. N. Cowan, Cowan-Sommer debate, page 302. Remember the "church" is the assembly—one of their divine institutions. The teaching done in the assembly is public teaching. Then whatever private teaching we do must be done by us members of the other institution, the home—and there the parents are to teach the children. Where does Gunter College come in? Where does the Apostolic Way (a religious paper) come in?

When I went to Robstown last September to meet Cowan, his home congregation had a "Sunday school." Ira Y. Rice was superintendent and teacher. He was teaching vocal music. We are commanded to teach the word of God. We all (or nearly all) reason that since we are commanded to sing it is right to learn how to sing; if it is right to learn how to sing it is right to teach people how to sing. Therefore it is scriptural and right to conduct a singing school. But then you have organized an institution to teach something you are not commanded to teach! But we are commanded to teach the word of God. But it is unscriptural and wrong to have a Bible school or class Sunday or any other day in the week!

The congregation of "sound" brethren at Austin divided a few years ago over a singing school. One brother contended they had no authority for it. Imagine this faction challenging the church to find a man who can meet them in debate!

Here is another argument with which I worried Cowan. A man can take 1 Cor. 14 and make a stronger argument against a woman singing in the public assembly than he can make against her teaching a class. Where does he read that a woman sang in the assembly? In singing they speak; they teach and are not silent. Some of them oppose women singing. I want to encourage a debate among them on this subject.

They say 1 Cor. 14 is their ritual. "The ritual" says, "When ye come together, each one hath a psalm" (1 Cor. 14:26). In three debates with Cowan they did not have one solo. Their ritual does not say one word about congregational singing. They always have that.

The factionists of whom I write are opposed to a Bible class any day and any place unless you call the public assembly of the church a class. They make a great deal of noise about dividing the assembly,

more than one class at a time, organization, superintendent, secretary, treasurer, class collections, literature and women teachers. But they cut out all the Bible classes in Gunter College. Why didn't they leave one with a man teacher? They (the church at Gunter) have a man to address the students in a body several times each week. But the president of the school says they do not use any class system. Now suppose a case for sake of illustration. A man takes the young preachers in a group into a room in the College building and teaches them the Bible. He did not divide the assembly. The teacher is not a woman. They use only the Bible, but of course, it is an uninspired translation (the translators were not inspired); have only one class, no superintendent of "the S. S.," no secretary, no treasurer, no collection—just a group of students meeting to recite the Bible. The Apostolic Way, J. N. Cowan and Gunter College stand opposed to such a class meeting for that purpose! There is the issue. Hold them to it. They have been driven to it. Gunter College has occupied this position only four or five years. Why do they take such a position? They saw the inconsistency of opposing a thing being done Sunday morning which they were doing every other day in the week. Here is the rub. If one man may teach a class (a group of students) the Bible, what law prohibits another man or woman teaching another group at the same time? Keep crowding them and they will prohibit women singing in the assembly; they will have the men sing one at a time, discontinue The Apostolic Way and close the College. The last has almost been done automatically.—Firm Foundation, April 3, 1928.

THIRD REPLY

The first line of the above article is a misrepresentation. J. N. Cowan does not say the assembly is an institution; but the assembly of the diagram on The Apostolic Way. If Arceneaux does not define our position he cannot debate. The charge that we mix the church as an institution with the assembly is false. I have repeatedly shown that the church as an institution exists all the time whether assembled or not and the assembly was a meeting of that institution. Also proved that the Sunday school as an institution with its peculiar officials existed all the time whether assembled or not; and that the meeting of that institution was had separate from the church assembly which is prima facie evidence that it is a separate institution. I proved it had a membership enrolled separate from the church membership; that the conditions of membership were entirely different; that unbelievers babies and unbaptized persons could be members. We are members of our households and of the church and as such, may teach the Bible by the wayside, or anywhere opportunity affords, except women may not teach in a public assembly. All this, too, without belonging to the Sunday school organization.

"If a dozen women meet together once a week to study the Bible J. N. Cowan says that class is an unscriptural organization and he condemns it. Here is the issue: When we get people to understand that the fight is over."

Let me paraphrase the above quotation: "If a dozen women meet together once a

week to study the Bible, elect a superintendent, secretary and teachers for a year or longer, advertise the time and place of meeting and invite everybody to attend, enroll as members; J. N. Cowan says it is an unscriptural organization and he condemns it. Here is the issue: When we get people to understand that the fight is over."

"Yet Cowan admits that Jesus taught a class." Yes, Jesus taught all classes. The particular reference here is where Jesus taught His disciples things he did not allow the multitude to know (see Matt. 13:34; Mark 4:34; Luke 8:10-11). Is that why Arceneaux teaches a class? When Jesus taught things He did not care for the multitude knowing, He did not take His disciples apart (Matt. 23:1-3). The class advocates get no consolation from these examples. Another example was cited by Arceneaux where Christ took Peter, James and John upon the mountain and was transfigured before them. What he wants with this is to show that Jesus took them away from the multitude, no matter for what purpose. But as they came down the mountain He charged them to tell the vision to no man until He was risen again from the dead. This shows clearly that the information imparted was not allowed the multitude. Does Arceneaux take his class aside from the multitude to teach them, and then charge his pupils not to tell what he taught them? If not, how does the passage apply to his practice? I would hate to divide the church over a thing which had to depend upon such proof. All that is said later in the article to which I am replying about teaching as a member of the public assembly is answered above. Men and women teach as members of the church as an institution every day; but when this institution is assembled women are commanded to keep silence. This more than compliments all that "Balderdash" about being members of a public assembly. He refers again to my definition of "home" and says, "an unmarried person cannot have a home." He just cannot see that one's children are related to their parents; that they are a part of that relationship. He may have children in his family that do not belong to the relationship which exists between him and his wife, but I do not claim to have. All of my children are "in the position of a member of the household (Noah Webster-Noah Cowan). The boy preachers at Gunter certainly have homes in that same sense.

Before men go into print they should be certain they have the facts in the case. The Robstown Singing school was not conducted by the church. Ira Y. Rice taught such a school and some of the members of the church attended. Some other man may teach a grammar school and members of the church attend. The science of music belongs to the secular branches of science which is being taught in most schools of today. However, I believe it right for the church to have singing taught. We should be taught how to sing as well as pray. Jesus taught His disciples how to pray. We have the command to "teach one another in psalms, hymns and spiritual songs" (Col. 3:16). If some brother teaches us how to sing with the spirit and the understanding, is he not teaching us in songs? If we had a command to divide an assembly into classes using women teachers and uninspired text-books to teach the Bible, we would consider "the

fight is over." The church at Austin did not divide over a singing school. Arceneaux is misinformed here. He says he worried Cowan with this: "A man can make a stronger argument against women singing in a public assembly than against her teaching a class" (in the public assembly). If he had added what I here put in the parenthesis, you can see how he worried me. And that is what the woman does, for the assembly is not dismissed before she teaches, and the Bible says, "For they are not permitted to speak in public" (Con. & How.) I am ready to be thus worried at any place his folks will put him up. I enjoy such worries.

He asks concerning Gunter, "Why didn't they leave one class with a man teacher?" Answer: The school was not organized to do the work of the church. "Suppose a man takes a group of young preachers into a room," etc. Suppose the church of Christ at Gunter teaches young preachers in the church assembly which assemblies in the college building? Whose supposition is best? (1 Tim. 3:15; Eph. 3:21; 1 Cor. 14:23-35). "Uninspired Translation." Why does Arceneaux bring that up? Answer: We oppose the use of the uninspired quarterlies in our assembly teaching which contain the "International Bible Lessons." If we oppose such use of uninspired literature we are told that the translated Bible is uninspired literature and we could not use it. This places the translated Bible on a par with the Sunday school literature. If the translated Word of God is superior to the Sunday school literature there is no excuse for the existence of the latter. If the Sunday school literature is just the equal of the translated Bible, it still need not be printed. The only ground upon which it can be brought in legitimately, is, it is better than the translated Word of God.

Challenge! I challenge Arceneaux or any other man who occupies the same position on the literature to prove, in harmony with their position, that,

1. There is any person who can read the inspired Word of God.

2. There is any such thing as an inspired book.

3. There can be an inspired thought without an inspired word.

If they will accept either of these challenges and will furnish space in the Firm Foundation, I am ready to deny, and will guarantee equal space in The Apostolic Way. Now watch for the silent major. They are determined to undermine the people's confidence in the inspiration of the Bible and leave the church without an inspired guide. No wonder they bring in innovations. Such lax views of the inspiration of the Bible will allow any practice they desire.

The solo singing in 1 Cor. 14 is purely imaginary. But suppose they did sing solos. I wonder how many were sung at the same time? Did they divide the assembly into classes and have several solos going at the same time? Do you say "nonsense"? Just imagine about six different groups in the same room with a solo singer to each group, and all at once take away the tunes and you will have the same kind of nonsense left that you see practiced every Sunday in the Sunday school. The only difference is the six were singing to six classes in the same room, and after the tunes were eliminated the same six were talking to the same six classes. Try again, Buddie.

No, we will not forbid our women singing in the public assembly. Arceneaux says they must not speak in the assembly but they can sing and keep silence in the sense Paul contemplated. I say the same. So we are agreed upon that.

This covers the grounds of his third effort. I will add some syllogisms.

1. The whole church may be taught without separating them into classes.—Holy Spirit.

2. The whole assembly can best be taught by separating them into classes.—Arceneaux.

3. Therefore Arceneaux's way is better than the Holy Spirit's!

False Logic

1. Cowan's position is, it is wrong to divide an assembly into classes to teach the Word of God.

2. Cowan has brethren who disagree with him on the cup, grapejuice, collection, etc.

3. Therefore Cowan is wrong on the class question.

1. Arceneaux says it is right to divide an assembly into classes to teach the Word of God.

2. Arceneaux has brethren who disagree with him on the individual cups, literature, women teachers and colleges.

3. Therefore Arceneaux is wrong on the class question.

These two "silly-gisms" fairly represent the logic (?) of every man with whom I have debated this question. It's no wonder Arceneaux loses the trail so often.

J. N. COWAN.

Some Thoughts on First Resurrection in Rev. 20.

Some have tried to show that this resurrection was when Christ rose. If that be true, there are some things hard to harmonize. There are two classes in the first resurrection. Those who were beheaded for the Word of God, and the witness of Jesus, and those who had not worshipped the beast or his image, or received his mark in their hands or in their foreheads. No one had been beheaded for the witness of Jesus when He rose from the dead, but all the apostles, save one, died for the witness of Jesus after that. Then no one had an opportunity to worship the beast, or receive his mark, for over 400 years after Christ rose, so there must be something wrong with the theory that the first resurrection was when Christ rose.

The Book of Revelation was written in the year 96, about 62 years after Christ rose. Then in the 4th chapter, the spirit said to John, "Come up hither, and I will show you things that must be hereafter." Then if the first resurrection in Rev. 20 was the resurrection of Christ that would not be true but "God cannot lie."

Looking forward from the year 96, there are two resurrections, one would necessarily be the first of the two, no matter how many were past.

It is strange to me that any one can believe Satan is bound. The effect of the binding of Satan would be the suppression of wickedness, but we don't have that evidence now, for wickedness is ripe in the world.

The conclusion from the above cannot be set aside. Not wishing to take up any more of your space at present, I will close.

J. W. TOMPKINS.

Inconsistencies

Man is and has always been full of inconsistencies. Man acts as though he cannot keep from acting inconsistent, but according to the teaching of the Bible he can. Many brethren are very zealous to contend for some things that the Lord has commanded, yet they fail to do other things equally as important. I fear we are to a great extent, like the Jews that Jesus charged as being blind guides, which strain at a gnat and swallow a camel (Mat. 23:24). When we so act as to be inconsistent, we condemn ourselves (Rom. 2:1, 19-24). We will soon withdraw from a congregation that has a Sunday school, unless they will repent, but we will fellowship members in our own congregation that walk disorderly. Many brethren will withdraw from a congregation that allows women to be teachers in the assembly, yet these same brethren have girls that have conformed to the world (a violation of God's law) in cutting off their hair, and wearing short dresses, painting their faces, etc. They think it is awful to violate 1 Cor. 14:34-35 and 1 Tim 2:11, yet they do not seem to realize that their own women are violating 1 Tim. 2:9, 1 Cor. 11:1-17, 1 Peter 3:1-7. If such practice is not inconsistent, I am blind. It is strange to me how anyone can condemn one thing and overlook another thing that is just as easy to see as the other. I fear we become lopsided. We some times forget that if we offend in one point, we are guilty of all (we have broken the law). How can we consistently condemn a congregation that has a Sunday school, and allow in our own congregation all kinds of worldliness? I cannot afford to do so, can you? I want to be as strict on the one as the other. The man who will condemn the one and tolerate the other is acting the hypocrite.

I have heard brethren stand in the pulpit and cry out against fleshly lusts and tell the congregation that none can be saved unless they crucify the lust of flesh and these same brethren would in few minutes have a pipe in their mouth smoking tobacco, or a cud of tobacco in their mouth chewing and smoking just to satisfy fleshly lust. How can a man act so inconsistent? No man can condemn the lust of the flesh and indulge in one of the most enslaving habits ever embraced by mortal man.

Some congregations will withdraw from a brother if he commits adultery or gets drunk but these same congregations will allow other members to stay in full fellowship who forsake the assembly, and of course do many other things that are sinful. The Apostle to the Hebrews said, "forsake not the assembling of yourselves together" Heb. 10:25. Those who forsake the assembly are walking disorderly, and Paul commanded the Thessalonians to withdraw from every brother that walked disorderly (2Thess. 3:6-14). Brethren can see that it is disorderly to commit fornication or get drunk, but they do not seem to realize that it is sinful to forsake the assembly. The Apostle Paul commanded the Romans to not be conformed to the world (Rom. 12:2). It is almost impossible to see any difference between the most of the church members and the world. Any kind of style or fashion can start up and ninety per cent, or more, of the members of the church will follow it. The church will fellowship, such practice, but will withdraw from a congregation that

has a Sunday school or has instrumental music in its worship. I have about as much confidence in the one as I have the other. Why don't we wake up and get to work, and see if we cannot get the congregations to be a light in the world. We need to study the subject of obedience closely. We need to study the language of Paul. "A little leaven leaveneth the whole lump" 1 Cor. 5:6, Gal. 5:9. Notice, the apostle does not say that a big leaven leaveneth the whole lump, but a little leaven leaveneth the whole lump. Notice, he says a little leaven leaveneth the whole lump, not just a part of the lump. Oh, why can't we see our own shame?

A brother will say, "I believe that all Christian women should have long hair, yet he will contend that girls who have not become Christians may have short hair. The same brother would object to his daughter wearing men's clothing, even if she was not a Christian. He would urge that we should bring up our children in the nurture and admonition of the Lord. He cannot see that little girls should be brought up to know that women should wear long hair. We might as well let our girls do anything else that is wrong until they become Christians before we teach them to repent.

Some brethren think it is awful for a congregation to use an instrument of music in connection with the song service, or worship, but the same brethren will many times go home and sing the same songs to the same God in connection with instrumental music. The command to sing is general as to time and place, and any one can obey this command without the use of an instrument. It follows therefore, that since faith comes by hearing the word of God, and since the word of God does not include the use of an instrument in connection with singing praises to God, such practice is not of faith. How a brother can see any difference in praising God in a church assembly, and praising Him in a personal way, is more than I can see. Singing is worship, and we should worship God in the spirit anywhere and everywhere. Why not be consistent in all things?

The foregoing are just a few of the many inconsistencies that I have seen in the congregations of Christ. What are we going to do about it? Are we going to just talk about it, or will we do something about it? I ask all who read this to just stop and think about what the Apostles have said about letting sin stay in the church. Read and see if they did not command the churches to repent. Read and see if they did not give us a plan by which we can have clean congregations. Who will help in this great work? Who will work and pray that we may be lights in this world? Brethren let's wake up. The Lord's house is on fire, and we are not doing our duty to put it out. Come let's wake up.

D. J. WHITTEN.

Detouring Around the Lord

It is claimed by the Sunday School brethren that children that have entered the first degrees of accountability are not capable of understanding the average sermon, or the average teaching done by the elders, therefore it becomes necessary to put these into groups by themselves to be taught easier lessons, mostly by women.

By observation and my own experience, I

know that claim is not well founded, and is erroneous. I suppose I was not an extra smart boy, but I can't remember the time when I did not understand all about the preachers and elders said, as I sat in the audience and listened to them. Why not? When it is claimed that the gospel way is "so plain that the fool (simple-minded) shall not err therein."

It is well known that boys and girls in but the first stages of accountability can repeat more of a sermon or speech by the elders, than the average adult can, after getting back home from meeting.

Let the preacher, elders and others carefully read and expound the New Testament, to their audiences, chapter by chapter, and see if the boys and girls of average sense do not get their portion of it, as they sit in the audience and listen. Let the elders and others bring in the history in the Old Testament, with the types and prophecies relating to Jesus and the new dispensation, and see if the average boy and girl do not get their proportion of it.

It is an admitted fact that the Lord did not appoint women to teach in public places; that He did not authorize the centralizing of power or rule beyond or above the local congregation, but left each congregation independent of the other, and without authority to make laws or rules for itself or others.

Now, it might be possible that such limitations did not suit those who are now known as Digressives, hence they formed other organizations in addition to the church, in which women may teach in public places, and thus "put one over" on the Lord. The Lord said, "Let your women keep silent in the congregations," but they got around that law by making the Sunday School, Christian Endeavor, and others, for the women to teach and speak in. And others besides the admitted Digressives, have made images of these for their women to operate in, in public places, and all seem to be very happy over having "detoured" around the law of the Lord in that matter.

Then those who are known as Digressives, brought a society into existence through which to do mission work. It made its own laws to suit itself, and concentrated power from the ends of the earth into itself, till it has, for many years, ruled the congregations operating through it, so that for some time, it has been a dangerous menace to the very foundation principles of the church—even denying the miraculous conception of Jesus, and setting aside immersion. Who would have thought it? Such brethren as Frankliñ, Lard, Creath, Johnson, Rowe and Hancock, thought it, and sounded out warnings and warnings, but the side-steppers hooted at the warnings and went on in their own ways, which worked better than the Lord's way, they claimed.

What may be the outcome of the innocent looking "Teaching Service," (the image of the original Sunday School) in which women are placed as teachers over some of the classes? The teachers of these classes may teach any heresy they please, all unknown to the elders and others of the congregation, and I know where it has been done. They are "joined to their idols." Should we let them alone?

C. D. MOORE.

Yes, every one who sends a regular subscription of \$3.00 is helping us to get the paper to some one in error, somebody who should receive sample copies.

Sabbath the Lord's Day

Back at creation week God rested (yes, but to say he sanctified it that day as a memorial of creation is only guessing at it, J. A. D.) on the seventh day after His creation work—rested and refreshed Himself and set apart or sanctified that day as a memorial of creation.

Also it kept those of His people who were inclined in close touch with their Creator by dismissing all thought of labor from their minds and devoting the day to feasting, quietly, preparing their food the day before—"the preparation day." This cannot be properly called a Jewish Sabbath, since the Almighty Father rested Himself and set the day apart for that purpose long before His people were called Jews. For the information of those who are not familiar with history, will say the term "Jew" was never used until after Israel's exit to Babylon and a dissolution of the covenant at that time, it applied only to the tribe of Judah and the stragglers who sought protection under his (Judah's) leadership.

Our Saviour's testimony was—the Sabbath was made for man—he needed it to keep us from forgetting the goodness and kindness of a Creator in giving us such a wonderful creation, with such vast possibilities before us.

How any reasonable man can fail to see the benefits arising from a cessation of work on one day of the divine cycle of seven and devoting that day entirely to the memory of God and His creative work is more than I am able to see.

There is no statement in the Bible that the first day of the week is called Lord's Day. But there are several that refer to the seventh as "My Sabbath," "My Holy Day," "The Lord's Day" (Isa. 58:13, Ex. 35:2, Psa. 42:4, Rev. 1:10).

Apostasy Was Working in the Apostles' Time

"The mystery of iniquity doth already work," says Paul to the Thessalonian Church (2nd Thess. 2:7). After the apostles decreased, the church went rapidly into apostasy, exalting Christ and belittling the laws of God. Hordes of heathens flocked into the church and with their aversion to the Jews because of the crucifixion of Jesus, they resolved to have nothing in common with the Jews. They felt like exalting Christ, which they did and drifted away from God's laws largely and undertook substitutions in feast days, etc., hence, the long lists of holy (?) days instituted by the Roman Church as Christmas Day, etc., while all know that Jesus was not born on that day nor was He resurrected on the first day. Every visit to the tomb on that day found it empty—He is risen. The first visit was "in the end of the Sabbath" (Matt. 28:1). Now, all who know anything about God's division of the day, know that all days ended at sunset and not at midnight as Rome now counts.

You can find plenty of testimony in the "Church Fathers" about first day of the week being Lord's Day. But God in His providence has not allowed it in the Bible and our brethren who have for their motto "Where the Bible speaks we speak," are challenged to produce one single text that states that the first day of the week is Lord's Day.

How it started. It is well known that the early disciples had a sort of communistic life on account of their isolation from

the main body of the Jews and being observers of the Sabbath they came together immediately after Sabbath and had a meeting which was on the first day of the week, at which time they could attend to all business matters such as collections for the poor. At this meeting they could have preaching and the communion service as no set time was given by the Saviour "but as often as you do this ye show forth the Lord's death till he comes."

People who properly observe the Sabbath do not make long journeys on that day, but as soon as the sun sets they could hike it for miles to meet on the first day of the week for a combined day of business and worship of their own doctrine. They had rested according to the commandment on the Seventh day and were full of jest for the business of the week, and naturally and very properly mixed their worship with their business, which is proper at any time.

The meeting became so popular that they gradually became weaned from the Sabbath and since the deplorable Jew held on to this seventh day, they naturally wanted to be different. They did not love the Lord's Sabbath, and He sent them a strong delusion as He does all who want to serve God in their own way.

That there is confusion among them is not denied, that there is a great ecclesiastical body, with many offshoots somewhere in Christendom is also not denied. Therefore, it behooves every flower of God to make a careful survey and see whether or not he is outside or in Babylon. There is a standard to determine all theological questions—"To the law and testimony if they speak not according to this word it is because there is no light in them" (Isa. 8:20). God has never changed any law, that is contrary to his nature, and besides He knew what He was doing and made it perfect (Psa. 19:7) and is only exercising His right to pardon in this day of grace until the Kingdom of God is restored on the earth with all its sacrificial laws (Isa. 56:7; 60:7; Ezekiel 43:18; Mal. 3:4).

ALBERT S. HODGES.

In answering the above article, will say that I have had the pleasure of meeting Brother Hodges. He told me that he was at one time a member of the Church of Christ. Therefore I have a feeling a little different toward him. If he could be made to see that he has "denied the faith" (provided he did not do so wilfully) there might be some hope of his return to the "fold of Christ." Yet Sabatarians are the worst deceived people that I have ever met, and I think it is because they can use so much Scripture (wrongly divided) than any people I know. Now to the article.

He says, "Back at creation God rested on the seventh day." Yes, I believe this because the Word of God says so. But in the same paragraph you infer that God at the same time "sanctified" (or set it apart) for man at the time He rested from all His work. He may have, but the Scriptures do not so state and it may have been sanctified two thousand five hundred years later, and this I believe to be the fact. Yet if there was one or more than one Scripture stating that God at creation sanctified the seventh day (for man) that would be no proof for Christians keeping the Sabbath Day. Just one passage where the Church of Christ ever met on the Sabbath day to worship or rest would be sufficient. Please give it in your next.

You imply that keeping the Sabbath will keep people in close touch with the Creator. If so, would not worshipping on the resurrection day and showing forth His death have at least as much effect on the mind of a Christian?

You state, "This cannot be properly called a Jewish Sabbath." I see nothing in this. Christ was a Jew. Paul was a Jew. Appolos was a Jew. Peter was a Jew, and I am sure that the seventh day was the Jewish Sabbath. Besides it was never given to any one but a Jew, or Israelite.

"The Sabbath was made for man," no one denies this, but what man? The Jewish man, of course. See Deut. 5:2,3, also 15th verse.

"Woman was made for man," but this is no reason for you or me claiming all women. If you will consider the next verse Mark 2:28 you will see Christ was Lord of the Sabbath. Therefore, he had the right or the power to abolish it, and he did (Heb. 10:9, 10; Col. 2:14; Jer. 31:31).

I am thankful to say that I can remember the goodness and kindness of God without keeping the Sabbath Day. Yes, I can and do remember them every day.

Paragraph four, "How any reasonable man can fail to see the benefit arising from a cessation of work on one day of the Divine cycle of seven and devoting that day entirely to the memory of God and his creative work is more than I am able to see." This seems to be the outstanding thought of all Sabatarians. Rest, rest, rest, but there is more than resting to be done on that day. If the Sabbath is still binding and there is not a Jew or Gentile, male or female on earth who keeps the Sabbath like the Bible says keep it. If you think you do please read the following Scripture and then ask yourself, "Do I do this?": Num. 28:9, 10; Lev. 24:5-8; Exodus 20:10; Exodus 35:3.

Next, you come to the first day of the week and Lord's Day. Now one question at a time will be better. After we are through with the Sabbath question, I will affirm that the first day of the week is the day for Christian worship, and is the Lord's day.

Of course, the Sabbath was God's Holy Day, and the Temple was God's Holy House, but this is not true now. We are living under a New Covenant, a better Covenant.

"The mystery of iniquity doth already work," yes and is still working, but this proves nothing for Sabbath keeping. I care nothing for Christmas day or any other day instituted by the Roman Catholic church.

You state that Christ was not resurrected on the first day of the week. Please read Mark 16:9, "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene."

I will also affirm that Christ was resurrected on the first day of the week. If you will affirm that Christ was resurrected on the Sabbath day. Matt. 28:1, says nothing about Jesus being resurrected on the Sabbath day.

You say last paragraph, "God has never changed any law. Please read with me Heb. 7:12, "For the priesthood being changed, there is made of necessity a change also of the law."

J. A. DENNIS,
Union City, Ga.

A Reply to Brother White's "Sword" Article

The relation of the Christian to civil governments, the origin and ownership of civil governments, has been brought to our attention by Brother Grover White, in The Apostolic Way, July 1 issue, in which several things said by him needs correcting.

It seems that a great many, as Paul says, are "desiring to be teachers of the law—civil law, A. J. B.—understanding neither what they say, nor where of they affirm," 1 Tim. 1:7.

While I am not foolish enough to think I am smarter than this class, I believe I have learned some things from God's book on this, that these brethren have missed: therefore their "understanding neither what they say, nor whereof they affirm," on this question, and to get them to see their mistake is my excuse for writing what I shall write.

There are two errors in our brother's article, to which I call special attention, which I think is the cause of all his wrong conclusions:

(1) His statement as to when man began to rule over man, and (2), that man usurped this authority from the hands of the Almighty.

He says: "Men ruling men began at Babel, when Nimrod usurped this authority" Gen. 10:10. This scripture says not one word about this being the beginning of "men ruling men," it only states this was the beginning of Nimrod's kingdom.

Adam was made ruler over humanity before he was put out of the Garden of Eden, Gen. 3:16. Noah executed authority over Canaan, made him a servant of his brethren, Gen. 9:27. This shows man was "ruling man" before Nimrod was born, so you see our brother's mistake in this.

His second error, Gen. 10:10, does not even hint that "Nimrod usurped" any authority of any kind. It only tells us where his kingdom was. The scriptures teach us this power to rule man, by man, was not "usurped," but was from God, "Whoso shedeth man's blood, by man shall his blood be shed." Gen. 9:6, also "The powers that be are ordained of God." Rom. 13:1. Again, 1st Pet. 2:13, 14, "Submit yourselves to every ordinance of man for the Lord's sake." These scriptures show plainly our brother's second error, and also that, the power of "men ruling men" was given to man by the Almighty and not "usurped" as our good brother thinks.

Another very grievous error he has fallen into is this: When a person is born into the kingdom of Christ, he is taken out of the "governments of this world." Why, then, does God and Christ command Christians to obey rulers of a government they are not in? Is that the way to "break in pieces" these civil governments, that you say He is doing?

But Paul forever settles this by telling us he was a Roman, a good many years after he had become a Christian. Acts 22:25.

Another mistake of his I notice, he says it's "impossible to use the carnal sword and the 'Sword of the Spirit' at the same time, for they conflict with each other." But this same Sword of the Spirit said, "Whoso shedeth man's blood by man shall his blood be shed." Gen. 9:6, again "He that killeth with the sword, must be killed with the sword" Rev. 13:10. This killing

above is from the words of the Sword of the Spirit. How, then, can there be any conflict? It's our brother's statement that "conflicts" with the Holy Spirit.

Next, he tries to make us believe God has forbidden Christians assisting the civil powers in executing His wrath upon evil doers; in fact, that has been his aim in all he has said, that I have noticed thus far, but he has failed, and will fail, for there is not a statement in all of God's Book that says He has selected the wicked from the righteous to do something too mean for a righteous man to do.

He further is mistaken, by teaching that God is "breaking in pieces" the kingdoms of men by taking the material out of the kingdoms of men, for His kingdom, just as He takes material "from His other divine institution, the family."

You see, our brother, in the above, has God "breaking in pieces" not only the civil institution, but the family institution, so when a person becomes a Christian, they lose not only their relationship in civil governments, but lose their family relationship as well. What proves too much, proves nothing. So we pass this up.

I do not believe his interpretation of Isaiah and Micah's prophecy, that it has been, or was fulfilled by Christians "beating their swords into plowshares and their spears into pruning hooks," no history gives any account of them as a nation ever doing so, nor has other nations done so yet, but will, no doubt, before the end of time. While God's people are peace-loving and work for it, by no means prove they should not assist civil governments in executing God's wrath upon wrong doers. It is a fact I am sure, that Christian parents love peace so well in their home, that they sometimes use carnal weapons to bring about this peace, and I am sure our brother will not claim such parents do wrong, or that they do not love their children. If not, then why jump at the conclusion that when Christians assist the ministers of God, at their call, in executing wrath upon the wicked, they do wrong, and do not love them? If Christian parents are innocent in the above, why are Christians not in the last case above?

"When the righteous are in authority the people rejoice, but when the wicked beareth rule the people mourn" Prov. 29:4. "The God of Israel said . . . 'he that ruleth over men, must be just ruling in the fear of God'" 2nd Sam. 23:2. Also, "He that is without sin among you, let him first cast a stone at her" John 8:7. These scriptures show plainly God and Christ are better pleased when the righteous are executing civil authority than the unrighteous, also shows another mistake our good brother has fallen into. Here I rest for the present.

A. J. BOND,
West Grove, Iowa.

SOME REMARKS ON BROTHER BOND'S REPLY TO MY "SWORD" ARTICLE

I notice Brother Bond says I said several things which need correcting, and then he proceeds to correct them. He quotes Paul in 1 Tim. 1:7, and adds the words "civil law;" thus intimating that I am desiring to be a teacher of the civil law. I did not think my article would make that impression on anyone, as I showed the superiority of the divine law to civil law,—or the sword of the Spirit to Caesar's sword.

He says he has learned something from the word of God that such brethren as myself have missed, and from the trend of his writings that something is that Christians are justified in taking up the carnal sword and helping the government render vengeance to the evil doer. The book tells me to "render evil to no man," to "do good to all men," "return good for evil," and "vengeance is mine, I will repay, saith the Lord." Lots of people think that there is a distinction in the dealings of Christians of today and that of the apostles; but Christ told the apostles to "be wise as serpents and harmless as doves." Paul was an apostle, and no doubt his life was like that of the other apostles. He said for us to "follow Christ even as we had him for an example," and to follow him (Paul) as he followed Christ. We are to follow the examples the apostles set, except the miraculous part.

God made no laws for man's political government, and man had none until at the tower of Babel. Here Nimrod established the first kingdom, and this was the beginning of nations. Men needed no political laws while they were willing to follow divine law; but since they refused to be governed by divine law, it became necessary for them to make their own laws, as man could not live without some law. Since man made laws and began to govern themselves God permits it and uses them to serve his purpose. God allowed Moses to permit the Jews to write a bill of divorce under the Old Covenant; but this was not so from the beginning, neither is it now, under the New Covenant. God permitted the Israelites to have a King but did not sanction it, and tried to discourage the idea.

God has his divine law which is sufficient for all who will obey it; but he uses the laws of men to keep them in check who will not obey his law.

"Whosoever shedeth human's blood, by man shall his blood be shed." To Brother Bond this scripture means, I suppose, if someone commits murder, then some Christian should kill the murderer. Would you call it shedding of blood when a Christian killed a criminal? If not, why not? This scriptural rule would be applicable to him as same as the first murderer. The second wrong does not make the first one right. The secret of it is God always has plenty of wicked people on earth who are already guilty to do the killing, without God's children taking that bloody work upon themselves.

Those who are born into the Kingdom of God are translated from the power of darkness, and their right (?) to do such work is taken from them.

"He that killeth with the sword shall be killed by the sword." If someone kills with the sword then someone else should kill him with the sword. The second person who killed with the sword would be innocent, would he? No, a third person, should kill him, and then the third person should be killed, etc. There is no limit to this scripture: "He that killeth with the sword shall be killed by the sword."

To be a Roman in Paul's day meant much to anyone. Paul was born a Roman. When Paul became a Christian, this did not mean he ceased to be a Roman by birth, and became a Greek. He was still a Roman by birth, and if he was submissive unto his government, paying his taxes, etc., he had a right to its protection.

Since God set up his Kingdom on earth

in the days of those kingdoms Daniel spoke about, and Daniel said it should break all these kingdoms in pieces how is it doing this, if it doesn't do it by taking material from them and transforming them into it? Daniel tells us the Lord's Kingdom will break men's kingdoms in pieces and consume them. Isaiah and Micah tell how this is done, viz: "By judging among the nations, choosing those who were willing to accept his teaching and walk in his paths." Then Paul tells us the same process in these words: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1:13).

God's kingdom is of a peaceable nature; but the kingdoms of men are warlike, hence Isaiah and Micah speak of those who become Christians, "beating their swords into plowshares and their spears into pruninghooks," etc.

You failed, Brother Bond, to cite me to the scriptural proof that "Christian parents may use carnal weapons in ruling their families" and keeping "peace." Perhaps if you would interrogate Webster's dictionary, you would have found some better words to express your meaning than "carnal weapons."

Since God has reserved vengeance unto himself, commanded us to do good unto all men, to live peaceable with them, and love our enemies, we conclude that the time has long passed for us to render "an eye for an eye, a tooth for a tooth, etc." but we should be at peace with all men and try to persuade them to become and live Christians.

GROVER WHITE,
Long Bottom, Ohio.

What Is the Holy Ghost? How Sin Against It?

First, may I say, I am not a scholar; only having a common school education.

Thus, I may not mention all the synonyms, that are germane to the Holy Ghost.

(1) The Holy Ghost is God, power, Acts 1:8; Luke 24, 49.

(2) The word of God, is the Holy Ghost, St. John 1:1.

(3) Christ in the Spirit was the Holy Ghost, St. John 1:14.

(4) That, that enabled the apostles to do the wonderful things they did was the Holy Ghost, Mark. 16:17.

Do individuals receive it now? Absolutely no.

In 1 Cor. 13:9, 10, "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."

Now let us see if by the help of the scriptures we can learn what is to be done away with.

In the 8th verse 1 Cor. 13th chapter, we read that prophecies, tongues and knowledge, is to be done away, cease.

We find these classed with the things that the Holy Ghost furnished the apostles with in Mark 16:17, 18.

But one asks, what about knowledge, John 14:16-26, shows, conclusively, that it was the knowledge that came through the teaching of the spirit, Holy Ghost, that was to cease; not worldly knowledge.

In the 17th verse, Christ says plainly the world cannot receive it; thus making liars, (agents of satan) of all who claim it today.

It was for his chosen apostles only, verse 22. If not received today, what was it

Peter promised, Acts 2:38? It was the gift of, not the Holy Ghost. Read the 39th verse, it will tell you. For to you is the promise, and to your children, what was the promise? remission of sins, (the gift of the Holy Ghost).

Now we may see how multitudes are sinning against the Holy Ghost, continuously, by refusing to become obedient in the flesh, so that the spirit (Holy Ghost) may do its work of cleansing and translating from the kingdom of Satan (darkness) into the kingdom of Christ, Col. 1:13.

How does one commit such sin?

God through His spirit, His Son, the written word, has provided, and revealed, (through the word), a plan of redemption, Heb. 9:15. To refuse to submit and become obedient to this plan (and there is no other that God will accept) Eph. 4:4, 5, 6, is to sin against the Holy Ghost.

Let us see, one body, the one Christ gave the power to on Pentecost Acts 2. One spirit, just the one that speaks the words of Christ, no additions. One Lord, just one source of authority. One faith, one must not believe in any thing that is being taught, except it was first taught by Christ or His Apostles. One baptism, just that authorized by God, administered by John, and the apostles of Christ. In becoming obedient to this one plan of redemption, the individual goes down into the water, as Christ did, Mark 1:10, in this Christ-like act, the sins of the body are forgiven, Rom. 6:3, 4, which is the gift of the Holy Ghost, Acts 2:38, but not the Holy Ghost, which is God power, and when received, enables the recipient to speak in tongues, drink deadly poison, perform miracles as an apostle, Mark 16:17, 18.

Now when the body is cleansed so that it is a fit place for the indwelling of God's spirit, 1 Cor. 6:19, or the image of himself that he gave man, the soul if you please, Gen. 2:7, then at that time the spirit takes the soul from satan, brings it forth from Satan's kingdom, and gives it (the soul or spirit) new life in God's spiritual family; this is the spirit birth, John 3:5, the cleansed body living (walking) the new life in Christ's kingdom on earth (the church of Christ) and the spirit in its new realm, feasting on the broken body and shed blood of Christ, John 6:53, 54.

J. S. JOHNSON,
1250 Euclid Ave., El Centro, Calif.

Be A Man

I still believe our duty here
Is be a man from year to year,
To do our little bit of toil
But stoop to nothing that would spoil
Our honor or our self-respect
To play life's game with head erect,
To win God's glory if we can,
But first of all to be a MAN;
To know the bitter and the sweet,
To meet both victory and defeat;
The sunshine and the days of rain
But boast not loudly nor complain;
To face whatever fates befall
But be a man throughout it all.
To seek success in honest strife
And if you win in this life
You must not value it so much
To bear dishonor's scarlet touch.
What goal or dream you choose, pursue,
But be a man whate'er you do.
A man does not complain at loss
Or whine or growl about his cross;
He does not whimper grouch or fret
Or ask life to raise him a pet.

He does not think that work's a blight
Or sneak away from what is right.

He does not sulk when he has failed
To reach a glory that is hailed
And pass the humble on the way
As though they are not of his clay.

He doesn't grumble night and day
If things do not progress his way.
A woman in the eyes of MEN
Is tender, loving, free from sin,
And they should stand up by her side
In her defense, not to deride,
And serve her all the ways they can
And live on earth to be a man.

How fine at night it is to say,
"I have not wronged a soul today.
I have not by a word or deed
In any breast sowed anger's seed,
Or caused a fellow-being pain;
Nor on my crest is there a stain
That shame has left.

In honor's way, with head erect,
I've lived this day."

Yet cold and stern a may may be
Retaining his integrity;
And he may pass from day to day
A spirit dead, in living clay,
Observing strictly morals, laws,
Yet serving but a selfish cause.

So it is not enough to say,
"I have not stooped to shame today."
If man can stand in truth and say,
"I have been useful here today;

This day in honor I have toiled,
My shining crest is still unsoiled,
And someone hums a cheerful song
Because I chanced to come along."

Sweet rest at night that man shall own.
He has not lived his day alone.

Two kinds of men there are, but he
Is of the kind I love to see.

Some preach their virtues, and a few
Express their lives by what they do.
That sort is he.

No flowery phrase
Or glibly spoken word of praise
Won friends for him. He wasn't cheep
Or shallow, but his course ran deep;
And it was pure.

You know the kind;
Not many in this life you find.
But nice it is when day departs
That rest has come to weary hearts.

How fine it is to close the book
Of records for the day and look
Once more along the traveled mile
And find that all has been worthwhile.

We know we've done the best we can
And tried our best to be a man.

EARL SMITH,
Sand Springs, Okla.

Some Present Day Sins

In presenting this article on present day sins, or perhaps a series of articles, I am wondering if some reader might not say, "Why parade the sins of the world before us?" Well, in the first place, I wish to refute the idea that is abroad in the land, that the world is getting better, as well as another idea quite prevalent, that the present generation of young people are no worse than in generations of several years ago. In the next place, Christians must live in the world and bring up their children in the midst of all kinds of sin, so parents should know and realize that it is a harder task now-a-days to bring up children in the way they should go, than it was some years ago. And this being so, it behooves us to know what sins are in the world and thereby be more able to defend our children from the wiles of the

devil. And this is not near all, for before I am through with these articles, I expect to show up a lot of sin abounding in many people who are Christians in name as well, also many who call themselves Christians. My first article will deal with the sin of

PROFANITY

And if there should be anyone sin more than another that will confirm my belief that the world is not getting better, it would be that of profanity. Profanity consists of swearing and cursing, or "cussing," as the word is generally now used. And here we find two more words that do not always have the same meaning now as when used in Bible times. But all swearing is not profanity, and in the beginning of the use of swearing and cursing, there was not the odium attached to these words that now belongs to them.

Some 50 or 60 years ago, when I was a boy, I seldom heard anyone swear, and those that did, were careful not to do so before ladies or young children. Of course, I may have been reared in a very good community, and so I was, for I was brought up in a community of Quakers or friends, and as to morality, there was no better people than the old time Quakers, and now in my old age, I hear so much profanity every day that I am ashamed to live in this present generation of profane persons. Many young men today cannot speak a sentence of 25 to 30 words without using profanity—at least they don't, unless it might be in the presence of ladies, and they are not always particular about that—and how can they expect to bring up their children even morally is more than I can see. And, too, in this day and age many women and girls are swearing and using other profane language. And, yes, some Christian women, today, are swearing they do not really realize they are doing so, for swearing now consists in using God's name in vain—that is, saying this name, or attributes, when not intending to call on Him, as in prayer or supplication.

Profanity is one of the most useless of bad habits, for it is mostly a habit, and it seems to me, that it would be one of the hardest of habits to overcome of any, because it is so instantaneous that one has not time to think to not use such words, and many persons I know do not realize they are using such language. And while this is so, there are those who only swear when they lose their tempers, or are somewhat peeved, while others use swear words in the way of emphais, but, however, it is one of the worst sins of this generation, and one that I know is getting worse as the years roll on.

We will now examine this subject from a Bible viewpoint. In the first place, we will find that these two words, swear and curse, do not mean now anything near what they did in the earliest history of things, except that swearing in the way of signing of documents and being sworn in the courts of the country is similar to that of the early Bible times. In the time of Jeremiah, the prophet, we find him classifying swearing or cursing with that of adultery: "For the land is full of adulterers: for because of swearing the land mourneth" Jer. 23:10. "For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord" Jer. 23:11.

In Matt. 5:34-36 we find Christ saying, "swear not at all," etc. Some Christian people think this includes the swearing in courts of law or the signing of documents.

Now, the laws of our land have made provision for this in saying, "I affirm," instead of "I swear," and I believe all Christians should do this. Anyway, it is a better word, and would help to show where the Christian stands. In the latter part of the 26th chapter of Matt. we have Peter's denial of Christ in which it is said he began to curse, and swear. Just what he said, we do not know, but anyway when he realized what he had done, he was sorrowful and wept bitterly. In James 5:12, we find him saying "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation."

When God chose Abraham to become the progenitor of a people that he afterwards called His people, he promised him that He would bless those who blessed him, and would curse those who cursed him, and it is said that Christ cursed the barren fig tree, that it withered and died, when He aid to it, "Let no fruit grow on thee henceforward forever." But let man abrogate unto himself this privilege of cursing it becomes profanity. We are also taught to avoid profane babblings and old wives fables, which I am afraid, is not done as much as it should be.

J. E. REAGAN,
Kansas City, Mo.

The Divided Church

The present Sunday school divided the church. If the present Sunday school is right it is wrong not to have it. So all who do not have it, sin, having taken from the book that that God put in it. I am past seventy-five years of age, will give my way of looking at the way the teaching has been done. Everywhere I have lived, and I have lived in only two states, Arkansas and Texas, up until the last twenty years where I found congregations, they worshipped alike, either the preacher or elder did the teaching, the rest listened, now, if this way was not right, then, all, up to the present Sunday School were lost, as they had not had the class way of teaching, so all, up until the present Sunday School, will be cast into the lake that burns with fire and brim stone, where the worm dieth not and the fire is not quenched, so all the great preachers of the years gone by are doomed to hell for not putting in the class way of teaching. Paul said when they were all come together in one place for one to speak at a time, and I think he knew as much about the way to teach as any of us; so now, did Paul make two mistakes, one to the Corinthians and one to Timothy?

W. H. BICKLE,
507 Royal St., Cleburne, Texas

They Sometimes Slip

Men sometimes slip. Publishers sometimes slip. So Mr. Jess Mitchell, editor and publisher of the Lamb County Leader is no exception to the rule. In the following write-up, he slipped to such an extent that his slip became a slide when he said The Apostolic Way was the "official organ of the Church of Christ." The Church of Christ does not have official organs. We are not the least bit out of humor with Editor Mitchell for having made this slip, but lest someone accuse us of being acquiescence, we are making the correction.

Here is the statement in which the slip slipped in.—R. F. D.

"R. O. Conner Is to Make Littlefield His Future Home"

"That R. O. Conner, of Dallas, who was appointed as temporary business manager for the Littlefield College, has accepted the position permanently and will shortly move his family to Littlefield, becoming one of its bona fide citizens, is the gist of information carried in the current issue of The Apostolic Way, official organ of the Church of Christ.

"The information comes with much satisfaction to Littlefield citizens. During the campaign for raising the 1416 acres of land for the location of the college in Littlefield, the local citizens committee had full opportunity of becoming intimately acquainted with Mr. Conner as the college representative. During this period of negotiation he proved himself a careful business man and Christian gentleman of the very highest order. His residence in Littlefield will be geuinely welcomed."—Lamb County Leader.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6½x9 inches.
No. 2012. French Morocco.....\$4.35
No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5½x7¾ inches. Has concordance.
No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5½x7¾x¾ inches.
Morocco Grain Cloth 1.35
No. 2915. Same as No. 2902 with best binding 3.45
No. 4102. Pocket size, 3¾x4½ inches. Black, silk finished cloth..... .70
No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.

Per Copy, \$.05; Per Dozen Copies..... .50
Cowan-Sommer Debate 1.00
Smith's Bible Dictionary..... 2.00
Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:

Price per Copy.....\$1.50

Life of Alexander Campbell:

Price per Copy..... 1.25

Alexander Campbell's Theology:

Price per Copy..... 1.50

Alexander Campbell As a Preacher:

Price per Copy..... .50

A Debate On the Roman Catholic Religion:

Price per Copy..... 1.75

The Campbell-Rice Debate:

Price per Copy..... 3.00

Christian Baptism:

Price per Copy..... 1.50

The Christian System:

Price per Copy..... 1.75

The Christian Baptist:

A paper edited by Alexander Campbell.
Price per Copy..... 3.00

Popular Lectures and Addresses:

By Alexander Campbell.
Price per Copy..... 3.00

The Living Oracles:

Price per Copy..... 2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn.—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months
\$3.00 the Year

Dallas, Texas, October 1, 1928

Vol. XIV No. 28

GROWTH OF THE CHURCH

I cannot conceive of any subject more vital than this in the whole realm of Christian Endeavor, and yet there is less teaching concerning it and a feebler understanding of its importance, or even its real meaning, than almost any other of which I can think. The church which is not growing is dying and how can they grow if they do not have a clear conception, not only of the meaning of the term, but of the means by which it is to be accomplished? It is true that a good deal has been written, from time to time, along this line but most of it has been a vain repetition of some of the more obvious features of the subject, while overlooking or touching but lightly upon others far more essential to success in carrying out the scriptural command to "grow."

The first thing to be considered is, what constitutes the growth we are commanded to foster? The commonly accepted idea that a growth in numbers is meant is as far from a true conception of the growth commanded as anything can well be and is never even hinted at in the Word of God. The injunction, to grow, is given three times in the New Testament, once by Paul and twice by Peter, in terms that cannot be mistaken. Paul says, "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, unto the measure of the stature of the fulness of Christ; that we be henceforth no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive: 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 to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:11-16).

To this, the Apostle Peter adds, "As newborn babes, desire the sincere milk of the word that ye may grow thereby," and again, "But grow in grace, and in the knowledge of our Lord and Saviour, Jesus Christ" (1 Peter 2:2 and 2 Peter 3:18).

This language is clear, terse and easy to understand; in fact, it is seemingly impossible to misconstrue its meaning, yet a majority of Christians must fail to grasp its significance, if we may judge by what we see and hear. Observation alone should teach us that a rapid growth in numbers results in a growth in pride; a desire for popularity; an attempt to impress those around us by the building of costly and imposing houses of worship and growth of self-praise and arrogance instead of the true spiritual growth demanded of the church. The millions spent for costly, ornate buildings that resemble nearly heathen temples than places of worship for followers of the meek and lowly Jesus, who "had not where to lay his head," would speak more lovely things for the church, which is called His body, if used for the succor of the needy and the spread of the Gospel in less favored communities. I do not believe, and there is not a line of scriptural evidence or historical data upon which to base the theory of immense bodies of Christians meeting together in the days of the apostles. On the contrary the only churches whose meeting places are specifically mentioned gathered for worship in private houses. This is in strict accord with the mission of the church to have the Gospel carried to as many of the human race as possible. It needs no argument to show that ten churches of one hundred members each would exercise a far more extended influence than one congregation of a thousand members.

Moreover, the teaching ability of the members of such a large aggregation could not possibly be developed as it should be, because of the lack of opportunity of the men to exercise their talents. Large congregations become unwieldy and, while growing in size, decline spiritually and allow their activities to be governed by a few so-called "leaders," while daily, individual study of the Scriptures practically ceases.

Not only in the commands to grow do we find unmistakable evidence of the nature of growth required of the church, but in every mention of that increase the idea of the Holy Spirit is more indelibly impressed upon the mind so that those who fail to understand are left without excuse. The conception of morality must grow so that things impure in the sight of God may be put away and everything of an impure nature weeded out of hearts

and minds so that it becomes a fit dwelling place for God, for we are "built upon the foundation of the apostles and prophets. Jesus Christ himself being the chief cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord" (Eph. 2:20-21). Also, the church must grow in faith. Every day the confidence of the body should grow in the all-sufficiency of God's word for all ages, all people and all circumstances. There can be no greater proof of a failure to grow in faith than to entertain for one moment the thought that man's wisdom can supply anything that could enable us to carry out the Lord's will more effectually. A lack of growth in faith is responsible for the introduction of musical instruments into the song service; missionary societies, Sunday schools and all the long list of innovations that have been added to the simple and unostentatious practices of the primitive churches. Paul commends the church at Thessalonica in these words: "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth" (2 Thess. 1:3).

That love should be always mentioned in connection with growth of the church is but natural as love is the vital fluid of the body of Christ. Without love there can be no real, spiritual growth of the church and it is but a warped and withered body; a mummy that is but a caricature of life and growth. Though wrapped in cloth of gold, the mummy is but a mummy still and such is the church, however numerous its membership; no matter how highly it may be esteemed by men or how great its wealth, if there is lacking that bond of affection, that tender watch care over one another, that quick sympathy with the griefs, sufferings and needs of other members; if there is not an eager readiness to respond in every available way to the needs of its fellows. "Though I speak with the tongues of men and angels, and have not love, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing" (1 Cor. 13:1, 2).

G. A. TROTT.

(To be continued)

Is Mudslinging Proof That the Sunday School Is Scriptural?

As an earnest contender for things scriptural, I would rate Bro. Joe Warlick as a grade A mud-slinger and present as evidence the following clipping from the August issue of his paper:

"The Guide editor has always been very kind to Bro. G. A. Trott. When he had his trouble years ago, I stood by him believing he had been outraged and persecuted. I had a conference with him in his office in Dallas where I told him of my feelings, and when he said to me, 'Brother Warlick, I decided to go to hell and I thought I would take the quickest route,' I assured him that I did not want any explanation from him concerning those matters I wrote on the card on which I have his name in our list of subscribers that he was a paid-up subscriber for life, and thus he stands on the list now. While he has also befriended me, yet he tries once in a while to do me harm, because I speak of the silly, nonsensical hobby he is riding with others who oppose the Sunday school, and whose contention is more to my mind like those of real idiots than anything I can think of. Although I mean no personal harm to any one by such remarks yet I repeat it and declare there is less sense in what they say than I have ever known to be advocated by any people on earth, and less Bible truth in their position than anything I have ever met in all the debates I have ever had. It makes them mad when I say such things and they act like wild men. Brother Trott had a late article in their paper showing just such a soul as they all seem to possess. I simply mention the matter here to say that I am afraid he is growing to be like others among them, and that he is wholly unreliable in every way. It looks to me like they cannot tell the truth on any subject. If such a spirit as they show at every turn, and the stupendous ignorance which they exhibit is to be the breathing of their college at Littlefield, then I say, God pity Littlefield and the people who have helped them and who may yet help them establish the school. It will fail, it should fail, and the folks out there will see their mistake I think rather early as well as any good brethren who are deceived and go there to school." I have given Warlick's article in full as I always do in making my comments, so that brethren may get both sides fully and decide for themselves as to the merits or demerits of each. Warlick has never had the manhood to do this, but merely says, "Brother Trott has had a late article in their paper showing just such a soul as they all seem to possess." It does appear strange that if my article showed such awful depravity as he claims that Brother Warlick would have given it to his readers so they might see for themselves how puerile and idiotic it was. But did he show this much fairness? He did not; never has and never will, because he dares not. He prefers to keep his readers in ignorance of what I may have written and seeks to poison their minds against me personally. I have never sought to do Brother Warlick any harm, but have tried my best to keep him from harming himself by getting him to curb the egotism which he constantly displays to the disgust of all. If any of his subscribers doubt this let him go over the files of the Gospel Guide and note how he invariably boasts of himself and what be-

littling epithets he bestows on every one he has ever debated with. That would be a small matter, however compared with the utter disregard he shows for the ethics of honorable men by going back nearly a generation for an expression used by me concerning the backsliding of years still farther back. It is generally accepted as a rule of conduct among GENTLEMEN, that confidential remarks made in a private talk with one deemed a near and dear friend cannot be divulged either publicly or privately without losing caste with those who look upon such things as about the lowest crime against social ethics a man can commit. It is not that I care, particularly about the expression of my feelings made many years ago concerning things that happened still farther back in my life but it stirs my pity and compassion for the man who holds to a position that he dare not even try to defend by the word of God. Does this remark of mine concerning a purely personal matter of many, many years ago prove that there is scriptural authority for the Sunday school? If it does, then I forgive Brother Warlick for his dereliction, whether others do or not. But he did not stop at that, but clearly sought to leave the false impression that his love and compassion moved him at that time to make me a life subscriber to his paper. He well knows this is not a fact and he carefully chose his language, so as to misrepresent the facts, without telling a straight out lie. I was made a life subscriber to the Guide several years before this conversation from which Brother Warlick quotes and it came about in this wise. Brother Warlick got badly entangled in debts which he was unable to meet and was making frantic calls for help through his paper, offering to return two dollars for every one advanced to him by friends. I wrote and told him no man could afford to do that and money obtained on such promises would only entangle him more deeply. I enclosed ten dollars which I told him was a gift and not a loan. It was for that act that he declared he would enter me as a life subscriber. I am not unmindful or ungrateful for such kindnesses as Brother Warlick has shown me and claim no credit for any such on my part but if he thinks I can be swayed by such personal considerations from defending God's word and God's ways he has me down wrong. If Brother Warlick will just publish these two articles of mine in full, as I have his, I will gladly give him another ten dollars. Also, if he can get this debating courage of his warmed up to the point of discussing the Sunday school issue with me in a written discussion, I will begin to believe there is some sincerity in his boasting. When you come again, Brother Warlick, give us some scriptures for the Sunday school instead of so much personal matter and vicious thrusts. I am anxious to look them over.

G. A. TROTT.

P. S.—As to the ability of those attending the Littlefield College, there are boys in the school taking their first courses in Greek with whom Brother Warlick would not dare to engage in a written discussion on the Sunday school question.—G. A. T.

Brother Miller and the Worship.

In The Apostolic Way of April 15, Brother Joseph Miller offers a reply to what I said in a recent issue concerning

the "order of Worship." Brother Miller believes that Acts 2:42 contains the Lord's rule for the churches in the matter of conducting the Lord's day worship. If he can show just one thing, I am ready to accept his position at once. This one thing is that Acts 2:42 was written to define or describe the Lord's day worship. This is the only point he need prove. He filled a whole page with arguments, assumptions, criticisms, etc., but not once did he try to prove this one essential point. He may say that his reference to the order of faith, repentance, and baptism is an argument to prove this point. But this is not logical, for there is easily seen a relationship of cause and effect in faith, repentance, and baptism. Any man who can reason will at once see the necessary order of these items if he knows their meaning. He can see how hearing must precede faith, how faith working by love leads to repentance, and how these bring one to obedience. He does not have to cite a scripture that gives this order. It is written in the very nature of the items themselves. Not so of the items contained in the public worship. It would be interesting to see Brother Miller try to show how the Teaching leads to the Contribution, how the Contribution prepares for the Supper, and how the Supper culminates in Prayer.

I do not think it necessary for me to enter a debate with Brother Miller on this subject. However, I should like to read a discussion between him and Brother Mickle. I suggest this because I think both men could probably convince others that neither of them is right on the subject. Brother Mickle insists that the worship begin with Prayer; while according to Brother Miller, Prayer should come last. My position is that the Lord does not care which comes first or last, just so we do what He has commanded in the way He has indicated.

Again, I insist that Brother Miller tell us how he found out that Acts 2:42 is a formula for the Lord's day worship.

N. L. CLARK.

Letter to the Children

Dear Children: As you are to be the men and women who are to carry on the works of this life and prepare yourselves to meet the Lord at the Judgment, it is necessary to begin while you are young, to think of these things and learn all you can of what the Lord says to you in His book—the Bible.

Of course, you that have Christian parents are getting good lessons every day as to how you should live that you may be true gentlemen and ladies, and true Christians, just as the Lord has commanded them to teach you. Be honest in all your dealings with all your associates. Always be truthful and kind and respectful to everybody. Obey your Christian parents. Help your schoolmates in any way you can, and go to meeting on Sunday and listen to what the preacher or elder teaches, and you will be loved by all good people, and when you learn what the Lord's plan of saving us is, obey Him and live like the Bible tells you to live, and He will love you and take you home to heaven.

UNCLE HAYWOOD,
Shreveport, La.

EDUCATION *Necessity—Power—Opportunity*

JOHN R. FREEMAN, Editor

Littlefield College Notes

Before this issue of the paper reaches you, Littlefield College will have opened and regular work will be in progress, as the opening date is September 25. The burning of one of our buildings will not cause any delay.

Any who may have supposed that school will not begin on time will be hereby informed that such is not the case. If for any reason you are late, come on at the earliest possible date. We shall enroll you under special arrangements.

When you come to Littlefield, bring a record of your school work if you can possibly secure one, and bring also letter of commendation from those who know you. All who come expecting to board should bring pillows, bed clothing, towels, and toilet articles.

Prospects are fine for good opening and for a full enrollment during the coming session.

Conner Hall Destroyed By Fire

With much regret we make the above statement. On Saturday night, September 25, the boys dormitory was razed to the ground by fire, origin of which was undetermined. It was only partially insured as we could only carry builder's risk until completion, which lacked about three days. This was a hard blow to the school, as we were in no condition to stand such a loss either financially or by preparedness. It seems that such a calamity could not have come at a more inopportune time. The shock was felt by the citizens of Littlefield and they expressed a whole-hearted sympathy for us, appreciating what a hard struggle we have had in the erecting of these buildings, and they most graciously offered us every assistance, even to the extent of throwing open their homes to accommodate the boy students. The more you know these people, the more you love them; they are the very cream of the world. However, we have no disposition to impose upon them, so we are building some small houses for the boys which can be utilized for other purposes when the dormitory is rebuilt in the Spring. We will now turn all our attention to building the administration building and the cottages on the 10-acre tracts.

One thing was thoroughly tested in this fire and that is the great resistance to fire of plaster and sheet-rock. I am told the building burned two hours before the

Telegram from Littlefield, Texas:

Littlefield College opens strong. More patrons, friends and students from many sections than could be accommodated by temporary auditorium. Rousing speeches made by Conner, Duckworth, Johnson, Kirk and others.

Classification and enrollment of fine student body will consume most of week.

Littlefield College now a reality—not a dream.

JNO. R. FREEMAN.

walls fell. The fire department had no hose long enough to reach from the water plug to the building, some half mile. We trust to have a main laid to the campus that we may have ample protection in the future. There is absolutely no danger of loss of life in a fire of this nature, as our buildings are so constructed that they can be emptied of all occupants in three minutes. I merely mention this for the benefit of those who might be over-anxious about the safety or welfare of their children. Trusting that this short statement will be accepted as an answer to the many letters we are receiving, I am,

Sincerely yours,
R. O. CONNER.

Man Enough to Go to A University

A recent bulletin of the University of Texas has a foreword addressed to the prospective student. It is based upon an "entrance examination" proposed by an institution for boys in another State. But the writer of the foreword remarks that it is equally appropriate for girls. The first question reads:

Are you man enough to get up promptly every morning, get your meals and go to school on time every day, and go to bed at a fixed hour every night, all on your own initiative, without a word or reminder from anybody?

In the opinion of the University of Texas author, a mere answer of yes isn't enough to that. "Test your ability by making arrangements with your parents that for a trial month you are to be left entirely to yourself in these matters, keeping a strict record of your 'oversleeps,' tardies,' etc. If you stand the test, continue the arrangement indefinitely in the joy of real manhood. If you fail, stay away from college till you are

Wisdom

Wisdom, what kind and from whence did it come? Is a question that should concern every Christian on earth today, and a question that needs careful and prayerful consideration at the present time. We have two kinds of wisdom plainly stated and described in the New Testament. The wisdom of this world, and the wisdom from above. "The wisdom of this world is foolishness with God, for it

is written, he taketh the wise in their own craftiness, and again the Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men, for all things are yours whether Paul, or Apollos, or Cephas, or the world, or life or death or things present or things to come, all are yours; and ye are Christ's and Christ is God's" 1 Cor. 3:19-23. "And if you have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not

more of a man." The second question is of the same tenor:

Are you man enough to go off by yourself every day and study all your lessons till you know them, without having anyone tell you to get to work?

Again the Austin commentator elaborates on his text: "At college nobody 'makes' you study. If you haven't grit enough to do it of your own accord you will soon be in the college graveyard. Your excuses will seem flawless to you, but, alas, not to your hard-hearted college executioners, who have a special thirst for the gore of brilliant excuse makers." Questions 3 and 4 follow:

Are you man enough to carry loose change in your pocket without spending it?

Are you man enough, when another fellow's answer is in easy reach, to fail on an examination rather than obtain unlawful aid?

After all, education is an affair of manhood and womanhood, and at bottom it is a process which must be vitalized from within. Some youngsters waste thousands of their parents' dollars and three or four years of their own lives without ever learning that, however. They come away, perhaps, "college" men or women. But they aren't educated.—Dallas News, July 9, 1928.

Comment

A splendid commendation of home training. The planting, the developing, the proper laying of a foundation for manhood and womanhood are in the home. Occasionally some may drift along in their early ages and later acquire a stability, industry and consideration that will cause them to be classed among our better citizens, but the great majority of men and women are building today upon the foundation laid in their home life, and the boy and the girl with the proper foundation, planned, planted, and stimulated, by those responsible for their care in their infancy and early childhood, are prepared to get the most out of college life. The girl who thinks of her powder, her paint first, her responsibilities later; of her social functions first, of her lessons later; of her pleasures by association or entertainment first, of her religious responsibilities later; will not often develop that trait of responsible character that will cause her to stand out in the community in which she lives in the later years of her life. The same is true of the boy. If he wants to be a man, he must learn to think of responsibilities first, pleasures later; think of duty first, entertainment afterwards; think of others first, of self and selfish interests later. Being a man or a woman requires a great deal more than avoirdupois.

—R. F. D.

from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work" James 3:14-16. "If any man defile the temple of God, him will God destroy for the temple of God is holy, which temple ye are. Let no man deceive himself, if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise" (with the wisdom from above) 1 Cor. 3:17, 18. We learn from these scriptures that the wisdom of the

world is foolishness with God, that it defiled the temple of God, is earthly, sensual, devilish, it causes hatred, envying, strife, division, confusion, and every evil work. The man of God does not need this kind of wisdom and the church in general cannot be benefitted by such wisdom, but she seems to have an enormous amount at the present time. This kind of wisdom has caused, and will continue to cause, much trouble and dissatisfaction in the blood-bought institution. It is the kind of wisdom that causes division and offences contrary to the doctrine of Christ, and Paul says, "Mark them which cause division and offences contrary to the doctrine which ye have learned and avoid them for they that are such serve not our Lord Jesus Christ, but their own belly and by good words and fair speeches deceive the hearts of the simple" Rom. 16: 17, 18.

Divisions have been caused, and will be caused contrary to the doctrine of Christ, the wisdom of the world is the cause of all such divisions. Much of our troubles will end when we lay aside the wisdom of the world, and be guided and directed in all things by the wisdom which is from above. The only way to get it is through the written word. Let us study, search the scriptures daily, meditate day and night, that we may have more and more of that wisdom from above. This wisdom never caused division contrary to the doctrine of Christ. All divisions caused by the wisdom from above, are not contrary to the doctrine of Christ, and God is responsible and not man. We have briefly noticed the wisdom of the world and what caused division contrary to the doctrine of Christ, we now will notice the wisdom which is from above, and how it may cause division, not contrary to the doctrine of Christ. The wisdom which is from above, is first pure, then peaceable gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy, and the fruit of righteousness is sown in peace of them that make peace. James 3:17, 18. What a contrast between the two kinds of wisdom. Now, God is no respecter of persons, not willing that any perish but rather all would come to repentance, but all men will not submit to divine authority, and the Gospel of Christ is the power to save, but all will not obey the Gospel, hence Jesus said, "Think not that I am come to send peace on earth, I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me." A division of this kind will make some better and will make the others no worse. This is wisdom from above. A division contrary to this may make all worse and none better. Quite a difference. Two kinds of wisdom; two kinds of division. Let us ask ourselves the question, What kind of wisdom do I possess? Have I caused division contrary to the doctrine of Christ, or shall I ever be guilty of such? Have I sown the seed of discord among brethren that caused a division in the one body? Am I earnestly contending for the Faith once delivered to the saints, and striving to keep the unity of the Spirit in the bond of peace? How careful we ought to be that our wisdom comes from above. Trust in the Lord with all thine heart, and lean not unto thine own

Going Hungry

A brother, a friend of the paper, said: "It is good for the A. W. to have a struggle;" and we said amen; because "struggle" has always been and perhaps will be, with the A. W., because it is advocating reforms in "the body"; and as a rule, most people do little for a reform but "hurrah" and "find fault." The man who helps the least complains the most, telling just how he could do better work with less money, and yet he hasn't the time or interest to help the struggling efforts of the present publisher.

Yes, sir; it is good for a boy to get hungry, and our friend is right if the boy doesn't get too hungry, it would be well to feed him enough to keep him growing; and we are thankful that some of the friends of the paper are willing to keep us from becoming too weak to "struggle."

Brother Trott and Brother Rice had to struggle; Brother Teurman had to struggle; and so has the present publisher; and we expect the next publisher will have to "struggle."

We are glad we have friends that study about how to make the paper go; and we sure appreciate every suggestion they bring us, but have never been able to see how a real friend can expect to help us by making suggestions to others, causing them to become indifferent.

We are now over the hardest part of the year; we hope to get out two issues a month after this; and will, if we can get printers paid up by October the 15th.

Every one paid up will have time added to date of subscription to take care of issues missed.

—R. F. D.

understanding, in all thy ways acknowledge him and he shall direct thy paths. Be not wise in thine own eyes, fear the Lord, and depart from evil. Happy is the man that findeth wisdom and the man that getteth understanding. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her, wisdom is the principle thing. Therefore get wisdom and with all thy getting get understanding. So says the wise man. Let us study, that we may know what the will of the Lord is, and be filled with the wisdom which is from above.

E. F. MORGAN,
Newcastle, Texas.

Dennis In Mississippi

Brother Dennis, of Union City, Georgia, arrived in Brookhaven, Mississippi, July 19, and began a meeting at Mt. Zion Church of Christ, that night. He is doing some of the best preaching I ever heard. His messages are surely designed to please men who are pleased only with the teaching of the word. I am sure that no one of us has failed to feel the weight of his reproving and rebuking. The preaching has made clear the folly of churches who are trying to make a great show in the work

of converting people, when the lives of their members are filled with sin. He preached one sermon on sin, which will be far-reaching in its effect if we heed it as we should. He impressed the great importance of discipline in the church, then showed that discipline was impossible unless those who are to carry it out are living clean lives. The need of qualified teachers in the church and of teaching our children in the home also was brought out.

I believe the work of Brother Dennis will go a long way in bringing about unity in the churches here; while I do not know his position on some of the disputed points, I do know that if we mould our characters according to the exhortations he gives, the result will be an end of party strife, jealousies, false pride and covetousness which will naturally cause us to see and think the same thing. There is surely a great necessity for all of us to get ourselves right on all points. It has been said that people will never accept our teaching as long as we are failing to live up to the Christian standard. This is true, but it is also true that God does not accept us as his when we live such lives and we stand condemned as much as those who never believed. It may sound shocking, but I believe God is protecting alien sinners from entanglement with many so-called Churches of Christ. Christ told the Pharisees who were hypocrites that the converts they made were twofold more the children of hell than themselves. Most all of us are very zealous when it comes to pushing the truth on first principles and a few specific things in the worship but the daily conversation of hundreds of church members is filled with enough vulgarity, profanity and foolishness to condemn them to the pit. Many of us are loud in our denunciations of adultery, drunkenness, murder, and all innovations in the worship but such warnings from the Saviour as "Every idle word that men shall speak, they shall give account thereof in the day of judgment," seem to make little impression upon us.

We are glad that Brother Dennis has called our attention to the fact that there are no little sinners and big sinners, but that we are either children of God or children of the Devil.

W. HEWITT SMITH,
Rt. 6, Brookhaven, Miss.

Passed On

Brother R. M. Lucas passed from this life to wait his reward, August 24, 1928. He had been an elder of the Church of Christ at Cleveland, near Santa Anna, Texas, for 23 years, was a faithful worker, his friends were numbered by those who knew him.

Farewell Brother Lucas, for a little while we must say;

We know if we live faithful we shall meet again some day;

So we'll travel on life's journey always faithful, always true;

Thinking of you and hoping always for a home beyond the blue.

M. F. BLANTON,
Santa Anna, Texas.

The Christian Religion

(By Alexander Campbell)
(Continued from Sept. 1 issue)

The societies called churches, constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Saviour of the World, and had put themselves under his guidance. The ONLY BOND OF UNION among them was faith in him and submission to his will. No subscription to abstract propositions framed by synods; no decrees of councils sanctioned by kings; no rules of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in this holy brotherhood. In the "apostles' doctrine" and in the "apostles' commandments" they steadfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts nor carnivals. They had no festivals—no great and solemn meetings. Their meeting on the first day of the week was at all times alike, solemn, joyful and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another, expanded into prodigious zeal and warmth. No—their piety did not at one time rise to paroxysms, and their zeal to effervescence, and, by and by, languish into frigid ceremony and lifeless form. It was the pure, clear, and swelling current of love to God, of love to men, expressed in all the variety of doing good.

The order of their assemblies was uniformly the same. It did not vary with moons and seasons. It did not change as dress nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times. They had no monthly concerts for prayer; no solemn convocations, no great fasts, nor preparation, nor thanksgiving days. Their churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organizing such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress of a Sunday school. They knew nothing of the hobbies of modern times. In their church capacity alone they moved. They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the church of Jesus Christ as the scheme of Heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or Bible society, or education society, a cent or a prayer, lest in so doing they should rob the church of its glory, and exalt the inventions of men above the wisdom of God. In their church capacity alone they moved. The church they considered "the pillar and ground of the truth;" they viewed it as the temple of the Holy Spirit; as the house of the living God. They con-

Jones-Teurman

Tuesday afternoon, August 28, at Ellmore hall, on the Littlefield campus, Otis T. Jones and Mrs. Allie Mae Teurman were united in marriage. Oliver A. Burk, minister of the Church of Christ, officiated.

Mr. Jones whose home is at Rosston, Oklahoma, is an excellent Christian man, and an active church worker. The bride is an excellent Christian woman and is beloved by all who know her. She numbers her friends by the thousands. For the past five years she has taught art in Gunter College. It is understood that her marriage will not cause her to resign her position as teacher of art in Littlefield College. Mr. and Mrs. Jones expect to make their future home in Littlefield. — Lamb County Leader, Thursday, August 30, 1928.

sidered if they did all they could in this capacity, they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in word and deed. Their good works, which accompanied salvation, were the labors of love, in ministering to the necessities of saints, to the poor of the brotherhood. They did good to all men, but especially to the household of faith. They practiced that pure and undefiled religion, which, in overt acts, consists in "taking care of orphans and widows in their affliction, and in keeping one's self unspotted by (the vices of) the world."

In their church capacity they attended upon everything that was of a social character; that did not belong to the closet or fireside. In the church, in all their meetings, they offered up their joint petitions for all things lawful, commanded or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotion, their gratitude or their liberality, that they might have an opportunity of showing forth to advantage or of doing something of great consequence at another. Such things they condemned in Jews and Pagans. No, gentle reader, in the primitive church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor Preparation Saturday. All days were alike good—alike preparation—alike thanksgiving. As soon as some Pharisees that believed began to observe days and months, and times, and years; so soon did the apostle begin to stand in doubt of them.

Having taken a cursory view of some of the leading features of the Christian religion, exhibited in prospective, and in actual existence at its first institution, we shall in the last place advert to its present appearance. But alas! "how is the fine gold become dim!" Instead of the apostles' doctrine, simply and plainly exhibited in the New Testament, we have got the sublime science of theology, subdivided into scholastic, polemic, dogmatic and practical divinity. Instead of the form of sound words given by the Spirit to be held fast, we have countless creeds, composed of terms and phrases, dogmas and specu-

lations, invented by whimsical metaphysicians, Christian philosophers, rabbinical doctors, and enthusiastic preachers. Instead of the divinely established order of bishops and deacons, or as they are sometimes called, elders and deacons, which remained when the age of "spiritual gifts" and "spiritual men" passed away, we have popes, cardinals, archbishops, metropolitan bishops, diocesan bishops, rectors, prebendaries, deans, priests, arch deacons, presiding elders, ruling elders, circuit preachers, local preachers, licentiates, class leaders, abbots, monks, friars, etc., etc.

Our devotion exhibits itself in prayers, in the set phrase of pompous oratory; in singing choirs; in long sermons, modeled after Grecian and Roman orations, logical themes and metaphysical essays; in revivals, camp-meetings, praying societies, theological schools, education societies, missionary societies, Sunday schools, and in raising large sums of money by every way that ingenuity can devise, for propagating the gospel.

Our zeal burns brightest in contending for orthodox tenets, and a sort of technical language rendered sacred, and of imposing influence by long prescription. Such as the covenant of works, the covenant of grace; the active and passive obedience of Christ; legal repentance; the terms and conditions of the gospel; the gospel offer, the holy sacraments, ministerial sacramental and Catholic communion; the mediatorial kingdom of Christ; the millennium; historic faith, temporary faith, the faith of miracles, justifying faith, the faith of devils, the faith of assurance, and the assurance of faith; the direct act of faith, the reflex act of faith; baptismal vows; kirk sessions; fencing the tables; metallic tokens; etc., etc. Thus to speak in clerical dignity, anagogically, more than half the language of Ashdod is mingled with less than half the language of Canaan; and the people are generally zealous about such confounding, misleading and arrogant distinctions, which all result in investing Christianity of its glorious simplicity, which adapts it to boys and girls, as well as to philosophers, and which distort it into a mystery fit to employ linguists, philosophers, doctors of divinity, all their leisure hours, at a handsome per annum, in studying and then in giving publicity to their own discoveries, or in retailing those of others.

But into how diverse and opposite extremes and absurdities have many run, in their wild, superstitious, and chimerical views of the Christian religion. Inquisitive reader, turn your eyes to yonder monastery, built in that solitary desert, filled with a religious order of monks, and an abbot at their head. Why have they shut themselves out from the world in that solitary recluse? It is for the purpose of becoming more abstemious, more devout, more devoted to the study of mystic theology. Hear them contending whether the Solitaires, the Coenabites or the Sarabaites have chosen the course most congenial to the Gospel. See these poor, gloomy, lazy set of mortals, habited in their awful black, their innocent white or their spiritual grey, according to their order, forsaking all the business and enjoyments of society, spending their days in penury and affliction for the sake of sublimer contemplations of God and of the heavenly world; and say have they even seen a Bible! Again, see this sacred gloom, this holy melancholy, this pious in-

dolence, becoming so popular as to affect all the seminaries of Christendom for a time! See it command the respect of the highest dignitaries of the church; and hear them call those haunts of gloom and superstition, as some of the reformed orders of modern times call our colleges, "fountains and streams that make glad the city of God" by qualifying pious divines! Yes, these monasteries became so famous for piety and solemnity, that the church looked to them for her most useful ministers. And, indeed, much of the gloomy aspect, dejected appearance, and holy sighing of modern times, and especially of the leaders of devotion sprang from those monasteries.

Next, consider for a moment, yon sobbing anchorite, with his ambulet round his neck, his beads solemnly moving through his fingers, bent upon his naked knees in yon miserable cell, muttering his "Ave Maria," and invoking St. Andrew to intercede in his behalf; and say has he a Bible. O, Yes! It lies mouldering and moth-eaten on his shelves.

From this scene of infatuation turn your eyes to yonder dismal edifice, with iron gates and massy bars. Within its merciless apartments view the "minister of religion," "the ambassador of Christ," attired in his sacred robes, with holy aspect and flaming zeal for "divine honor" and that of his church, exhorting the vile heretic on pain of the most excruciating torments here, and eternal damnation hereafter, to abjure his heresy. As an argument to enforce his pious exhortations, observe the red hot pinchers in hand, pointing to the boiling lead, the piles of fagots, the torturing wheels, and all the various engines of horrid vengeance. Do you ask who is he? I answer, It is the Reverent Inquisitor. On the most solemn AUTO DA FE, see this incorrigible heretic brought forward, arrayed in his santa benity, or sleeveless yellow coat, flowered to the border with the resemblance of flames, of red serge, decorated with his own picture, surrounded with devils, as doomed to destruction for the good of his soul. Then declare of what use is reason or revelation to many called Christians!

But leaving the dungen and that quarter of the globe, visit the group of reformed Christians, and see another order of "teachers of the Christian faith," "ministers of religion," having prepared themselves by the study of Grecian and Roman languages, laws, history, fables, gods, goddesses, debaucheries, wars, and suicides; having studied triangles, squares, circles, and ellipses, algebra and fluxions, the mechanical powers, chemistry, natural philosophy, etc., etc., for the purpose of becoming teachers of the Christian religion; and then going forth with their saddlebags full of scholastic divinity in quest of a call to some eligible living; then ask again, "Where is the Bible?"

And, stranger still, see that Christian general, with his ten thousand soldiers, and his chaplain at his elbow, preaching, as he says, the gospel of good-will among men; and hear him exhort his general and his Christian warriors to go forth with the Bible in one hand and the sword in the other, to fight the battles of God and their country; praying that the Lord would cause them to fight valiantly, and render their efforts successful in making as many widows and orphans as will afford sufficient opportunity for others to manifest the purpity of their religion by taking care of them!!! If any thing is wanting

to finish a picture of the most glaring inconsistencies, add to this those Christians who are daily extolling the blessings of civil and religious liberty, and at the same time, by a system of the most cruel oppression, separating the wife from the embraces of her husband, and the mother from her tender offspring; violating every principle, and rending every tie that endears life and reconciles man to his lot; and that, forsooth, because "might gives right," and a man is held guilty because his skin is a shade darker than the standard color of the times. Adverting to these signs of the times, and many others to which these reflections necessarily lead, will you not say that this prophecy is now fulfilled—2 Tim. 4:3, 4—"There will be a time when they will not endure wholesome teaching; but having itching ears, they will, according to their own lusts, heap up to themselves teachers. And from the truth, indeed, they will turn away their ears and be turned aside to fables." Chapter 3:1-5: "This also know, that in latter days perilous times will come. For men will be self-lovers, money-lovers, boasters, proud, blasphemers, disobedient to parents, ungrateful, unholy, without natural affection, covenant-breakers, slanderers, having a form of godliness, but denying the power of it. Now FROM THESE TURN AWAY." Christian reader, remember this command—and "from such turn away."—The Christian Baptist, Vol. 1, pages 6, 7, 8, August 3, 1823.

Littlefield Camp Meeting

Things Encouraging—was the theme discussed Monday morning. T. H. Wiggs, Sr., read the 11th chapter of Romans, and gave a brief review of the building of the church in Holdenville, Okla. The present congregation was started by a few families meeting first in his home, then in a theatre building, later they purchased a building, now they have a splendid congregation. J. Frank Copeland gave a brief review of some of the scriptural statements and promises that encourage men and women to a higher life, to a stronger purpose, and a more splendid determination. O. C. Ribble gave a brief review of the establishing of the church at South Bend. He told of them using a house that was not claimed by anyone. They could neither buy nor rent it. A flood came, washed the house across the highway. It was condemned and sold. They bought it, and now have a splendid congregation worshipping at that place. Dr. M. H. Scott, gave a review of the building of the congregation at Jenny Lind, Arkansas, with almost an impossible beginning. Grown men who at first could scarcely be induced to take any part in the public worship, are now very active. While opportunities continue, they are extending the influence and power of the church. R. O. Conner concluded the morning talks, showing encouraging attitude and activity on the part of the brotherhood in many sections of the state.

Monday night, T. H. Wiggs, Jr., read from the third chapter of Luke, and R. O. Conner was the speaker for the evening. The originality of his style of presentation soon caught the ear of everyone present, and with directness, simplicity, and force, he drove truth after truth home to his hearers. The importance of being about

the Father's business was the center of his theme. The tabernacle was comfortably filled, and some 300 people on the outside.

Tuesday morning W. E. Kelly read Matthew 7th chapter. The theme for the morning was, "Things That Hinder." R. O. Conner was the first speaker after the reading, stating that if he was going to place his finger on the most hindering thing, it would be that of a lack of recognition, and measuring up to, personal responsibility. He was followed by O. C. Ribble with one of his characteristic talks and enthusiastic pleas. Alva Johnson gave spirit and spice to the meeting with some of his strokes against uncleanness and inactivity. Dr. M. H. Scott, Oscar Brannon, T. H. Wiggs, Sr., J. Frank Copeland, R. W. Jones, Jess Blanton, O. T. Jones, all made splendid and instructive talks. Then John R. Freeman concluded with a most masterly presentation, not only of the things that hinder, but how to surmount them, remove them or pass over them. All the talks were received with much enthusiastic appreciation.

Tuesday, 3 p. m., a very lively discussion was introduced by Alva Johnson in which a number of the brethren took part. An hour and a half was given to the discussion of the Way of Life, the Tree of Life, the connection of the Tree of Life in the Garden of Eden, with the Tree of Life as given in Revelation and the keeping of the way.

Tuesday night J. Frank Copeland made a very impressive talk on music, singing, the effects that love have upon the voice, advising against the mistake of singing too loud and thus driving the melody from the tone. He urged that the singing should never be in excess of the feeling. If you did not feel the sentiments of the song, you could not properly produce them with the voice. Then Alva Johnson spoke about fifty minutes on the idea of man; is he an animal or is he superior to an animal? He urged that he was a creature of education and mental development and not a creature of instincts and that Christianity was a system of education with an appeal to the intelligence of man and not to the instincts of the animal. The Tuesday night crowd was one of the largest of the meeting.

We had one service Wednesday morning, the afternoon given to the school work, services Thursday morning and afternoon, services Friday morning, and Saturday morning. In all of these services much interest and enthusiasm was manifest but we failed to make a list of the speakers and for fear we mention some and leave others out, we will not try to give the names of the speakers or the subject matter for these day services. However, there was not a dull moment, usually from an hour and a half to two hours were spent in each service, and several speakers spoke from five to ten, not to exceed twenty minutes each.

The night services were as follows:

Wednesday night Oscar Brannon spoke and while all present who knew him had either heard or heard of, his ability as a preacher, but it was the general consensus that he surpassed the expectation of everyone. He showed a ready comprehension of the scriptures, a willingness to let them stand for what the Divine Recorder purposed.

Thursday night A. S. Werner spoke on first principles, adding a touch to the

Christian life. His sermon was well received and very much appreciated.

Friday night Oscar Brannon spoke again on the commission. His presentation of the force and power of the commission was impressive and profitable to all who listened. Owing to the bad weather, the crowds were not quite so large Thursday and Friday nights, but by Saturday night they had reached the point of 1000 to 1200. Saturday night L. L. Allen and D. L. Shelton preached. Brother Allen emphasized building on the rock and the utility of building upon the sand. He showed how we might be building on the sand when we thought we were building on the rock. Brother Shelton spoke on conscience, showing it to be governed by the state or development of the mind. Both these talks were highly appreciated.

In fact, every talk and every sermon delivered the entire week had been equalled to, or surpassed the expectations, not a service dragged.

Both Sundays during the meeting Brother R. W. Jones, who for years had been an elder of the church at Gunter, Texas, was in charge, directing all the arrangements and making announcements during the services. To say that they were well managed is not necessary to those who know Brother Jones' ability in this regard. The last Sunday, Brother R. W. Jones read Matt. 6:1-16 and urged that we let our light shine. "We would rather have twenty short speeches than one long sermon. This is the Lord's plan." Brother R. F. Meacham urged living every day the religion of Christ, the importance of the Lord's day worship could not be disputed, but without a Christian life every day, it would be of no value. Brother Emfinger urged that to neglect our duty as Christians, takes away all of our influence to bring people under Christ. Brother A. Berry said, "We let our light shine by being meek. In meekness point all to Christ. If we rebuke a brother, do it with meekness." Brother Herbert Nicholas said, "We like the moon are but reflectors of the real light. The moon, full or in quarters, gets its light from the sun. How much of the light are we, are we full light, or only a quarter? The amount of light we give or reflect depends upon us the real light is full." Brother A. R. Osteen said, "We are links in the chain. Are we welded strongly into that chain or are we a weak un-dependable link?" Brother M. E. Tidwell said: "We should be kind. Kindness is often lacking; the harshness is dimming to our light. Love does not rule our lives. We have not learned to love our enemies. Until we do, our light will not shine clearly." Brother Barton of Lockney said, "The church and the school are two different things. The Bible shows how to run the church, but not the school. That is a secular matter, one in which we may or may not engage, but the church service and worship are essential and indispensable." Brother Virgil Jackson urged that we not ask which first day of the week we should meet to break bread, but accept every Lord's day unreservedly and with determination do always the things the Lord requires. Brother John R. Freeman closed the talks for the morning with how pleasant it is to go out every Lord's day to meet Christ. If, as lovers of the worship, we will humble ourselves, God will exalt us. Why are the heathens in darkness? Be-

cause they have not heard the gospel. We are not letting our light shine. We are considerate of our personal appearance, and we should be, but being content with that which is decent in our appearance is not enough. We should desire to let our light shine. Brother Walters waited on the table, making some very impressive remarks about the institution and the importance of observing it. Sunday afternoon was given over to singing and talking about the school. Sunday night, this scribe talked on the Church of Christ, some of its peculiarities and purposes.

The crowds Sunday were larger than we expected. In fact, they equaled that of any other period during the meeting. The "norther" that blew up Thursday caused many of the campers to leave, but others had taken their places before Sunday morning. There were from 500 to 1400 people at each night service. In the day time, they ranged from about 300 to 500, Sundays' about 800.

There were people from eight states: Texas, Oklahoma, Arkansas, Arizona, Louisiana, New Mexico, Missouri, Tennessee, and from sixty-two counties. Friday night the question of a camp meeting for next year was taken up and discussed. It was unanimously decided to have at least one and suggested that others be arranged for. Then the question of where to hold the meeting next year was raised and unanimously decided to have it at Littlefield, provided the officials of the school were willing to allow the equipment available on the school campus to be used. To this the officials agreed and it was decided to begin the camp meeting on Friday night before the third Lord's day in August, 1929, on the school campus at Littlefield, Texas. The church at Littlefield will have charge of all arrangements, plans, directions, etc., having the co-operation of brethren everywhere and designating such persons as seems good to them to have charge of certain phases of the work and arrangements. We were advised that the brethren at South Bend, Bunker, and Graham were planning to work together in a meeting at Breckenridge and that it was their desire to have a camp meeting there. We will evidently hear more from them later. Some brethren present suggested that a camp meeting in some point in south or southwest Texas would be very desirable and profitable.

It was repeatedly announced that if any one had an idea they wanted "punched" to just "throw it out," and that if it would not stand investigation they could drop it. There was complete freedom in the discussion of questions, views and exchange of ideas. At no time did we see any spirit of resentment, publicly or privately at the criticisms of any ideas or positions. In every way the meeting seemed to be one, with the sole purpose of growth. The school work and the meeting were kept separate. It was made plain to everyone that the school was not responsible for the meeting, nor was the church as such, responsible for the school. The school meetings were without the religious ceremonies that usually go with such meetings. There was no effort to make them appear like meetings for worship, but they were meetings for business, for discussing plans and developments of the school. The religious meeting were not given over to a discussion of secular but of spiritual matters,

things that pertain to the soul, to the life of the Christian, here and the hope based upon the promise of a hereafter. The all-sufficiency for religious purposes of the one institution, the Divine institution, the Church of Christ, was held up throughout the meeting. It was shown that the church had taken upon itself no obligations relative to the school but such obligations were taken solely by individuals and that while they were members of the church, their only obligation to the church in the matter was to see to it that they did not involve or embarrass the church by the course they pursued.

During the meeting one afternoon was given to a discussion of singing and arranging for a song-book. It was decided un-animously by those present that it was inadvisable to undertake just now the publishing of a song book or the selection of one for general use. Of course, again it was clearly understood that this would be an individual matter and all went into it as individuals expressing their individual opinions. It was suggested that each song leader select and send to the office of The Apostolic Way the names of five songs with the names of their composers, and that we compile these suggestions for the information of those interested in the selection of, or the compiling of, a song book. This work we agreed to do and have the information for use by or before the time of the camp meeting at Littlefield next year.

The school equipment available as accommodations for the camp meeting were appreciated by everyone. The tabernacle which is to be turned into a temporary administration building could not have been better arranged and the use of the rooms in the two dormitories by families camping on the grounds were appreciated, and especially so when the "norther" came up Thursday morning.

The members of the church at Littlefield surely showed their consideration for the welfare and comfort of all who attended the camp meeting. Their doors were open to visitors and they were insisting upon everyone partaking of their hospitality. To those who stayed on the ground they brought vegetables of all kinds, milk, butter, eggs, chickens, and insisted that we eat more, but how could we?

The citizens of Littlefield, not members of the Church of Christ did not miss an opportunity to show their appreciation of the meeting and especially of things pertaining to the school. Brethren coming into the city at night, not knowing where the school was located, upon finding some citizen of the town, were piloted to the grounds and, to be sure, such a spirit was greatly appreciated by all.

—R. F. D.

My Loss Your Gain

I have 70 books of my life, "From the Cow Camp to the Pulpit" that have been slightly damaged, that I am offering at seventy-five cents each, postpaid, (regular price \$1.50). This is a nice cloth bound book, brim full of good reading, some of my best sermons, also many pictures of ranch life, and interesting facts of the cowboys life of the early days in the West. Send and get a copy at once. Send all orders to Sidney W. Smith, Box 483, Abilene, Texas.

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE1913-1916
CLARENCE TEURMAN1916-1923
R. F. DUCKWORTH1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

Mistakes of Young Preachers

I am here continuing to answer, or rather make comment on points requested as shown in the quotation from a letter in our issue of September 1, under the above caption, first editorial on page 8.

It is not easy for a young preacher to determine on just what to preach, not easy for him to select his subject matter, and especially when he has been denied the privilege of the training that, it seems to me, the Lord expected each preacher of the Gospel to have, that of association of older and more experienced preachers. If each brother, desiring to become a preacher would travel for one year with each of about four preachers of experience, you would not likely hear him saying, "I just haven't sermons enough." I have never been able to appreciate this expression of not having sermons enough, and since I have heard men of as much natural ability and education say they did not have sermons enough for a meeting, or couldn't go twice to the same place without preaching the same sermon over again, I am persuaded that I was relieved of this embarrassment by being associated for several years with four of our ablest preachers in that section, to say nothing of others with whom I made short trips, or spent a few days. With these four brethren, I was in meeting after meeting, and it was not long until I was supplied with subjects, outlines, not duplicates of theirs, inferior in many points, no doubt, but while listening to them preach a sermon, I would have certain points impressed upon me. With these points as a base I would build a sermon, and I am persuaded that any other man who desires to preach the Gospel could well afford to spend three or four years or a good portion of each year with some preacher of experience, and such association would keep the young preacher from making many mistakes.

"Preach the Word" is the admonition and the one to be followed by the young preacher as well as the old too. Too many young preachers seem to have the idea they must make a lengthy talk, and not knowing very much about the Bible, they have to fill in with imaginations, speculations, human suggestions and ideas. Once launched upon this kind of a proposition, many preachers find themselves far afield and often times disconnected with the plain, simple teachings of the Word. "Preach the word in season, out of season" does not leave room for anything else. Some men are not satisfied with the information that the apostles gave and by twisting some passages of scripture they give some added information. They seem to lack the courage to say, "I do not know." A preacher even though right in his position who attempts to give added testi-

mony by twisting some passage of scripture that had no reference to the subject is doing violence to the Word of God, and is just as guilty of wresting the scriptures as is the man who holds a false position, twisting the scriptures in an effort to maintain it. The Word is full of power, but when man adds something thereto, in his feeble way, he not only fails to add power, but obstructs the power which the Word has. If I were capable of admonishing preachers, I surely would admonish to, with care, "preach the word."

I believe another very serious mistake that some have made is that they take a position and then attempt to find scriptures which will justify the conclusions they arrive at, before they begin their investigation. Usually such men can find to their personal satisfaction scriptures justifying the conclusions they desire to hold their selfish or misguided reasons. The church just now is being disturbed by several questions which could not have arisen it seems to me, from a study of the word, but arose from conclusions arrived at in the absence of plain, Divine, direction and so by taking a statement and adding a few grains of human reasoning theories have been built up and then these theories have become a basis of contention. For this reason we have urged again and again more private investigation that the brother with the erroneous idea might have his theories, or theoretical ideas corrected before he goes on record before the public, since it seems to be a weakness of men to hesitate to give up a position once espoused publicly.

Another trouble with young preachers and older ones too, is an unwillingness to admit they are wrong. I have heard preachers say, "I haven't changed my ideas on a single question in 40 years, 20 years, etc." Maybe not, but I have thought that such a preacher had done very little growing in that period of time. I can't understand how a strong man, a man with mental vigor and spiritual acumen can keep from growing, hence, changing of ideas, finding out that he was mistaken in his views, relative to certain passages of scripture, and when a man finds that he is wrong or has made a mistake it is a show of strength and not of weakness for him to admit it when circumstances authorize him expressing himself on the question.

A Remedy Needed

"Three months ago the publishers of this magazine (word and Work) made known a need of \$400 to cover a printer's bill then due. About \$300 in special gifts came in immediately. The balance, with the accumulated summer's shortage—the last of the season we hope—now stands at about \$250. Perhaps there are friends and readers, who, as they learn of this need, will wish to have fellowship in the work."

—Word and Work, September, 1928.

The Word and Work, is one of the neatest of religious publications. Brother R. H. Boll, is a splendid writer, yet, he has a deficit. Why? Well, it might be difficult to answer this question, if it were not that every religious paper in our brotherhood, to say nothing of those of other religious bodies, are finding it almost impossible to keep going, even with contributions in addition to subscriptions and advertising.

The Apostolic Way, while not surpassed in general appearance or in quality and quantity of reading matter, by any religious journal among us and scarcely equaled by any, finds itself hard pressed for funds. It is unpleasant for the publisher who does not use one penny of its subscription money for the maintenance of himself and family to be constantly asking the brethren for funds, and if this condition was peculiar only to The Apostolic Way, we would feel that perhaps there was something we might do about it, but in the face of the facts as gathered from other periodicals, as well as our own experience and observation, it seems that the difficulty lies with the brotherhood, who would not think of trying to get along without The Apostolic Way, and yet they are slow to give it that support and encouragement necessary to relieve it of financial embarrassment.

A remedy is needed. How can this constant financial embarrassment be eliminated? When the subscription price of the paper was raised to \$1.50 a year, we promised the brotherhood if they would double the circulation at once, we would be able to go without constantly calling for donations, but we did not reach that number. When we raised the price and doubled the size of the paper, we advised brethren that it would be necessary for us to have at least 2,000 new subscribers, to place the paper on that financial basis that would enable us to put it out at minimum cost. If every subscriber on the list would send us one new subscription, our financial worries would be over, for at least twelve months, and then a similar action next fall would relieve us for another twelve months. It would seem this would be easy, but there are so many who prefer to "let John do it," they do not feel the personal responsibility nor do they seize the personal opportunity to thus render a service to the entire brotherhood. We do not mean to complain, but facts are facts, and we do not know of a better remedy. Someone has suggested that 50 brethren should send the paper \$100 each, each year. Well, that would take care of things, but where are the fifty brethren who can and will? Some would and can't, others could and don't. Again, we say, a remedy is needed. If a paper of the class of The Apostolic Way is maintained it will have to be done by the effort of its readers, increase its circulation.

If only 2,000 of our present readers would send us one new subscription, either by getting somebody to subscribe, or by donating the paper to someone for a year, we would be relieved, the paper could be published without financial embarrassment and a number of pamphlets, leaflets, and tracts could be issued.

We, perhaps, have a good many readers who feel they are hardly able to donate the paper one year to some of their friends, but we have at least 2,000 who could do so without embarrassing themselves and if each of these 2,000 would say, "I am going to be one," or better still, "I am going to send two or three to make up for the fellow who falls down," you would be surprised at the results. Don't wait to find out what the other fellow has done, but let each one who possibly can, send us one new subscription at once.

The Christian Leader has been considered one of the best managed papers published among the brotherhood. They have

had a large book business, yet, Brother F. L. Rowe, its publisher, says in their issue of September 11, 1928,

"Almost Desperate"

"It is a matter of deep regret and embarrassment that the publisher of the Leader has to make this appeal for help. This past summer has been the hardest ever experienced, and the publisher has personally been compelled to bear burdens and do more hard work than for any period of five years, and no relief in sight. We are, therefore, compelled to ask help from our brethren and ought to have not less than \$500 within thirty days, or \$1,000 within sixty days. Come on, brethren, right this week. Don't wait, but send some relief and ask any questions you want to. We have nothing to hold back, as the entire office force have worked heroically to maintain the dignity and business integrity of the house."

Our hope is that the brethren who are fighting innovations, every false way, realize the need of a periodical like The Apostolic Way, and that they will take care of it by extending its circulation, realizing that with the subscription list sufficiently large to publish the paper at a minimum cost, our subscription price will meet expenses, otherwise, it will have to be met by donations.

Determined Not to See

When men determine not to see, it is useless to try to show them and with such men we might leave them to their own destruction, if it were not for their misleading others.

In our contentions with the class advocates we have tried to show them that there were two Divine institutions, the church and the home. One of these God started in the beginning, the other was bought and paid for with Christ's own blood. As a religious body there is but one institution authorized. That institution is the church. In it and through it all religious activities should be conducted. But our class advocate brethren's position is so weak that they can not leave this plain statement stand as we put it, but they must twist it, rearrange it and try to justify their class or classes by a misrepresentation of us and our views.

Then there are brethren who for selfish reasons feel compelled to find fault with and criticize those who are connected with the fight we are making for primitive Christianity. Recently in one of our editorials we had the statement the "institution which Christ bought and paid for with His own blood," but the printers added an "s" making it "institutions" and the proof-reader failed to catch the error, and some brethren who were trying hard to find something they could criticize us for, grabbed this and publicly charged us with advocating more than one blood-bought institution, notwithstanding we have been for years contending most earnestly for the one body, claiming that any other religious organizations were sinful and unauthorized and that human organizations for secular work were not in any way to be charged to the church or to Divinity, but of course, fault-finding men seeking for opportunities will stoop to underhand efforts. But with such men the

Notice

We need a copy of Living Words, by J. W. Jackson. We have just been advised by Firm Foundation Publishing Company, that this book "is out of print and cannot be supplied." If someone reading this has a copy that they can spare, we will be glad to pay them for it. Address The Apostolic Way, 4819 East Grand Ave., Dallas, Texas.

apostles had to deal, and such men we can expect, but the Lord reward them.

We published a speech in our August 1st issue, in which we earnestly and unmistakably put the church forward as the one religious or spiritual institution. This speech we delivered on June 13. Men who are engaged in such tactics of misrepresentation manifest not the spirit of Christ.

The ways of men, when directed by them, are not the ways of God. A failure to see this point has played no small part in the fall of many a Christian.

The world puts pleasure above duty; passion above purity; selfishness above charity; self-indulgence above self-control.

Christian reader, are you yielding to any of these or other practices of the world? If you are, go to the Lord, for help, quick, for you are in serious danger.

There is one practice of the world that has started many Christians on the downward slope. The world uses the Lord's day, Sunday, the first day of the week, as the day of rest. Usually Saturday night is given to some kind of amusement or more serious indulgence. Sunday morning, the world sleeps until a late hour. Such is the practice of many Christians. All realize that to be efficient, we must have the necessary sleep. The Christian should be in the very best possible condition on Lord's day morning, and should rise early and begin pulling their minds from the material things that they may drink the deeper from the spiritual services of the day.

You have perhaps known Christians who made it a rule to get up late Lord's day morning, and then had to rush to get ready for church meeting; did not have time to think, read the Word, or pray. Then get to church fifteen to thirty minutes late, and so unprepared for the service that they get but little, if anything, to help the soul to a closer walk with God. I have a genuine pity for any brother or sister that allow the ways of the world to so influence and rob them of the blessings the Lord has prepared for the soul. Usually little can be done for such folks, as they resent any effort to correct them. A few can be reached, and this is written for their benefit.

The "dulling" of the mind by over-taxed indulgence of mental or physical worldly activities, should be avoided by every Christian. Why not begin Saturday at noon, getting ready for the Lord's day work? If every Christian would follow the practice of preparing their mind, unloading it of its worldly burdens, and filling it with the Word of the Lord, Saturday evening and Saturday night, then get up

Lord's day morning, still hungering for the truths of the Gospel, churches would grow, in spite of all the influences and opposition of Satan. The man or the woman that hungers after righteousness will be filled.

The Cup, Container, Question

We have a number of well written articles on both sides of the cup, container, question, and drink element, but we have published so much on these questions for the last few months and have so much copy and requests for articles on other questions demanding space, that we are going to ask the brethren who have written on the cup, container, or on the drink element, to bear with us for a few months, if we do not see fit to publish the articles.

Some brethren do not seem to understand what an open forum is. They think an open forum means that you must publish all they write, whether the other fellow gets a hearing or not, and that you must publish everything written on any question, whether anybody is interested in it, except the writer, or not, and regardless of the amount of space you may have. But we are going on, expecting to treat everybody fair and to publish articles on both sides of questions in which the brethren are interested as space permits. But we are having a demand for more articles on first principles. We shall try to supply this demand as the brethren send in the articles and as we can, and have the space for other matter.

—R. F. D.

Notice Brethren

Many brethren, in writing me, address their letters to Kansas City, Kansas; consequently their letters return to them. There is a Kansas City, Mo., and a Kansas City, Kansas. My address is 439 N. Drury Avenue, Kansas City, Missouri (not Kansas). So please take notice, brethren.

I am now in Indiana, preaching "the Word." I go to West Virginia for some meetings and a debate with Brother Ira C. Moore on the Sunday school question, in November. The debate starts November 5 instead of September 15, as first announced.

As soon as I possibly can, I will be at Healdton, Okla., and other points near there. I expect to go on into Texas after I get through in Oklahoma. All brethren in these two states, desiring my services, can secure me by writing early. I expect to be in Oklahoma and Texas most of next year.

Mr. Albert A. Sorenson, of Atwater, Minn., a young Presbyterian preacher, was pointed to "the Lamb of God that takes away sin," in a correspondence I have been having with him. He and his mother leave next Monday for Ottumwa, Iowa, to obey the Gospel under the preaching of Homer L. King. We hated for them to have to go so far to attend to such an important matter, but it was the best we could do, knowing of no churches of Christ nor Gospel preachers in that state. Let us thank God, take courage, and press on! Our race will soon be run.

JAS. DOUGLAS PHILLIPS.

On J. N. Cowan's Trail

(By Early Arceneaux)

In order to show how deeply into this issue the argument that parents must teach their children at home, goes, I wish to quote Cowan more fully on that point: "We affirm that when the home functions properly that they children will be proper subjects for gospel address by the time they reach the age of accountability. We affirm that it is the duty of parents to plant the principles of honesty, truth, and right in the hearts of their children, which is the only soil in which the word of God will bear fruit, and that the parents are the ones that can prepare this honest heart in their children. We affirm that the truth will win any honest heart who hears it and retains it, and that the home that functions properly is entirely adequate to prepare this heart. We affirm that it is right for parents to teach their children the word of God in their homes, and I will give the citations that prove that without reading them at the present time: Deut. 6:6-10; 4:9, 10; Eph. 6:3, 4; Col. 3:21; Prov. 22:6; 1 Tim. 5:10-14; 1 Tim. 3:4, 5, 12. These passages, my friends, teach conclusively and plainly that it is the duty of parents to teach their children the word of God in their homes. I don't suppose that my opponents will deny that and we know, too, it is right for parents to teach the word of God to others in the congregation." Cowan-Sommer Debate, page 303.

Study this quotation carefully. As usual he said too much before he quit. "It is right for parents (fathers and mothers, men and women) to teach the word of God to others in the congregation." "Others" are not their children. Do they teach others "as members of the church," or "as members of the home?" When, where, and how many "others" may they teach at a time? Is it right for any but "parents" to teach "others in the congregation?" How about Philip's virgin daughter (Acts 21:9)? What is meant by others "in the congregation?" May they not teach those who are not "in the congregation?" He does not allow any Christian man or woman, married or single, to call together a group of children whose parents are not Christians for the purpose of teaching them the word of God, except in the public assembly of the church. I suppose if the home has not functioned properly, the children are non-elect. The ear-marks of the Primitive Baptists are plainly visible in the quotation given above. J. N. Cowan came from the Primitive Baptists, but did not come very far! Am I over-drawing this point? Let us read again, and see, "But he (Sommer) would have you think that unaccountable children were subject of gospel address, and I want to ask him to do me the favor of citing me the passage of Scripture that is intended (for, Arceneaux) or directed to an unaccountable child. Please make a note of that and give us the passage that is addressed to an unaccountable child," Cowan-Sommer Debate, page 91.

This shows how very enthusiastic they are about teaching little children the word of God "at home" or anywhere else! And J. N. Cowan is not the only man who occupies that position. This has been the position of The Apostolic Way scribes for a number of years. I do not take the paper, but occasionally a copy falls into my hands. The word of God is not intended

or directed to unaccountable children—I suppose he meant to say "intended for." What is the conclusion? Does he mean they can not be taught what is not addressed to them? Acts 2:38. Is not addressed to Christians, but I know Christians who need to be taught the surface meaning of Acts 2:38. They do not know, in fact deny, that "for remission" is a part of the command in Acts 2:38. I wonder if they think "Wash away thy sins" is any part of the command in Acts 22:16? Forgive the digression and we'll get back to the text.

The book of Romans was addressed to "saints." Do you ever quote anything in it to "sinners?" Cowan's logic reminds me of his "kinsman according to the flesh" and otherwise, and the hero of his youth, Joe S. Newman. Take that and our inheritance at Gunter from W. J. Rice, and you have the genealogy of the anti-Bible school hobbyist in Texas. Is it possible to teach an unaccountable child the story of Joseph? Is it wrong to teach it to him? Reader I need your sympathy. Remember I am attempting to meet the redoubtable Cowan, referred to in a recent issue of the Apostolic Way as "the brilliant J. N. Cowan." He shines!

"It is the duty of parents to plant the principles of honesty, truth, and right in the hearts of their children." "The home is entirely adequate to prepare this heart." "The children will be proper subjects for Gospel address by the time they reach the age of accountability." Scripture is not addressed to unaccountable children. But before they reach the age of accountability the parents must prepare the soil by planting in their little hearts the principle of honesty, truth, and right. Is that teaching them the word of God? Does he not say parents teach their children what is not addressed to them and not even intended for them in order to make them "good soil" for the word of God?

"The home is entirely adequate to prepare this heart." "But hole!" says Gunter College. "We educate the heart." "We (teachers in the college) expose misleading principles." "We expose false science and philosophy." "We protect against infidelity." "We open their minds to divine truth." I thought the parents in the home must do all that!

Cowan says God placed on parents the responsibility of morally and religiously training their children, Cowan-Sommer Debate, page 302. This was intended to be an argument against class-teaching. Are not parents also responsible for the physical care, and physical and intellectual training of their children? Therefore—(applying their own logic) it is unscriptural and sinful to employ a nurse, a physician or a school teacher to do any of these things for your children. That is your argument against Bible classes—as good as you have. How do you like it now? Does it seem to prove too much? That is not my fault. Don't put the blame on me.

In this connection let us read from the minutes of

The Floydada Convention

Whose convention? A convention of the "sound brethren to establish a college in West Texas on the plains. From Apostolic Way, February 15, I quote:

"Convention called to order by J. Frank Copeland at 10 a. m., January 23, 1928, at Floydada, Texas . . . 2 p. m. Speeches heard, outlining purposes of college, neces-

sity for it, authority for such work, and sacrifices necessary. Copeland: 'Scriptural authority for same, though a secular affair, the heart to be controlled by principles of Christ, not a church school.' John Sanders: 'Necessity for such school created by infidelity prevalent in schools of today.' Hayhurst: 'Evils that surround us alarming . . . morals bad: one correction, a school of the right type, influence of environment on character of children.'

"Watkins: 'School not for the older heads, but for younger generation, public schools do not fill demand.'

Alva Johnson: 'Church first in his heart, believes school will prepare and equip men, he is for it.'

"J. N. Cowan: 'Be careful how you express yourself about the school, (yea, verily! he has recently attended the school which Experience teaches—Arceneaux) can not supplant the institutions of home and church, proper training in the home to be followed by proper training in school' (Compare this with quotations from him in the beginning of this article).

"R. F. Duckworth (editor of Always Wrong): 'Bring up your children in the nurture and admonition of the Lord.' He was boosting the school when he quoted that. Parents obey that command by sending their children to the right kind of school, but they sin if they send them to a Bible class! But I weary of making deductions. Make a few for yourself.—Firm Foundation, April 10, 1928.

FOURTH REPLY.

I ask the reader to read the scripture reference in the first paragraph above and I will be satisfied. Arceneaux forces an interpretation of my language as follows:

"It is right for parents (fathers, mothers, male or female, married or single) to teach the word of God to others in the congregation." Thus trying to bind women teachers in the congregation. But he well knew that I respect the prohibition of Paul, and also that a plurality of men teachers in the congregation would be parents. Yes "others" are not necessarily their children, and both men and women may teach others in their God-given sphere. Women may labour with Paul in the Gospel. Paul taught publicly and from house to house. Women cannot preach publicly, but they can teach from house to house and thus labor with Paul.

"He does not allow any man or woman to call together a group of children whose parents are not Christians—except in the public assembly." What does he mean by "call together?" Does he mean to make an appointment and invite all to come to hear the teaching as is done in the Sunday school? Or, does he mean to visit the homes where such children live and teach them the Bible? Can Arceneaux see the difference between this house to house teaching and the public teaching done in a Sunday school? Others can. We do not object to any man calling as many together as he can and publicly proclaim the Gospel to them. So you see Arceneaux said too much again. "J. N. Cowan come from the Primitive Baptist." Wrong again, "Always wrong." I never belonged to the Primitive Baptist church in my life. He was misinformed, or spoke that he knew was not the truth, I don't know which.

"If the home does not function properly, I suppose the children are the non-elect." All accountable children are non-elect who have not obeyed the Gospel. The Gospel

should be preached to both parents and children who are not Christians. It is perfectly adaptable to them. Here is Arceneaux's position: If the home does not function properly, start a school to function for it. Instead of going to work on that family with the Gospel, go to work on a school that will take the parental responsibility. The same reasoning caused the Digressives to start the Missionary society. They said the congregations were not functioning properly, and they organized the Society to function for the congregations. "I want to ask him to do me the favor of citing me the passage of scripture for, or directed to the unaccountable children." I am very thankful for the free advertising given the Cowan-Sommer Debate. The price is \$1.00 prepaid. Order from The Apostolic Way, 4819 E. Grand Ave., Dallas, Texas. The above quotation from that book is correct. However, I would be glad if Arceneaux would use quotations and apply them to the subject with which they are connected. In this quotation the idea of separating the milk from the meat was under consideration, giving the passages which were milk to children, and those which were meat to the adults. I wanted to know what passages to apply to the unaccountable children. Arceneaux did not tell us. Could we apply the same passages to the idiot? Would he be in favor of an idiot class and be the teacher? The truth is, every passage cited in the Sunday school literature is applied to all classes from the cradle roll to the senior class. If some passages are for children while others are for old folks why do they not so arrange their literature? That is why I called on Sommer for the passages for the children exclusively. Arceneaux's illustration is amusing and not to the point, viz.: "Act. 2:38 is not addressed to Christians, but I know some Christians who need to be taught the surface meaning."

"Romans was addressed to saints. Do you ever quote anything in it to sinners?" I do not think much of addressing Act. 2:38 to unaccountable Christians (?), nor of quoting Romans to unaccountable sinners (?). Probably the "brilliant" Arceneaux will tell you why he goes out to preach the Gospel to the unaccountables. Planting the principles of honesty and right in the hearts of our children is the moral law which was right before we had the Gospel of Christ. Parents send their children to Gunter College just as they send them to any other secular school. Teaching any branch of science will educate the heart. The Lord has a school of religion, the church, for the purpose of teaching the Gospel of Christ. That is why we oppose the humanly devised Sunday school.

"Cowan says God placed on parents the responsibility of morally and religiously training their children." Now hear this Apostle of Logic, Early Arceneaux, make his "deductions." Therefore you can have a physician, nurse or school teacher for the physical and intellectual training of your children. Thus he mixes religious training with physical training. What he must deduct logically is, if we can have public schools, nurses training schools and medical schools, which all know are separate institutions from the church, for physical training, we may also have a Sunday school as a separate institution, for the religious training. He is forced to this conclusion, or else quit putting them

on a par with the Sunday school. Come on Arceneaux, confess what you have stoutly denied in debate, that the Sunday school is another institution different from the church.

The Floydada Convention.

"Sound brethren" have as much right to hold a secular school convention as they have to hold any other business convention. Scriptural authority for the same may be found where other business enterprises are found. "Infidelity prevalent in schools of today." Yes, and you will find it prevalent in stores, shops and even on farms. If I send my child to work in a store, shop or farm I will select one where infidelity is not prevalent. Just so in regard to a school. "Evil surroundings bad." In some secular schools, many evil surroundings exist. The teachers have only worldly ideals to instill in the pupil's mind; in many instances "flappers" for teachers who spend nights at dances, swimming pools, or parked on the road-side. During the day they are the educators of our children. Their style of dress is not desirable for our daughters. Brethren have the right to conduct a secular school where Christian men and women set before our children moral influence. Had rather my child worked on a farm managed by a Christian than by an infidel. Christians as individuals may teach school, sell merchandise, or engage in any legitimate business for a livelihood. But the church, as such, cannot scripturally engage in a secular business, such as farming, merchandising, or in the school business.

"J. N. Cowan: Be careful how you express yourself about the school." Why? Because we are surrounded by enemies who are ready to take any advantage they can by misapplying our words, as has been proven over and over in our debates with them. The Devil is going about as a roaring lion seeking whom he may devour. We are not ignorant of his devices, therefore I gave the warning, "be careful what you say."

"R. F. Duckworth: 'Bring up your children in the nurture and admonition of the Lord.' Certainly parents should endeavor to create environments of the highest possible type for their children. One way to do this is to send them to a school which has such environments. But we should never send our children to an institution that will undermine their confidence in the Bible and church. The Sunday school (Bible classes—Arceneaux) does that very thing. In the Chillicothe debate Arceneaux said it was nonsense to give exposition of a verse of scripture to children as hearers. In the church assembly brethren one at a time give exposition of verses of scripture. Therefore it is nonsense for children to hear it. They might as well go home so far as the teaching is concerned. In most places the majority do go home from Sunday school and do not stay for church. Many adults do the same. These children understand there is nothing for them in the teaching done in the church, therefore their respect for and confidence in the church is weakened if not entirely destroyed. The children are taught that the Bible is not simple enough for them, they must have the leaflets or cards, which are better for them than a copy of the New Testament. If they are not better why use them? If they are better and the children by the constant use of them think more of them than they

do of the Bible, their faith in the Bible is undermined. So, I advise parents to send their children to a secular school where the best of moral influence is found, and when you send your children to a school to be taught the Bible, send, or take them to church where the Bible is the textbook, and where their confidence and respect for the Bible and church will be strengthened.

Proposition:

Resolved: That Early Arceneaux cannot debate the question, "It is scriptural to divide an assembly into classes to teach them the word of God," without bringing in such foreign subjects as teaching a secular school, or physical, or manual training, or private teaching.

J. N. COWAN, Affirmative.
Negative.

Announcements and Reports

J. T. Corder, Tulia, Texas, September 7: We closed a good meeting at Brushy congregation in Haskell county the fourth Sunday in August. Most of the children of Christian parents come into the church as soon as they are old enough, which speaks well for home and church work. Many outsiders attended our meeting.

Brother Ross Kincheloe, a blind man, sixty-five years old has been a member of the church there for several years. We had the pleasure of seeing two more blind men added to the church, one, sixty-six and the other seventy-five years old. May our Lord prosper them in every good work.

Sidney W. Smith, Abilene, Texas, September 7: I was at Medicine Mound, Texas, during the first half of August in a good meeting, seven baptized, two restored. The members were greatly strengthened. Some of the younger brethren were pressed into service. This meeting created quite an interest in the community. I then went to Stacy, Texas, where I held a mission meeting, had good crowds, left with the interest increasing, hope to return there some time.

I have had two meetings canceled, which leaves me idle until the middle of October. Who needs me for this time? Write or wire me.

F. R. Keele, Eldorado, Texas: On Saturday night before the fourth Sunday in June I began a mission meeting at Mesquite School House near Roscoe, Texas, which continued over two Sundays. This meeting was a little too early for that community, as the people were very busy in their farms; however the attendance was fairly good, order and attendance excellent. We closed with the house filled to capacity but no additions, however I think there were seed sown that will produce fruit later.

Then on Saturday night before the third Sunday in July Brother Virgil Jackson and I began a meeting at Carlsbad, Texas, Brother Hutton assisting as a song leader, which resulted in four baptisms and four renewing their claim to their heavenly inheritance.

Then on Saturday night before the second Sunday in August I began a meeting near Midland, Texas, which continued over two Sundays and was a splendid meeting, attendance good, order and attention first class. Three baptized. They contributed to me eleven dollars, the most

of which I am giving back to them in subscriptions to The Apostolic Way.

W. H. Reynolds, Kinston, Alabama, September 4: Brother Shelnett held our meeting, began the fifth Lord's day in July, resulting in five additions. Brother Shelnett and I went from here to Cherokee county where we held a week's meeting, he preaching at night and me in the day time, two confessed their faults. No other visible results. From here we went to Mt. Carmel, for a week's meeting. The result here was nine added to the church.

D. J. Whitten, Gunter, Texas, August 2: I am at home once more. On my way home from Canada I stopped in Arkansas and helped Brother W. P. Jones in a meeting. I was glad to meet Brother Jones, think he is a loyal preacher, and that he should be used in Texas more. I am sure he has made many sacrifices to preach in mission fields and is still doing so.

On account of the busy time and religious indifference in Canada, I came home sooner than I expected.

Sam L. Schultz, Lexington, Oklahoma, September 3: I closed a meeting at Bethel, near Waldo, Arkansas, the fourth Lord's day night in August with no visible results, yet we believe some good was done. From here I went to Brookhaven, Mississippi, had the pleasure of hearing Brother N. L. Clark preach a few sermons which was a treat to me. I preached four discourses at Mt. Zion church near Brookhaven then went about thirty miles south to a school house west of Liberty, Mississippi, began a meeting last night, with a large crowd to hear me, will continue here over next Lord's day. This is strictly a mission point, have no idea as to what the result will be, will report later. Should anyone want to do some mission work I am sure this would be a good place. If one would locate in or near Brookhaven I am sure he could be busy all the time preaching the Gospel.

J. E. Allen, Rt. 1, Wingate, Texas, August 21: I was with the brethren at Pearl, Texas, the last two Lord's days in June, splendid interest, one baptized. My next meeting was at Lubbock, Texas, embracing the fourth and fifth Lord's days in July, brethren expressed themselves as being strengthened and edified. My last meeting was at Skeeterville in San Saba county, many hindrances, rain, county fair, etc.

Should the brethren at other points need my assistance and will notify me in time I will know better how to regulate my farming interests.

J. P. Hutton, Maverick, Texas, August 27: Brother Virgil Jackson began a series of meetings at San Angelo, Texas, August 9 and continued until the 19th, six conversions, best interest manifested that I ever saw. The brethren got together and agreed to keep house for the Lord. When the meeting closed there something like thirty members present. Their place of worship is 13th and Volney streets, they will welcome visiting brethren.

Jas. Douglas Phillips, 439 N. Drury Ave., Kansas City, Missouri, September 14: I am now in a fine meeting at Lyons, Indiana, eleven baptisms to date, others expected soon. I expect to be here ten more days.

Douglas Dunn, Lufkin, Texas, August 22: I have just arrived home from Ralls, Texas, which is situated on the plains of Texas, the most beautiful country in Texas, we began our meeting at this place August 4, continued fifteen days, closed at the water Sunday night with ten baptisms and three restorations and three taking membership, having recently moved into the community, making sixteen in all added to the congregation.

G. A. Comfield (colored), Marion, Louisiana, September 10: We baptized three yesterday, had good crowds. The future looks bright for the Cause here.

H. K. Tidwell, Haughton, Louisiana, August 18: My meeting closed at Marion, Louisiana, Sunday night, July 29, two young boys obeyed the Lord's command and were baptized. We failed to get any of the Sunday school people out. It seems Paul knew what he was talking about in 2 Tim. 3:4, many of them have turned away their ears from the truth.

W. L. Shelnett, Wedowee, Alabama, September 7: I wish to report two more meetings: one at Mt. Carmel, near my home, Brother W. H. Reynolds did most of the preaching, nine were baptized. I went from here, with my wife and children, to Rincon, Georgia, and preached over two Lord's days, at the Oak Grove congregation, baptized nine. I have never enjoyed a meeting more than this one, the brethren seem to love each other better than any place I have ever been. I was made to wonder why all congregations do not exhibit the same love.

D. J. Whitten, Gunter, Texas, August 31: I recently closed a meeting near Woodson, Texas, nine baptized and good done otherwise. Am now preaching in the town of Gunter, one baptized to date and we expect others.

I am getting ready to move to Deming, New Mexico, at the request of the brethren out there, to do some mission work. The brethren there have arranged to have a private school to teach our children. I am to hold a meeting at Bentonville, Texas, the first of October.

All who wish to write me may address me at Deming, New Mexico.

W. C. Aytes, Everton, Arkansas, August 28: I came here a week ago sick with malaria fever, some better now. Only preached last Lord's day, hope to resume our effort tomorrow night. I go next to Lufe, Arkansas, for a meeting.

I received a letter from a brother in Mississippi but have lost his address. If he will write me again, at this place, I will appreciate it.

J. A. Dennis, Union City, Georgia, September 17: The meeting at Grubb School House, near Sulphur Springs, Texas, closed last night. Had a large crowd. Ten baptized, three restored. We leave for home this morning, hope to arrive there about the 20th.

J. F. Fairless, Hobart, Oklahoma, September 9: I am ready to make arrangements to hold meetings in Western Oklahoma, or West Texas, for the months of December and January. If there is any place within an hundred miles of this place that would like to have a meeting, and is

not able to support a preacher, I would like to hear from them, I am anxious to establish congregations in this part of the country, as the congregations we now have are too widely separated.

J. B. Daniel, Hatch, New Mexico, September 6: Brother T. F. Thomason, of Artesia, New Mexico, just closed a successful meeting for us. One obeyed the Gospel, and we believe much good done.

Leland H. Knight, Booneville, Arkansas, September 11: I have been very busy for some time, so I am enjoying a much needed rest at present. The meeting at Celina, Texas, was the greatest one of my life. There was much sin in the church. Twenty-four confessed their sins, twenty-one were baptized and six came from the Christian church. I left the church rejoicing and am hopeful for the future of the work there. I have held two meetings since this one. One at Lone Star School House, near Burnville, Arkansas, and one at Cedar Creek, near Havana, Arkansas. The former resulted in seven additions, and the latter two additions.

My next meeting is at Phillipsburg, Missouri, beginning October 6th. In the meantime I plan to encourage the work throughout the home country.

Chas. W. Watkins, Petersburg, Texas, September 8: Am now at Aspermont, Texas, for a few days, good crowds and interest so far. Meeting at Wingate, Texas, practically rained out, no visible results. Stanton meeting resulted in seven baptisms. At Portales, New Mexico, six were baptized and three restored, with lots of good done otherwise; fine little band of about fifty members there. I left them encouraged and happy. Will close here (Aspermont) on the 23rd, and will begin at Levelland, Texas, Friday night the 28th, to embrace two Lord's days. Have a number of calls for fall and winter work and hope to be able to arrange satisfactory dates at each place. Shall we preachers be kept busy this winter?

J. N. Cowan, Robstown, Texas, September 11: Meeting closed at Millsap, Texas, with four restored and one baptized. I am still improving in health and hope to be well again soon.

D. L. Jacobs, 1116 Rock Island Ave., El Dorado, Arkansas, September 20: Brother Paul S. Knight of Booneville, Arkansas, will begin a meeting for us here Saturday night, October 20th, we are expecting a good meeting as every one seems to be interested in the work here. Brother Jas. D. Phillips held us a good meeting this summer, eight were baptized. We are glad to have any loyal brethren meet with us each Lord's day at 10:45 a. m., place, 501 Spring street.

Albert T. LaRew, 140 S. Adella St., Ottumwa, Iowa, September 5: Brother Homer L. King of Lebanon, Mo., held us a meeting beginning July 22, closing August 7, three additions and two restorations. The churches at Ottumwa, Ia., Hartwick, Ia., and Sunny Side Chapel near Montezuma, Ia., supported Brother King in a mission meeting held in a tent near the home of Brother Ed Swindler, northeast of Bloomfield, Ia. Late harvest and nearby fairs kept down the attendance. One addition and one restoration. There was

much good seed sown which we hope to harvest later. Brother Kink has a kind, yet very forceful way of presenting the Gospel. We hope to have him with us again.

Tuesday, August 21, Brother King came back to Ottumwa for an afternoon meeting at which a former Presbyterian pastor from Atwater, Minnesota, Mr. Albert A. Sorenson, obeyed the Gospel.

Lord's day morning, August 26, worship was suspended at the mission point and all came to Ottumwa, at which time a large number of the members again renewed their covenant with the Lord by coming forward and confessing they had been neglecting their Christian duties.

We look forward with pleasure to Brother King's return to Sunny Side Chapel next October.

Joe Pinkerton, Turkey, Texas, August 23: Brother Jas. E. Tidwell held our meeting, six confessed Christ and were baptized, one being baptized after Brother Tidwell left. Brother Tidwell did some fine preaching.

J. A. Dennis, Union City, Georgia, August 24: After leaving home for the West our first meeting was near Brookhaven, Mississippi, where Brother N. L. Clark started several congregations more than thirty years ago, the people there love and respect him even till now. I preached to most of the brethren there, but only went to three congregations. While there I preached mostly to the church, but had eight baptisms and one restored to fellowship. We were treated fine at every place and our remembrance will ever be with them. On leaving there we went to Dallas, Texas, where we enjoyed a two night's rest in the home of Brother and Sister Duckworth and talked over many things, back in Georgia, especially the work of the Lord.

We left Dallas for Gunter, Texas, to spend the night with our beloved Sister Teurman, but when we got there they had made plans for us to preach to the church at Gunter. This we did and talked on "Our strength and our weakness," we met several whom we met last year, also some new ones, but things looked very, very sad at the old school. We left Gunter for Oklahoma, and Bernice Tuerman went with us, she is a sweet girl and a good Christian. Our meeting began August 4, at Victor Hill congregation, one of the best I have ever had the pleasure of preaching for, yet they had some individual differences, but they were settled before the meeting closed. Eighteen were baptized, three returned to the fold.

When we arrived at Victor Hill, one of the first things we heard was that Brother Taylor, the preacher at Seminole, Oklahoma, wanted to meet me in debate on the Sunday school question. We framed the propositions, sent them to him signed, he looked them over and said they were fair, but he could not and would not meet me in Seminole, for they were at peace there, but he said I will meet Brother Dennis at Victor Hill, (however we were at peace there) the next night Brother Taylor was at our meeting and we took the matter up with him and he said, I'll meet you but not at Seminole. I insisted that Seminole was the proper place for the debate, but he said no, this is the proper place. Realizing that we were between Shawnee and Seminole we said "all right, we will just

have it here," then he said, "I am hired to the church at Seminole and unless the elders give their consent I could not meet you," then he said, "I'll be back before the meeting closes and let you know," but he never came back.

At this writing we are in a meeting at Washington, Oklahoma.

C. R. Graves, Lockney, Texas, August 23: I am in a meeting about eight miles south of Roscoe, Texas, three confessions and baptisms to date, others expected.

I want to sell my blacksmith shop so I can give more time to preaching. Anyone wanting a shop in the best farming country in Texas will do well to investigate.

Just Words—Bible Words

We know that without the Bible we would not know from whence came man, or whither he goeth. While this is true, there are also many other things we would not know only through a study of the Bible. There are many words in general use almost every day that we would not know the true meaning of, only through a study of the Bible, and some of these words are causing confusion among many would-be Christians.

The first word that I will consider, is "baptize" and its relative words, baptism, baptist and baptized. The New Testament scriptures were originally written in Greek, and the Greek word, "baptidzo" is the one from which all these words are derived. The original word means to dip, to plunge, to overwhelm, and to immerse, and does not now, nor never did, mean anything else. Yet, there are thousands upon thousands of people who believe otherwise. There are a great many people who even believe that the word "sprinkle" as used in the Bible refers to baptism. Why do they believe so? Because, they believe what they have been taught and they do not study the Bible and find out for themselves the truth about such things. In translating from one language to another, the true meaning is generally used, and why it was not used in this case I do not know and I have often wondered how much of a hand the devil had in this case. It seems to me if the word "immerse" had been used it would not have caused the confusion it has. Although, we, as true students of the Bible, know well enough the true meaning, yet it seems to me that there would not have been the disagreements if the word immerse had been used in the translation instead of the Anglicized word baptize, which consists of partly Greek and partly Anglo-Saxon the original of the English language. The word immerse surely could not have caused the trouble and controversy that the word baptize has. Even yet, if people would become true students of the Bible they would learn that sprinkling never was any relation to baptism, and if they would study church history they would learn that it is an innovation that came into the sectarian churches through the Catholic church, and not through the Word of God. Most any Catholic priest will tell you that the only baptism of the early church was by immersion, but they will also tell you that Christ told Peter that whatsoever he bound on the earth would be bound in heaven, signifying that whatever Peter did was right, and he will also tell you that Peter

was the first Pope and that all succeeding Popes were the same as Peter, the vicar of Christ on earth, and whatever they did was the same as if Christ had done it. We find that all baptism was by immersion until sometime in the eleventh century when history tells us of a man who was very sick and desired baptism that he might be saved, but as he was so sick that relatives and friends feared he could not stand the ordeal of immersion, the Pope was appealed to as to what was best to be done, and claiming to be in Christ's place here on earth he decided a little water was just as good as much water. So, the man was sprinkled, and since then sprinkling has become valid baptism by those of Catholic faith, and others who know no better.

The next word that I will consider is almost not a Bible word, being used only once in the scriptures, but the religious world has taken up the word and magnified it so that you can hardly pick up a newspaper of any kind without finding it. It is the word "reverend." It was not intended to be applied to mankind, but to God. This is another innovation from the Catholic church, where church titles originated. Those ministers who are appropriating to themselves the title of Rev. they like it abbreviated to Rev., are only apeing the description of the pope in second Thessalonians 2:4, "Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." Some of them seem to think they are a little better than the others, so, they take the title of Right Reverend. At the present time I think I can safely say that the Church of Christ is the only religious institution that is peculiar enough to not use the word as applied to their ministers or preachers. The Quakers, or Friends church, did not allow it used until recently; for they have so progressed that they are not at all a peculiar people and can not now be distinguished from other sectarians around them. There may be an occasional isolated example of the old style Menonite church who do not tolerate their ministers in the use of the title of Reverend, but generally preachers of all sectarian churches, both great and small, delight in the use of the word Reverend. In their glee and approval of the appropriation of the word, they do not think to search the scriptures to see if they approve of the use, neither do they study church history and find that its use comes down from the mother of harlots, the Catholic church. What would the Apostles and evangelists of the early church say to these appellations? The Rev. Simon Peter, or the Rev. John Mark preached last Sunday. Peter, no doubt, would say as he did to Cornelius, "stand up, I myself, also, am a man."

Another word so often misused and applied is the word "Christian." Did you ever ask the average person you meet to define the word Christian? If you did, you will find that very few can do it. They will finally say, well, a Christian is the opposite of a heathen, and that is generally the application of the word. Most people do not consider that there is a Bible definition of the word, or care if there is or not, but the general understanding of the word Christian and the Bible definition are not the same. My definition, or perhaps a good Bible definition of a Christian, is an immersed believer in the divinity of Jesus Christ; that He died on the cross for the

sins of the world; that He was buried and arose the third day, and is now sitting at God's right hand as a mediator between man and God. This definition, of course, does not suit many people, for the exact teaching of the Bible does not please many people. Yet, there is a worldly definition of the word Christian, but when you examine and study the subject you will find that there is not as much difference in the so-called Christians of the world and the heathen people as most people think. Most people consider what they call civilization Christianity, but is it? When we examine what should be the attributes of a Christian, and, also, study the so-called heathen people, we find that there is not so much difference after all. The heathen has not the knowledge of God, so, he can not have godliness; but he has virtue, (courage) patience, brotherly kindness, charity and temperance, and the last, oftentimes, to a greater extent than the people who call him heathen. So, where is the great difference?

Did you ever meet and talk with anyone who did not believe there was a hell? Well, there are quite a number of people who do not believe there is a place of everlasting punishment called hell. I am not bringing up this word because of its unusual or misapplied usage, but because there are so many people in the world that would like to see this word expunged from the Bible, or at least if the dictionaries would only mark it "obsolete" they would be pleased. Oh! yes, many of these people say they believe there is a heaven, and, of course, you ask them for evidence of their belief, which they can not give. The evidence given in the Bible for one is the same as the other, and the reason so many people believe in one and not the other is because they want to believe that way and are afraid there is such a place but don't want to believe in it. Well, if people do not want to believe in the Bible account of both places, there are other proofs of the existence of both places. There are other proofs of the existence of both places. In our language are words that we know are man made, that is, the words represent things man has made, such as book, chair, house, etc. Then there are words that represent such things as water, air, sky, wind, mountains, etc., which were made by a higher power than man. Among these words representing these things not made by man, are a few words designated as couplets, such as high and low, up and down, near and far, etc. These couplets always represent the opposite of each other. To this group belong heaven and hell. There can not be one without the other.

J. E. REAGAN,
Kansas City, Mo.

Educating for Peace

San Antonio, Texas, Sept. 4, 1928.

Dear Brother Duckworth:

The attached clipping is from September 1, 1928 issue of the Army and Navy Register, a service journal printed at Washington, D. C. Believing this to be of interest to you in view of the fact that it is in accordance with the views of The Apostolic Way, and is proof of the fact that the Lord's way of preventing war has long stood out to come to the force in a time of need—in fact the only remedy for the situation. Though man has long been

in possession of this great truth as first given to the world by Jesus Christ it has taken twenty centuries of trying every other scheme before the simple formula for the outlawing of war was finally adopted, i. e. The only effective means for the prevention of war is simply not to have them. If nations as such go on record as opposed to war in the settlement of differences between them, looking upon war as a terrible curse to mankind—how in the name of common sense and reason can the followers of the lowly Nazarine contend that such a curse to man is honorable, necessary, and proper? If war is the proper method for settlement of our national differences, then Mr. Kellogg, President Coolidge and others that had anything to do with the framing of this treaty are not only making a great international mistake, but are committing a terrible sin in the sight of the Almighty, in attempting to deprive our nation of the honor, privilege, and blessings of killing and being killed, suffering and making to suffer. A nation is composed of individuals and the views of a nation when set forth as such do or should speak the sentiment of its people. The warring element has long looked upon any movement by our citizens to discredit war as a method for settling international disputes as treasonable, and individuals concerned as traitors. If I understand correctly a traitor to one's country is one who goes against the policies and sentiment of his country, if this be true the most loyal citizen, the most patriotic, and most true citizen that shall hereafter enjoy the blessings of our good government shall be the pacifist, and the warring element being out of harmony with our governmental policies as regarding war shall stand exposed as the traitor and unpatriotic.

Yours in Christ,

GLEN A. SHELTON.

Treaty Renouncing War

The French and United States of America treaty renouncing war was signed by fifteen nations in Paris on August 27. Many other nations will join in this peace movement. Of course, the treaty must be ratified by the United States Senate and by the other nations in accordance with their laws. The text of the treaty is reproduced again in these columns, as follows:

Article 1. The high contracting parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies and renounce it as an instrument of national policy in their relations with one another.

Article 2. The high contracting parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

Article 3. The present treaty shall be ratified by the high contracting parties named in the preamble in accordance with their respective constitutional requirements and shall take effect as between them as soon as all their several instruments of ratification shall have been deposited at Washington.

This treaty shall, when it has come into effect as prescribed in the preceding paragraph, remain open as long as may be necessary for adherence by all the other

powers of the world. Every instrument evidencing the adherence of a power shall be deposited at Washington, and the treaty shall immediately upon such deposit become effective as between the power thus adhering and the other powers parties hereto.

It shall be the duty of the Government of the United States of America to furnish each government named in the preamble and every government subsequently adhering to this treaty with a certified copy of the treaty and of every instrument of ratification or adherence. It shall also be the duty of the Government of the United States of America telegraphically to notify such governments immediately upon the deposit with it of each instrument of ratification or adherence.

In faith whereof the respective plenipotentiaries have signed this treaty in the French and English languages, both texts having equal force, and hereunto affix their seals.

Done at Paris the 27th day of August in the year 1928.

* * *

The foregoing letter and clipping we give to our readers. Treaties have a great influence on the actions of nations, but when a nation determines to go to war with its sister nations involved as its opponents, all treaties become but scraps of paper.

Being an optimist by nature, as well as practice, I might be expected to join with those who consider this treaty an end of war, but my study of history and of men of military powers and the purposes behind the military machinery, with its long training for war, its preparation for war, its constant study and thought of war, makes me hesitate, hold back from such rejoicing. Yes, I think such treaties will help; I think such agitation will help, but mostly because of its educational effect, rather than the binding effect of the treaties, and I do not consider that the signing of these treaties have completed the education necessary to give us universal peace, in fact, just now there are some nations on the very verge of war. Should hostilities break out, the whole civilized world might be involved, but if I should attempt to advise our Government I would say, "Go on, go on with the promotion of such treaties, for in so doing, you are educating the world to peace; continue your agitation, for reduction of naval armament and war equipment, for in so doing, you are educating the world against the wasteful policy of settling disputes, by the carnage of war."

But to our readers, to the lovers of peace everywhere; I say, do not decide that the battles for peace are over; it is not. We will yet have some wars; may we trust not a world war. Even that trust can not be too stoutly depended upon, but it is worth working for, and we trust that before our boys now in their teens have passed their three score and ten the education for peace will have become so deeply rooted and the principles of Jesus Christ so established in the minds of men that war will no longer be a constant menace to the peace and happiness of the world.

We would suggest the preachers and church leaders, brethren, do not do like the forefathers did when the Civil War had passed. Thinking then that war could not be any more, they turned their atten-

tion wholly to other subjects, ceased to educate the church on the question so that when the World War came, we were completely unprepared for it. The principles of peace are a part of the Gospel of Jesus Christ. Let us keep them before our members and in doing so, before the world. Let the Church of Jesus Christ be recognized as the chief proponent of peace that the church may receive and the truth of Jesus Christ be recognized due the credit for world peace.

R. F. D.

"Speech Easy to Be Understood"

Many are the mistakes which have and are being made along this line by some of our preaching brethren, as well as by Sectarian preachers, a goodly number of those who claim to be preachers of the Church of Christ use some big high sounding words, which sound nice to the masses. I have heard some of the denominational preachers when in debate with some preachers of the body of Christ, call upon them for the meaning of their big words they were using and they were not able to give it. This is proof that a word should not be used, just because it is big or sounds nice. I have heard brethren speak words they didn't know the meaning of. This should not be done. Often in prayer many words are used to make it sound well. Instead of asking the Lord to "Forgive our sins, blot out my transgressions, etc." Luke 11:2, Ps. 51:1, some will yell, "Eradicate our sins." In the place of saying "addict" ourselves or be "steadfast" they say, "acquiesce" or such words, "speech easy to be understood?" It is best to follow inspiration first, middle and last. Paul has given instruction thus. "So also ye, unless ye utter by the tongue speech easy to be understood, how shall it be known what is spoken? for ye will be speaking into the air" 1 Cor. 14:9. According to this Scripture, plain speech, "easy to be understood" should be spoken. Too many try to magnify upon the word of God, rather than to accept of it as it reads and means, or take it just as it is. All of the prophets, Christ, and His apostles, "uttered speech easy to be understood." If the Divine example is followed then will be manifested the doctrine of Christ. (Not the doctrines of men). Hence, people will be converted to the Lord and not to man or men. The directions are plain how to proceed. "But speak the things which befit the sound doctrine." Titus 2:1. The seventh and eighth verses are in keeping with the above as follows, "In all things showing thyself an example of good works; in thy doctrine showing incorruptness, gravity, sound speech, that cannot be condemned; that he that is of the contrary part maybe ashamed, having no evil thing to say of us." It is safe (although not popular) to, "Hold to the faithful word which is according to the teaching that he may be able both to exhort in the sound doctrine, and convict the gainsayer." Timothy was commanded to "Hold fast the form of sound words which thou hast heard from me, in faith and love which is in Christ Jesus" 2 Tim. 1:13. In view of the foregoing teaching, instead of talking about the "inauguration of the kingdom." "Organization of the church,"

the people should be told just what the word says, "The God of heaven was to 'set up his kingdom'" Dan. 2:44. (Not inaugurate it). Christ said, "I will build my church" Matt. 16:18 (not organize it). The "speech easy understood" is "That thou shouldst set in order the things that were wanting" etc., Titus 1:5; 1 Cor. 11:34, 12:28, brethren talk loud and long about "Christian baptism." Such thing is not to be found in the scriptures. Jesus said, "Except one be born of water and the spirit, he cannot enter into the kingdom of God" Jno. 3:5, Acts 8:38, 39. Some launch out, "Our distinctive plea is this, the death, burial, and resurrection of Christ is the embodiment of the gospel of Christ." The scriptures say not one word about "our distinctive plea, or embodiment of the gospel of Christ." Those who preach the above stuff, respond, "That Paul said my gospel." Yes, but he said nothing about "our distinctive plea or embodiment of the gospel," etc. The gospel of Christ was given to Paul, that he should preach it. This is why he said "my gospel, etc" Gal. 1:11, 12; 2 Tim. 1:11. The word of God teaches that "the death, burial and resurrection of Christ is the thing (gospel) itself. See 1 Cor. 15:1-4; 2 Cor. 4:5, 5. And not the embodiment of it. But as it was anciently so it is now. Many who claimed to be children of God under the first covenant wanted "smooth things" Isa. 30:10. History is now repeating itself. Therefore the most of the gospel (even members of the body) are wanting smooth things, etc. Rom. 16:18; Phil. 3:18, 19. I here recall a conversation I heard or rather overheard, preach what they termed "a funeral." They seemed to be much elated over one expression the preacher used. "The frosts of many winters have silvered your backs." Those parties thought the above statement sounded so nice one of the women remarked, "That her daughter said she wanted that preacher to preach her funeral when she died." No doubt the above phrase was much more impressive on that party than what Christ and his apostles taught. "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" Mark 16:16.

"Can any man forbid the water, that these should not be baptized," etc., Acts 10:47, 48. "And now why tarriest thou? Arise and be baptized and wash away thy sins, calling on his name" Acts 22:16; 9:18. If the gospel of Christ was being preached in the place of those flowery speeches, more people would no doubt obey the gospel. Peter and Jude makes mention of some even in their day. "Uttered great swelling words of vanity," etc., 2 Peter 2:18; Jude 1:16. The divine command is to preach the gospel." "Preach the Word" nothing more, nothing less, Mark 16:15, 16; 2 Tim. 4:1, 2. How different things spiritually would be should all follow this instruction. "But he that endureth unto the end," will then, "Receive the end of your faith, even the salvation of your souls," 1 Pet. 1:9.

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

Meditations

(1 Timothy 4:15)

In the first division of the book of Psalms reference is made to the man that meditates in the law of the Lord. In addition to this special emphasis is placed on the blessings to be conferred on such a man. Again David says: "O how love I thy law! it is my meditation all the day." A sincere love for God logically results in a meditation of His word. Thus it is that Paul after advising Timothy to be an example of the believers in conversation and purity concludes by saying: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4:15). We can never expect to profit any by the Lord's will if we do not meditate on the same. While the thought of seriously thinking on the Lord's will is before us, let us carefully consider the history of the Church at Ephesus. This is a splendid lesson for our congregations today.

In the eighteenth and nineteenth chapters of Acts we have the account of Paul's preaching at Ephesus on his second missionary journey. Persecutions far more severe than any of today fail to halt him. With a grim determination to plant the cause there the Apostle succeeds in converting people to the extent that they burn curious books valued at fifty thousand pieces of silver. If a brother should influence multitudes in a large city today to accept the Gospel and burn their strange doctrines and creeds, we would also say, "So mightily grew the word of God and prevailed."

In the twentieth chapter of Acts Paul arrives at Miletus and sends to Ephesus and calls the elders of the church. He speaks concerning the gloom that should later penetrate the church. Realizing the impending crisis that should come, he warns them to be diligent in caring for the flock for, says he, "I know this that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Does the Apostle warn in vain? In the near future anti-christ are to come, and John says "they went out that they might be made manifest that they were not all of us." This shows conclusively that some of the anti-christ are of us. Read 1 John 2:18, 19. Paul warns the Ephesians that evil characters among them would arise and lead disciples after them. Is there any record of such characters arising out of them? We read further.

Several years subsequent to this time, Paul writes "to the saints which are at Ephesus." After teaching them many practical lessons, he advises that they put on the whole armour of God in order to be able to stand against the wiles of the devil. He still seems to be warning them (Eph. 6).

Several years pass and the daring apostle suffers a martyr's death near Rome. Twenty-seven years subsequent to Paul's death John lifts his magnetic voice and says, "Unto the angel of the Church of Ephesus write" (Rev. 2:1-7).

What has happened to John? "Thou hast tried them that say that they are apostles, and are not, and hast found them liars." Yes, Paul's warning of Acts 20 enables the Ephesians to meet the crisis. The timely forethought of this Apostle prepares them to stand. But what else John? "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4).

To better understand the meaning of leaving our first love we should compare

conditions at Ephesus when the church was first planted there with some of our present day churches. Remember what zeal the church manifested at first in burning all the strange arts! The record says: "So mightily grew the Word of God and prevailed." But now, "thou hast left thy first love" says the Spirit. In what conditions are the Ephesians at the time of John's writing? Perhaps they are in the following condition: Individual members are forgetting to read the Bible and pray in their homes; no meetings of the church except on Lord's day; and the parents are refusing to instruct their children. Lord's day morning finds the children in a swimming pool; and the parents arrive at services at 11 o'clock. A chapter is read without comment, and the only brother that will pray leads the prayer. Another brother arises and says: "We all know for what purpose we have met, so rising we will offer thanks for the bread." Then a few brethren contribute a nickel each; a song is sung; crowd dismissed; and the burden of worshiping God is off their minds. A brother looks at his watch and complains at such lengthy services. And still they insist that they are loyal! Get the contrast? Read Acts 19, and make the comparison. Could the Lord truthfully say to us today that we have left our first love? How shall we retain this first love? The answer is in 1 Timothy 4:15. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.

VAN BONNEAU.

Phillips-Robinson Debate on Sunday School Question

This debate was held at the Stanford Church of Christ, near Riley, W. Va. It began on Monday, April 23, closed Saturday, April 28, making a total of six days. The woman teacher, class, and MIS use of uninspired literature questions were discussed. Ried Robinson defended the class system and James Douglass Phillips opposed it.

The usual arguments on these questions were made by Robinson. Robinson fell completely down on his affirmative propositions. I cannot give his arguments in detail; but will give the following samples:

1. He quoted Deut. 10:15, "By the mouth of two or three witnesses every word may be established," then said: "Unless Brother Phillips can find a witness to bear Paul out in what he said in 1 Cor. 14:34, we will not consider it!"

2. Brother Phillips showed that Christ was the Head of the church (Eph. 1:22, 23) and insisted that Brother Robinson tell us who is the Head of the Sunday school, class system of teaching. Robinson would not say that Christ was the Head of the class system, but said: "Christ is the Head of all who teach the Word of God." To this Brother Phillips replied that the devil taught God's word at the temptation of Jesus (Matt. 4), therefore, according to Robinson, Christ is the Head of the devil!

3. He said 1 Cor. 14 would not apply now, since we do not have spiritual gifts in the church. He freely admitted that they had no such system in the Apostolic age of the church. Then he went to Acts 2 and asserted that they had divided classes on Pentecost!

These are only a few samples of the ab-

surd things Robinson said. He talked more about Bible colleges, communion, contribution baskets, etc., than he did about the class system.

Brother Phillips handled his opponent easily and conclusively and did it in a kind spirit. He successfully met and defeated Robinson at every point.

Brother Phillips is a safe preacher and debater. This is the first public debate on the class and women teacher questions that has ever been held in the State of West Virginia. It has opened the eyes of lots of people and we are determined to press the fight until victory is perched on the banner of Truth.

Brother Phillips and Ira C. Moore will debate later if Moore doesn't twist out on the propositions. If Brother Phillips meets Moore it will be in South Charleston. Brother Moore's congregation will be able to hear it all and that is just what we want. If this debate materializes we will be able to get the truth before the people of Charleston. But I predict that Ira C. Moore will never meet Brother Phillips on any fair propositions. If he does I shall be very agreeably surprised.

We are glad the fight is being pressed in West Virginia and we expect to press the fight until the enemy will be compelled to yield, fight or run.

G. W. TERRY,
Maynor, W. Va.

The Smutty Story

I find a little write-up in "Farm Experiences" under the heading of "The Smutty Story" which I think many should memorize:

"The smutty story is one of the oldest forms of amusement. The smutty story is like a half-ripe plum, it starts off all right, but it leaves a bad taste. A contributor to 'Men of Minneapolis' has summed up the advantages of the smutty story. Read them, and it might be well to clip them for another reading. If you have a friend who is addicted to telling smutty stories send the clipping to him. It may help him. Here are the 'advantages' of the smutty story:

It advertises a man's ignorance.

It displays a lack of sense of propriety.

It reveals the nature of the fiber of the soul.

It shows that the man's better self is not in control.

It means meagerness of resources of entertainment.

It proclaims coarseness of one's idea of humor.

It is the poorest sort of excuse for fun.

It reveals a fissure in character which, when widened, cracks.

It suggests the possibility of greater defilement.

It proves a disappointment to every thinking friend.

It stultifies the testimony of other good friends.

It soils the inner life of every hearer.

It hangs pictures in the chambers of imagination.

It disgusts men who dwell on the wholesomeness of life.

It nauseates men who are fighting for right and hate dirt.

It makes no friends but loses many.

It accomplishes nothing more surely than one's undoing.

It convinces none that you are a good man to do business with.

It dishonors parents and wife and children and friends and land and country and business and God."

ALVA BERRY,
Norton, Texas.

Masser-Brown Debate

This debate was held at Abilene, Texas, August 4-5. Brother George Masser affirmed that a child of God could so apostatize that his soul be lost in hell; Mr. W. M. Brown denied.

The debate was carried on in an orderly manner. Mr. Brown failed to reply to a large part of Brother Masser's affirmative arguments. We are well pleased with the outcome of the debate.

FRANK LILLY,
Route 6, Abilene, Texas.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6 1/4 x 9 inches.
No. 2012. French Morocco.....\$4.85
No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5 1/2 x 7 1/2 inches. Has concordance.
No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5 1/2 x 7 1/4 x 3/4 inches.
Morocco Grain Cloth..... 1.85
No. 2915. Same as No. 2902 with best binding 3.45
No. 4102. Pocket size, 3 3/4 x 4 1/2 inches. Black, silk finished cloth..... .70
No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.
Per Copy, \$.05; Per Dozen Copies..... .50
Cowan-Sommer Debate 1.00
Smith's Bible Dictionary..... 2.00
Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:

Price per Copy.....\$1.60

Life of Alexander Campbell:

Price per Copy..... 1.25

Alexander Campbell's Theology:

Price per Copy..... 1.50

Alexander Campbell As a Preacher:

Price per Copy..... .50

A Debate On the Roman Catholic Religion:

Price per Copy..... 1.75

The Campbell-Rice Debate:

Price per Copy..... 3.00

Christian Baptism:

Price per Copy..... 1.50

The Christian System:

Price per Copy..... 1.75

The Christian Baptist:

A paper edited by Alexander Campbell.
Price per Copy..... 3.00

Popular Lectures and Addresses:

By Alexander Campbell.
Price per Copy..... 3.00

The Living Oracles:

Price per Copy..... 2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months \$3.00 the Year

Dallas, Texas, November 1, 1928

Vol. XV No. 27

Growth of the Church

(Continued from last issue)

The church may be a flourishing institution in the myopic view of popular estimation and yet be but a dwarfed and crippled caricature in the eyes of the Lord. "Ye are they which justify yourselves before men; but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God" (Luke 16:15). Justifying ourselves in the sight of men may be an easy task for those who are adept in the art of manipulating and misapplying the divine text in a way to make plausible their contentions for false doctrines and practices of their own invention.

That is why Paul warned the church thus: "Let the Word of Christ dwell in you richly in all wisdom; teaching and admonishing one another" (Col. 3:16). It can be readily understood that to attain to such a richly endowed state we must make a daily study of God's Word; not merely a casual reader of a chapter, more or less each day, thinking we have discharged our duty in this respect, but a careful and minute examination of every sentence and the context connected therewith in an unbiased and conscientious effort—not to sustain something already accepted—but to discern clearly what the Bible teaches.

The growth of the church is not a one man job nor a two or three men's job but as we are told in the scripture already quoted it can be accomplished only by the effectual working of every part, by that which every job supplieth. The great hindrance to the growth of the church is that there are too many stiff and useless joints in the church; in other words too many who do not realize the obligation that rests upon them to do their part. When every member faithfully prepares himself and does all that he has ability to do the church grows. Each one differs in ability and it takes the earnest endeavor of each and all to supply that which the church needs for its normal growth. All have not the ability to preach and others cannot offer up a public prayer, while still others lack ability in some other part of the work, but each and every one can do something and should

study to do his part accordingly. "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability that God giveth," but some sort of active participation in the work of the church is required of each and every individual in it. No greater curse was ever imposed on the church of Christ than the pastor system, under which the church pays a preacher to take the burden of responsibility upon himself and relieves the members of the obligation for studying the Word of God, teaching and admonishing one another, and every other command of God for the growth of the church. History teaches us that this pastor system proved the open door for every innovation that has been foisted upon the church. Whenever a church becomes simply a follower of some one man, they cease to look beyond him for instruction but accept as all right whatever he may propose. Some may object but their objections will be overridden and they must follow or be driven out of the flock. Disputes and differences will arise among the members of even the best of churches and when that was the case, the cry used to be "what does the book say?" Now we more often, in fact almost invariably, hear some exclaim, "Let us leave it to Brother So and So."

Whenever differences arise between brethren (and they will arise at times) the first thought with both parties should be "What hath the Lord answered; and what hath the Lord spoken?" Then, with undiminished love let them search the scriptures together, not separately, with but one thought in the mind of each—a determination to know and do just what the Lord says. In such an investigation, let us lay aside every thought of trying to prove by the scriptures that we are right in our view; let us lay aside the thought that we ever had an opinion and search as those who are seeking only to know and do what will please the Lord. If this were done, I believe that every difference would be composed and the love for one another increased instead of being diminished.

G. A. TROTT.

(To be continued)

Every reader that appreciates the good work The Apostolic Way is doing, talk for it—every home needs a religious paper and The Apostolic Way is that paper—help put it in every home that has a member attending church services at your place—five months \$1.00—one year \$3.00—help some boy or girl, now, this week,—The Apostolic Way is clean, aggressive, high class, fair, impressive, push it.

Liberties

I do not wish to be over-sensitive, but when I have reason to believe that the cause of Christ is being injured I feel it incumbent upon me to speak out. I care but little for what effect may result from the actions of others of a personal nature toward me as long as they do no harm to the body of Christ. When I was young it was considered dishonorable to publish abroad what was spoken or written in private conversation or correspondence without the consent of the one quoted. Times may have so changed that this is no longer considered unethical, but I cannot think a moral principle can be changed by custom, if it be a custom. I have had occasion to speak of this matter in connection with Brother Warlick's attempt to cover up his lack of scriptural authority for the Sunday-school by an expression of mine used many, many years ago, in a private and confidential conversation, concerning the feelings I had undergone years prior to that and now I find that my name has been exploited again by disconnected quotations of sentences from private letters to which my consent was never asked and most certainly would never have been given. I have never said or written anything in an underhand way, nor used such methods as this under any circumstances. Brother Harper had no right to publish parts of private letters without my knowledge or consent and I do not hesitate to say so. Many would think, for instance, that "I had it in" for Brother Clark, which is certainly not true. While I differed from Brother Clark on the cup question and thought Harper got the better of him in that discussion, I have always believed that Clark was absolutely sincere. In fact, there is no one I love better, or more sincerely admire than Brother N. L. Clark. I would not fail to speak out frankly and freely concerning any error I might think he was advocating, but there would be no personal animosity aroused in me. As a matter of fact, and to keep the record straight, I will say that I once held the same view as he now avows; but when the individual cups were introduced, I saw that I was wrong and that no man could use an argument for two cups that would not justify a hundred. Notwithstanding the many revolutionary changes that have taken place of late years, I am convinced that honorable men still hold to the doctrine that public utterances or writings may be publicly referred to, but that private conversations or letters should not be made public without the consent of the author.

G. A. TROTT.

What Is the Sunday School?

In the Gospel Advocate of April 26, 1928, W. W. Otey, writing on the "Bible Classes" says, "It is said that this is a religious organization separate from and in addition to the church. So far as my experience and observation is concerned, it bears not the semblance of a new organization, no officers, and no organic form is seen, it is simply a voluntary work of Christians as individuals."

The brother says, "So far as my experience and observation is concerned." Well, I will admit that according to your article that your "experience and observation" is very, very, limited. Now you say, "No

officers." Brother, what would you call a superintendent? The Bible Classes in this part of the country have superintendents. Next, you say, "No organic form is seen." Again, I say you may not be able to see good, but if your statement be true, it would prove just what we have contended for all along. We have said time and again, "That as for the Sunday school being a help, it was a dead issue." And now you admit it. "Organic Form," means something alive, a living body, and you say "in Bible Classes, no organic form is seen." Therefore, a dead body. Again, you say, "It bears not the least semblance of a new organization." Well, if it has no "organic form" how could it be a new organization? But Brother, turn to Page 392 same issue of Gospel Advocate, and read the report of W. R. Yowell, Ballinger, Texas, which reads "Excellent services yesterday, increase in all departments."

Again, you ask, "Would any one object if several members should gather old and young into private homes Thursday evening, have only one class, in each home, and read and study the word?" Now, as your "experience and observation" is limited, let me ask you to compare your "Bible Classes" with Women Teachers, superintendent, division into classes, and the "New Church of Christ Series of the Improved Uniform Sunday School Lessons, for Every Age and Every Grade," and see if you could have such a meeting in every, or several homes on any day, remember this literature is for "every age, and every grade" and is for your Sunday school, and not for every age and grade in the same room with one teacher and that a Brother. But as your "Bible Class" has no organic form, and as your experience and observation is so limited, on this question, I would ask you to try to persuade the Gospel Advocate to have a friendly discussion on this matter or maybe the Christian Leader would open up their columns.

Yours for the one organization—the church.

J. A. DENNIS.

Can't Get Them to Attend It

Following is a statement or two from the Elder of a congregation in which class and female teacher were introduced not long ago as an innovation for that place: "We are having good meetings now; but some are so slow about getting out to meeting; and some appear to think it is wrong to study the Bible on Sunday mornings! except what is done in a sermon. I have not heard of any of our members objecting to the Bible study on Sunday mornings, but I cannot get them to come for it and I suppose they do not want to study it, or else think, like some others seem to think, that it is wrong to do so, and they are very careful to do no wrong."

There seems to be two things there to attend: the "meeting" and the "Bible study." He cannot get some of them to come for the "Bible study," and that may be the reason they are late to "meeting"—they want to be sure that the confusion services are over, because they would get a "calling" were they to come in while the classes are being taught. It may be that some of them have been chastised for thus doing in the past. Yea, verily. It may be that one street car brings them while the classes are operating, and they would have to stand out till the classes were through; and the next car brings

them a little late for the second session, or "meeting."

He has not heard any of the members objecting to the "Bible study." No, they prefer to keep quiet about it, for they know how the Elder would pour out some of his sarcasm upon them, were they to "object" to him about the innovations. They prefer to remain at home and quietly read their Bibles; while the classes are droning through with their few verses here and there in the Book.

He "supposes" they do not want to study the Bible. Why not "suppose" that they want to study it, and therefore stay at home where they can study it in quietness, and get more good out of it?

Or, he supposes that these members who do not come for the class service, think it is "wrong to study" the Bible, and he says, "They are very careful to do no wrong." No, they do not think it is wrong to study the Bible, but they think that the class and woman teacher, with all that goes with that system or method, are innovations not justified by the scriptures, and they are "careful," and should be careful, not to violate their conscience. Instead of breathing out irony and misrepresentations upon these brethren, the Elder might enlighten their conscience by quoting just one approved scriptural example to sustain his methods, in the matter of classes and women teachers.

The Digressives say that we are opposed to music in the worship; and that we are opposed to mission work. We know that this is a false charge against us. And when the Elder says that, we think it wrong to study the Bible on Sunday morning, his charge is no more fair nor true than that made by the Digressives, so far as I can see.

C. D. MOORE.

Paden City, W. Va.

Choice Selections

(Published twelve years ago—The Apostolic Way, 1916.)

During the cold snap, we have heard some people talk of emigrating to a warmer climate, and the last seen they were headed that way.—A. Ellmore.

Impure motives do not spring from a heart filled with love for God and humanity. Even the devil knows and appreciates this fact.—R. F. Duckworth.

Every man's life is a visible expression of what he thinks about God.—H. C. Pearson.

We sometimes say that people get too low to reach, I do not believe it. I think the trouble is that we get too high.—J. A. Dennis.

A knowledge of the Bible and reverence for its author are the foundation principles of all true education.—L. Gough.

Many times when a person undertakes to bury the past, somebody is always ready to dig it up.—C. C. Haggard.

The devil is today using preachers as his ministers to encourage brethren not to do just like the Lord says. Brethren, I am for the word of God just as it is.—J. W. Kelly.

M. M. LAVENDER, Dallas, Texas.

EDUCATION

Necessity—Power—Opportunity

JOHN R. FREEMAN, Editor

Greater Work Ahead

The Higginbotham-Bartlett Lumber Company of Dallas, Texas, a line yard concern, one of which is located at Littlefield, Texas, has agreed to furnish \$125,000 worth of building material to erect 90 houses on the 10-acre tracts, just as soon as we can begin operations. We purpose to start surveying out the tracts and opening up streets not later than November 15th.

I doubt if we are in a position to fully appreciate what this means to our school, and to the Cause of Christ. When firms like this, who have millions of dollars that they could invest in unquestionable security, show such faith and confidence in us as to come to our rescue with such a sum as this, and they assured me that they had plenty more where this came from, to also finance homes on our city lots, for those who want to build. Surely, when the clouds hung so low, and things looked so blue for us, then all at once assistance like this comes to us, we can see the providences and handwork of God. In fact, it is hard for us to tell what it is all about.

First, we have been indicted, and that indictment has been broadcast over the country, that we are OPPOSED TO EDUCATION, and that we are an ignorant bunch that don't know how to do anything, and wouldn't do anything if we knew how.

Then the citizens of the town of Littlefield, Texas, show their confidence in us as EDUCATORS by giving us \$75,000 worth of land, the largest gift ever made, unconditionally, to any junior college at one time.

Then, this lumber company comes with such assistance as this, showing such confidence as this, certainly lifts us up and gives us "a place in the sun," for which we are thankful and prayerful.

This necessitated a meeting of the Board of Directors, which was held in Dallas, Texas, October 15, 1928. It was necessary to make some changes in the trust agreement relative to the sale of certificates. All certificates heretofore sold will be called in and new ones issued in lieu thereof. The change was made to expedite matters, is only technical in its nature, and does not adversely effect the security in any way, but really strengthens the security.

Brother Alva Johnson and I purpose to make a canvass of the Brotherhood in the near future. We believe, that with this \$200,000 help by disinterested parties in behalf of our school, will act as stimulant and will interest every one so that a short and quick campaign will close the matter up and get it out of the way that we may turn our attention to greater and weightier matters that will advance the Cause of Christ. I am persuaded that the church worked more abundantly the last twelve months and has accomplished more than it has in any five year period in the past.

It seems that we are learning to work and labor together and that we are manifesting a greater confidence in ourselves and each other, and that our bark can be

driven up stream by applying both oars—work and pray.

It seems that we have at last awakened to the truth, that every citizen of the Kingdom is, either an asset or a liability to the cause of Christ. We are, either, positive or negative. The positive man decides upon his course of action and bends his energies to its accomplishment. He has a goal in view and determines to reach it. He has the courage to begin and the determination to achieve. The negative man is without objective and therefore without plans. He is without purpose and therefore without cause for action, so takes no action. With such a one effort is necessary, he has no port, he needs neither compass nor anchor, he is just drifting, and has to be carried along by the active, positive, member. He is a liability. Consumes but does not produce.

The church in the past has been burdened with too many negatives and blessed with too few positives. But now this order is being reversed to a great extent. We have much to rejoice over. We just simply had to be educated along these lines. We are beginning to get hold of the principles taught by the Lord when he said, the Kingdom was a vineyard in which to labor and that the laborer was worthy of his hire and that wages is eternal life. Let's do as the apostle Peter suggests, have it more abundantly.

R. O. CONNER.

First Session of Littlefield College Opens

The attendance at the opening of Littlefield college was larger than was expected. A number upon hearing that the dormitory had burned supposed that the school would not open and did not come. Many of these are expected later.

The opening program was extemporaneous in arrangement and practically so in the thoughts of the various speakers. The first on the program was a song, then the reading of the third chapter and the first four verses of the fourth chapter of Colossians by Brother Jno. R. Freeman, with the comment that a Christian could always afford to read the Bible and pray in the beginning of his work. Following this was a prayer led by Brother J. Frank Copeland, then another song, and an address by Brother Freeman, followed by talks from many others. The meeting was concluded with a song.

"Why are we here?" asked Brother Freeman. "Why construct these buildings? Why have Brother Conner and others worked so hard for the opening of this school at this time?" He referred to the fact that there are many state institutions with high literary standing, and yet he insisted that these institutions do not supply a need which we feel. The very fact that the town, the teachers, and the brotherhood in general have given and are giving of their means for the building of this school was held up as evidence of a dissatisfaction with the present educational system. He stated that the builders of

this institution desired to do for each student the very things that would be for his best interest, and that any teacher who was not so in love with his work and with his students as to cause him to give his best thought and energy to the work was not worthy of a place in the institution: that it would be better for all if he should seek employment elsewhere.

Brother Conner Talks

When Brother Duckworth was called upon, he insisted that Brother Conner talk first; and finally Brother Conner made a few brief remarks. Among other things he said, "If every prayer, every heartache, every heart-throb, every tear-drop, every effort spent in behalf of this institution should be placed on the shoulders of one person, that person could not exist for a moment." He referred to the fact that we would like to be in the permanent buildings, in the commodious and well furnished auditorium, but that we were not thus situated because of the lack of time and funds. By referring to the joys which many have experienced when they made their first beginning in life, when they had the first humble place which they could call their own, and by recalling the hardships which made later successes the more joyous, he prepared the minds of those present for a deeper appreciation of the meager conveniences which we now enjoy and pointed to the future for a more full realization of our hopes: "These first days will be bright spots in our memories."

Duckworth's Speech

Upon urgent request Brother Duckworth said among other things, "No man or woman can determine the destiny of any pupil attending this school. We may influence or help or even guide, but each one must succeed or fail upon his own election." He emphasized the fact that pupils' being in this school was evidence that their parents recognized the need of assistance the development and training of their minds. "The teachers," said he, "are here to render that assistance; and if any pupil finds some task, request, or demand difficult or distasteful, this very fact points to or usually shows that it is that very faculty of the mind that needs development. Hence it is always better for the pupil with double effort and concentration to give himself to the task until it is accomplished."

Hayhurst Speaks

Brother Hayhurst, after enlivening the audience with some real wit on some terms of science, took for his subject, "Speed and Direction." He said the students were here for physical, mental, and moral development. "Direction is more important than speed. Get your mind going in the right direction. If progress is slow, do not become discouraged. If you travel in the right direction, you will reach your destination. Just as the falling body gains in speed as it falls, so will you progress more rapidly as you go the farther.

Johnson

Brother Alva Johnson stated that he was not in the habit of making speeches to schools. He said he had heard of some preachers younger than he who had been

called to teach school; but that he, for some reason, had been overlooked in such invitations. He said, "This school was born in the brain of Brother Frank Copeland." He then gave a brief review of the beginning and persistence of Brother Copeland's agitation and of the development that followed. "We are starting under circumstances that will be best for the school in the long run. Some big men, leaders in financial circles are talking this school. One of the richest said, 'The Littlefield College is going to be one of the greatest educational institutions in the state.' Men of business experience, men of success and wealth appreciate this school and its plans. The running of a school without continued donations appeals to everybody." He expressed an appreciation of the interest manifested and said that he felt confident of the success of the institution.

Corder

Brother J. T. Corder, a member of the board, made only a few brief remarks. He said, "We are starting for practical things, practical development. Our plan, unknown until we developed it, is being adopted by other colleges. "Much of the expense of the cafeteria, maintained for the students and teachers of the college, can be met by productions from the demonstration farm." Brother Corder said that he made such statement for the purpose of inspiring by mere suggestion.

Kirk

Brother Kirk, another member of the board, said, "The conditions and surroundings amid which this school is starting do not disturb me. I am looking at the school over a period of twenty-five years. As I go to my work, I think of it as a plant with its roots all over this and other states. I see it as it grows and sends forth its branches to accommodate the needs of our boys and girls. Yes, I see it as it will be twenty-five years from now. He urged that the school would grow as we put thought and money into it. He said the builders of the college were burning the bridges behind them, that they were determined to go on, that discouragements should not long retard the progress of the school in its growth.

Bonneau

Brother Van Bonneau said, "I appreciate the school and I appreciate what the brotherhood are doing for it, and I shall try to show my appreciation by doing something for the school." Brother Bonneau is a graduate of Gunter College and hopes to live at Littlefield later.

The Faculty

As members of the faculty, Burk, Lewis, Copeland and Cantrell made brief remarks and suggestions.

Lewis

Brother Dotson G. Lewis said, "As a member of the faculty I appreciate the things that have been said this morning. If any student finds in our work or in the faculty's requests anything peculiar, it may be that this peculiarity is the very cause of the school's existence, the very reason that you should be a student in it. As dean of the students, I say that if the faculty makes a request that seems hard, each student should remember that no regulation is for selfish purpose on the part of the faculty, but rather for the good of the students."

Burk

Brother Oliver A. Burk, dean of courses referred to the school work as a building, built upon a good foundation. He said

that certain specifications must be complied with. "If the foundation is not properly laid, you cannot expect to erect a good and permanent superstructure upon it. The development of the mind, and not making grades, should be our purpose. We shall give you every credit that we think you should have. Yet quality, not quantity, is the basis for real education."

Copeland

Brother Copeland, teacher of Vocal Music and Voice, said, "The person who does not have shadows does not know how to appreciate the sunshine. If one throws off law in one direction, he will meet it in another. The child that touches the hot stove over the mother's protest, must suffer for breaking nature's law." He insisted that very likely some of the students had had so much of what they would call sunshine, had been allowed to run free of restraining, to guide their own pleasures, that the discipline of the school might become shadows to them. He insisted upon the need of the help of the parents and assured the students that all restraint will be for their good and for their subsequent enjoyment.

Cantrell

Sam H. Cantrell, a new member of the faculty, said, "I shall put my energy into the work. I shall give private assistance to any student desiring to go on. I am here to assist the school in every possible way. I trust that my experience in the state university and in other schools will enable me to be of assistance in maintaining the school's standards."

Sidney W. Smith

Brother Smith stated that little time was required for the growth of a squash, but that much time was required for the development of the great oak. Yet he urged that the value of the oak was vastly greater than that of the squash. He said, "The growth of this school is not a squash growth, but an oak tree performance."

The exercise was closed with a song. All present were seemingly impressed with the meeting and felt encouraged with reference to the success of Littlefield College.

AN ATTENDANT.

The Response Encouraging

We sent letters of inquiry to a number of brethren concerning The Apostolic Way. Their advice and suggestions certainly are encouraging. Some have not written. Let us hear from all.

We asked if they were in our place would they continue to call on the brethren for funds, if they would advise reducing the standard of The Apostolic Way, and asked for suggestions on other similar points.

After a very liberal response had been received I began reading the letters. The following quotations are from the first read: Since we cannot publish all, we decided to publish statements from the first in the order we read them. We wish we had the space to give the letters in full from which these quotations were taken as well as to publish all the other replies. We here express our appreciation for every reply received. Not a one of them but what had a suggestion of profit, a word of encouragement, or a thought upon which to build.

Brother Connor called a meeting of the School Board, some others also attended the meeting. When the school matters were over they considered the needs of

The Apostolic Way. We put the matter before them as clearly as we could and the interest manifest by all present, with the advice they gave, was more than appreciated by us. Brother Connor is preparing a statement to be sent to some reader in each community and you will see how the suggestions made by these brethren, who had not read the letters we received, coincided with the quotations from these letters, thus showing the view of the brotherhood concerning The Apostolic Way, and the financing of it.

Quotations From Letters

"I can think of no better plan than for 100 of the brethren to pledge in their hearts before God and man to give \$10 on the first day of January of each year, or for 50 members to make the same pledge for \$20 each. Let this plan be entered into by both brethren and sisters as each can by their circumstances reasonably expect to carry out their pledge. I do not understand how a true and loyal Christian can agree to do anything that is right and then carelessly fail or refuse to carry out their obligation. I am ready to enter another group. We must maintain The Apostolic Way. Preachers who claim to be loyal are not pushing the circulation of the paper as they should. Enclosed \$10 to use where it will in your judgment do most good."—L. F. Martin.

"I have concluded to send you \$5 at any time I can. Will send subscriptions any way. Now I am sure that brethren, at least most of them, like myself have been over careless in not taking our part of the burden. I have had a sore foot for ten months and am still on crutches. May God bless you and your dear wife in the good work that you are and have been doing so long. Use money that I send as you deem best."—Sol Bassham.

"I know of no better way or plan than for every reader to send a donation for the support of the paper of whatever sum they can spare and repeat it as often as possible."—J. H. Tolar.

"Regarding the paper, will say, yes, call on the brethren for the truth's sake, then publish the truth, free from the contentions that make division. Contend for the truth, not for sides."—W. W. Wilks.

"Can't say what would be the best plan, and would rather some one of experience would make the suggestion, and I shall do all I can to help carry it out.

"I realize the fact that those of us who just sit down and read the paper when it comes have but little to worry about or at least know but little about your worry over the matter, still with my limited knowledge about what has to be done, and how to do it, I feel that I would be out of place trying to tell those of experience what is best to do."—L. N. Graham.

"I believe if you would make it a ten-page paper at \$1.50 or say \$2 a year and have it weekly, it would have a much wider field. You could have two pages in ads that would help get the paper out. Of course, I don't like to have such in a religious paper, but it might be best some-times. I wish I could send you \$50 to help on The Apostolic Way, but crops are short here and prices low. I would hate to see The Apostolic Way go dead, for it is the best paper going."—D. A. Jones.

"I like the work you are doing. It is fine. I know that you can't do it on air

and so long as you are depending on those don't-hesitate-to-let-us-know-your-needs kind I know that it is embarrassing, but it is also embarrassing to sit down to the table and no food on it. It is also embarrassing to go to press and no paper and ink.

"Well if I were in your place, I should just keep telling my employers what I needed and had to have in order to do a neat job.

"I have always tried to do anything that I considered to be right that I was asked to do. That is the only excuse I have for penciling these lines."—W. P. McDonald.

"Dear Brother Duckworth: Am sending you the last Lord's Day contribution for you to use as you please. Will continue to do so as often as we can to help you fight the fight of faith. I would to God the brethren would come to the front, take up the Sword of the Spirit and fight the battle for the Lord and quit lagging behind. We need faithful men and women who will discharge their duty."—J. E. Arthur.

"Church at Waco to send \$10 each month."—T. W. Warrick.

"It seems to me if the paper had to get behind financially, or was obliged to take money that my family needed in order to keep it going, would suspend publication.

"I do not consider it out of place to let the brethren know of its needs and of your own needs. This seems to me to be necessary in order to continue publication. But in case the brethren when notified of its needs failed to respond I would consider it time to quit. Of course that would be in harmony with the wishes of the enemies of the paper.

"I feel that the 'Way' is worthy of the support of the brethren, and that it is the best paper of its kind yet published. Personally, I would regret very much to see it cease. In fact, when down there I had intended to mention a plan to raise the number of subscribers to the paper, but in my haste and having my mind on the school at Littlefield, I forgot to mention it. I would suggest that the brethren offer a cash prize, or three cash prizes for the one sending in the largest number of votes in a given time, each subscription representing so many votes, and prizes given as first, second and third. This may not meet with the approval of the editor, if it does, I will help pay the prize if not too large."—L. G. Park.

"I have been wondering for some time why The Apostolic Way doesn't have a printing press of its own. It seems to me that expenses would be much less. I find many brethren that are willing to give liberally on the purchase of a press that are not willing to give to or help the paper much otherwise."—E. F. Morgan.

"I do not feel like saying what should be done. It looks like the brethren who have lots of money would get behind the paper and make it go."—J. B. Boshears.

"Enclosed you will find a check for \$10. Use as you see fit for yourselves. \$5.87 is yesterday's contribution at Arnett. The rest wife and I are sending."—Warren Dugger.

"I do love The Apostolic Way and want it to be pushed. Wife and I appreciate you and Sister Duckworth much more than ever before since our short association with you at Littlefield.

"Our crop last year was almost a complete failure and have gathered nothing of this year's crop and I fear we must

use it all providing things honest in the sight of men. By our strongest efforts and God's help we must do that. We want the paper. The brethren need the paper and we shall pray Jehovah that ways and means be provided to hold its standard high."—W. C. Smith.

"I don't know what I would do if in your place and am afraid I would not have the courage you have and I think it fine to have a man like you behind the paper and think it right to call on the brotherhood to help you. If you could get 50 men to give \$40, \$20 every six months or \$40 once a year, and get men that would give it and not forget it. It is easier to get men that would give \$40 unless you know of 20 men that will give \$100. If you do, it would be better to get the 20 because you would not have so many to deal with. I think I can give you \$40 a year, might not send it all at once, but can get it to you during the year, and unless something more than I know of happens, I will not forget you."—S. C. Stout.

"I doubt that you can use to advantage much of the advice you will get, however, I venture the following ideas:

"1. The friends of the paper must be the source of its revenues. 2. Advertising in the columns of a religious paper is apt to cost in one way or another all it pays. 3. Increased circulation and decreased expenses form the logical means of better support. Along this line, I suggest the utmost economy in space by cutting out everything except the most useful and effective matter and if necessary the use of smaller type, making it possible to print the same amount of matter on twelve pages. Furthermore, I suggest that a few carefully selected agents who are strong friends of the paper be paid a commission on subscriptions. I doubt that the plan of offering subscriptions at reduced rates for trial, as you have done in the past, profits much in the long run. For example, I send in a list of names without consulting these persons. Many of them will not read the paper, and few of them will subscribe when the trial period ends. In this case, you have published the paper at a loss and gained nothing. If an agent for the paper can approach a person and secure a subscription at the regular rate, even for six months, this subscriber is apt to be interested enough to read the paper and will probably renew. An agent who expects to receive pay in money for pushing the paper is more apt to work than is the man who gets nothing for his service."—N. L. Clark.

"The congregation here has agreed to send ten dollars a month for the next six months to keep the paper coming and also for the needs of you and family. We are hoping that others have sent contributions to you before now and by the time you get this, hope the matter will be fully taken care of, but if not try and get congregations to agree to help regularly until you get enough coming to relieve you of any financial worry whatever."—R. B. Humphries.

"I think it would be fine for 100 of the brethren to send \$10 each a year for 10 years and I know we could do that if that will do the work, if not make it more. The paper must go and it ought not to drag."—N. R. Austin.

"I do not believe there is anything I could suggest that would be new or worth while, but I am enclosing a check for ten dollars which I believe if enough would do

the same it would make unnecessary the offerings of suggestions."—Harold V. Coats.

"Your 'FACTS' reached me today in Ohio, where I have been laboring, and I sure do feel discouraged at the outlook, and I am not in position to help out any.

"I have thought many times that it might be as well to let the paper go down and quit. I will try to pay my subscription, if you keep on publishing. But are the results worth the cost and the efforts and sacrifice you are making? I doubt it very much. You could get out and preach and win sinners to the Lord, and thus accomplish much.

"Yes, sir, I am discouraged! Am 67, and not stout and active any more, but preach about all the time in new, and weak places."—C. D. Moore.

"I believe that if 200 men would obligate themselves for \$5 each per year that with other donations this would keep the paper above the red line. Of this number some would fail to meet their obligation, but some other donations probably would meet the deficiency."—J. F. Robertson.

These quotations will be continued in next issue.—Publisher.

Announcements and Reports

J. W. Kelly, Abilene, Texas, October 15: I have visited the church at Eola, Texas, found a fine body of brethren, and promised to return the third Sunday in December. I went from Eola to Eden and then to Murr School House, fifteen miles south of Fort McKavett, Texas.

J. S. Hall, Graham, Texas, October 9: This writing leaves me at home. Since May, my correspondence has been upset, even my address has been changed in a few instances; now, I am at Graham, Texas, so if you want to write me let's go. We had a meeting last week at South Bend, Texas, hope we accomplished some good in the work of saving souls by the power of God. We had no additions but maybe we caused some one to be stronger in the Lord. We are to begin a meeting here, at Graham, Thursday night, October 11, for a few nights. Let's work hard and pray earnestly for God's glory and man's good.

C. R. Graves, Lockney, Texas, October 8: I am back at home in the Shop again, I guess until next year; warm weather?

I went to Sutton county a few days ago for a meeting, was hindered much on account of rain, only had three services. I found some splendid brethren who have a mind to work for the Lord while many others have gone after the ways of the world. They asked me to return next year.

L. N. Graham, Levelland, Texas, October 8: Brother Chas. W. Watkins of Petersburg, Texas, has just closed a ten days meeting for us, crowds were not very large, but the interest was good with those who were in attendance. Two confessed Christ and were baptized.

Brother Watkins was requested by some of our opposing brethren to preach on the teaching, and women question; this he did in the spirit of Christ, I don't believe I ever heard a stronger defense of the Truth on those questions. We believe

that lasting good has been accomplished, he urged earnestly, for more Bible reading in the homes; and we know that more home reading and studying of God's word will make us stronger men and women in the Lord.

Jno. S. Fritz, O'Donnell, Texas, October 10: Brother Van Bonneau has just closed our meeting with one restoration. When we announced our meeting the Sunday School brethren locked us out of the church building, so we secured the Presbyterian church building for our meeting.

Brother Bonneau preached on the teaching question one night, a Baptist preacher, after hearing the discourse, said that the "Sunday School" was unscriptural.

Brother Bonneau is to be with us again next year.

R. B. Griffith, Santa Anna, Texas, October 8: Brother J. E. Allen of Wingate, Texas, was with us at Santa Anna, Saturday and yesterday and will, the Lord willing, be back for three discourses embracing first Lord's day in November. Brethren, you that do not hear him will miss a grand and glorious treat. A fine speaker, knows his lesson well, commands the best of attention. Remember the date and come.

Oscar Brannon, Winters, Texas, October 10: Closed at Austin, Texas, Sunday night, two baptized. Largest crowds since the last debate there. Most of the preaching directed to the church, believe much good done, to God be all the praise.

J. A. Dennis, Union City, Georgia, October 5: I began a meeting here Lord's day night under the tent. Crowds have been fine and interest good from the start. Brother Angus Kessler of Savannah, Georgia, has been with us all the week and assisted in singing. This we appreciate.

W. P. Jones, Lamar, Oklahoma, October 12: Our meeting at Shep, near Wingate, Texas, was closed abruptly under an unprotected shed by a "Norther," the third Lord's day in September, with one erring returned to first love. I then came to Sherman, Texas, and visited Brother Westbrook and his wife, who have been sick quite a while. Also visited Brother Lloyd Perry. Both of these brethren are readers and friends of The Apostolic Way. I went next, to Red Hill, Oklahoma, where I held five nights, baptized two fine young men. Am at present, in a meeting at Hanna, Oklahoma, baptized six to date.

W. T. Jones, Lafe, Arkansas, September 25: Brother W. C. Aytes of Welling, Oklahoma, closed a nine days meeting for us last evening with no visible results, but he gave us some very plain lessons and the good seed has been sown. I conducted the song service for him.

Sam L. Shultz, Lexington, Oklahoma, September 28: "I am just back home off of a nearly six weeks trip through Southwest Arkansas and Southwest Mississippi. My first stop was at Bethel, five miles northwest of Waldo, Arkansas, held a week's meeting there, found a nice band of brethren struggling along trying to worship just as the book directs. From there I went to Southwest Mississippi, held two meetings at mission points, besides preaching at points where we have working con-

gregations several times, while the additions were not as many as we would have liked for them to have been, yet we believe we did much good otherwise.

D. J. Whitten, Deming, New Mexico, October 4: I have just closed a good meeting here at Deming, eight baptized, six restored. This is three meetings I have held since I came back from Canada, baptized nine at Woodson and six at Gunter. Am to begin a meeting the 6th at Bentonville, Texas.

J. A. Dennis, Union City, Georgia, October 15: The tent meeting here closed last night, five baptized. This was a fine meeting from the start, large crowds and fine interest manifest.

We hope to begin work on the church building in the near future, we feel that a permanent place for worship is now necessary and hope to have a neat house to worship in before the new year arrives. I leave for Scott, Georgia the 26th or 27th to be with the church there over Lord's day, then I go to Rincon to be with the brethren there over the last Lord's day in this month.

D. D. Rose, Lohn, Texas, October 16: Will say to the A. W. readers that I have just closed a meeting at English Bluff, Arkansas, eighteen baptized, five restored. The last meeting at Jeff, Missouri, resulted in two baptisms and ten restorations.

The eczema has returned on me and I believe I will be forced to go back to the Sanitarium at Marlin, Texas, I ask the prayers of all the faithful in the Lord.

N. O. White, Mena, Arkansas, October 12: This is to certify that I am personally acquainted with Brother H. H. Liles, Casa, Arkansas, he is sound in the faith and worthy; being blind he is need of the help of the faithful who need a young preacher to preach what is written. Brethren, call him out, keep him busy.

J. E. Tidwell, Haughton, Louisiana: Do not forget the debate at Whitesboro, Texas, to be held November 12-15. The sessions will be at night. We trust that we can establish the truth in this debate just as we did in the El Dorado, Arkansas, debate which I have just closed.

Oscar Brannon, Winters, Texas, October 17: Closed at Dale, Texas; last Lord's day night, one restoration, good interest. Will begin at Sabinal, Texas, tonight, hoping for a good meeting, these brethren are few in number but indeed faithful. May the Lord help us.

Tom Norman, Austin, Texas, October 17: Brother Oscar Brannon closed a two weeks meeting here on Lord's day night, October 7th. Good interest but small crowds most of the time. There were very few present except members of the Church of Christ, so most of his discourses were directed to Christians and the church as a body. We were given some much needed lessons along the line of Christian living.

From Austin he went to Dale, Texas, a small town about forty miles southeast from Austin. Wife and I went down there last Wednesday night taking three young ladies, sisters, along, and on last Lord's day nineteen of us went back and spent the day with the brethren and assisted

them as much as possible. Enjoyed the services there very much.

The meeting here only resulted in two confessing Christ and obeying his commands, but we feel like much good was done in the way of strengthening the church.

I was very sorry to miss the September and October 15th issues of the A. W. and hope conditions will soon be such that you will be able to publish every issue.

Cliff Johnson, Route 2, Box 58, Oklahoma City, Oklahoma, October 20: Thought I would drop you a few lines to let you know that Brother J. N. Cowan is going to be with us for a three weeks meeting at the South Agnew Church of Christ, 2215 S. Agnew, Oklahoma City, the Lord willing, beginning November 1.

We are expecting some great results here, as our interest has been extra good since the Cowan-Black debate, and we have seen such wonderful effects and fruits of the truth, and have such high regard for Brother Cowan and his Christian conduct, that we know he can accomplish much good here.

W. P. Jones, Lamar, Oklahoma, October 20: Since last report held forth the word at Red Hill, Oklahoma, two baptized; next at Hanna, Oklahoma, where I held twelve nights, in the M. E. Church house, ten baptized. I go next to Sand Springs, Oklahoma. Please send my paper to me at Sand Springs. Correspondents will please address me at Sand Springs, Oklahoma, until further notice.

"Whose Duty Is It to Preach the Gospel?"

By J. W. JACKSON

"1. Why should the gospel be preached?"

Paul and Peter both make this statement? 'Whosoever shall call upon the name of the Lord shall be saved.' This shows that salvation is conditional, and the class who comply with the condition expressed 'shall be saved.' The condition here given as necessary in order to salvation is to 'call upon the name of the Lord.' It is a general or generic expression, and includes one or more specific items or things. It is also certain that, as the condition above given is in order to salvation, whatever items it includes are necessary, or in order to salvation. But no man can comply with a condition of which he knows nothing. Hence, Paul's argument in Romans 10th: 'How, then, shall they call upon Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?' Hearing and believing are here made necessary conditions in order to 'calling on the name of the Lord.' 'But they have not all obeyed the gospel,' for Esaias saith, 'Lord who hath believed our report?' So, then, faith cometh by hearing, and hearing by the word of God. Calling on the name of the Lord and obedience to the gospel are equivalent expressions. This is confirmed by the commands given in Acts, second chapter, by Peter. These commands are in 'the name of Jesus,' and when they gladly received His words and obeyed them, they 'called on the name of the Lord.' See also Acts 9:21.

"The design of this article precludes further argument on this line, so we return to the thought expressed by the

apostle as to the necessity of preaching in order to the salvation of man. Paul's reasoning is so clear that all can understand it, and we are justified in saying that the gospel should be preached in order to the salvation of men.

"2. If the salvation of man depends upon the gospel, and upon it being preached, it is certainly an important matter to ascertain whose duty it is to preach the gospel.

"In the same chapter, Rom. 10:15, the apostle says, 'How shall they preach except they be sent?' From this it is argued that only those should preach who are 'sent.' But here we meet with difficulties. Who sends the preacher, the 'orthodox' would, almost to a unit, answer that God calls and sends, and some add, 'qualifies' the preacher. This they term a 'divinely called ministry.' Now, if we will examine into the ministrations of all these 'divinely called and sent' preachers. We are forced to one of two conclusions: (1) Either they have proved recreant to their mission, or (2) their claim is false. That they have proved recreant to their mission is seen from these facts. They do not go, but wait for an additional call from some church, or wait for money enough to be raised to send them on a preaching mission. They preach conflicting and contradictory systems, serving rather to bring the gospel into disrepute than to induce the world to believe it. Hence, if 'sent of God,' they have proved recreant to their mission. We believe, however, from the testimony before us, that they are mistaken in their claims. Those of whom the apostle speaks, who were 'called of God and sent' to preach the gospel, were qualified to confirm their mission by signs and wonders that followed them. We now have no men possessing these supernatural endowments, and as no proof whatever can be given of a supernatural 'call to the ministry,' deny that there is such a call now.

"But again, it is claimed among us that preachers should be 'sent' by a congregation or by the church, and some go further and say that none should preach except he be 'sent' by some congregation. If this is true, then the preacher's responsibility to God depends, not upon his own action, but upon the action of the congregation. To commend a preacher is one thing, and to license him to preach quite a different thing. If preaching the gospel can be classed among the duties we owe to God it would follow conclusively that all who have the ability to preach must do so, or fail in their duty. With all such the question as to the measure of their duty is not, 'Shall I depend upon the permission of some congregation to carry out my duty?' but 'What does God require of me?' To state the matter a little differently: if preaching the gospel is a duty, and a man has the ability to preach but cannot and must not preach unless 'sent' by some church, who is responsible if the duty is not performed? Certainly not the preacher.

"But again, if no one must preach the gospel unless he be 'sent' by a congregation, it follows that the congregation must possess the right to select, commission and ordain, as well as send. In fact, if the congregation must say who shall preach, it must be the judge of the qualifications and ability of the individual, and there authorize or license him according to some form. That such congregations claim such authority and exercise it is true, but we

deny that the Lord Jesus ever conferred such authority either upon the church or a church. There is neither precept, example or necessary inference in the New Testament for a congregation selecting, ordaining and sending out a preacher of the gospel.

"3. It will be admitted that it was the duty of all those to whom a special commission was given to preach the gospel. Appointment to service creates obligation and a failure to perform the service is a failure in duty to God. But the appointment of certain ones, as the apostles, to the work of preaching the gospel cannot be taken as examples from which to ascertain who shall now preach. Those who claim to be acting under the commission given to the apostles must prove the validity of their claim before we can accept it.

"Relation creates obligation. This is a source of duty commonly recognized in all the natural relationships sustained by man. For instance, the relation of father and son gives rise to certain obligations on either part, out of which grow corresponding duties. So when born into the Kingdom of God, we are sons and God is our Father. 'Come out from among them and be ye separate,' saith the Lord, 'and touch not the unclean thing, and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters,' saith the Lord Almighty. 2 Cor. 6:17,18. Now, we hold that the duty of preaching the gospel of Christ grows out of the relationship above given, and that it is the duty of every Christian, who has the ability to do, to preach the gospel of Christ. Here we place the ability as the measure of the duty, for I cannot conceive of any duty being obligatory where there is no ability to perform it.

"Some one might ask, 'How does the duty of preaching the gospel grow out of our relationship to God?' As we are sons of God, the obligation is imposed upon us to 'abound in the work of the Lord.' 1 Cor. 15:58. The object, end, or design of this work is the salvation of man, and preaching the gospel being a divinely appointed means to that end, it becomes our duty to use that means. We might also cite the language of John, addressed to the churches of Asia: 'And the spirit and the bride say come. And let him that heareth say come. And let him that is athirst come. And whosoever will, let him take the water of life freely.' Rev. 22:17.

"This duty is restricted, however, by apostolic authority. See 1 Tim. 2:11, 12, and 1 Cor. 14:34. From these Scriptures we learn that teaching, preaching and ruling must be done by men. If men are to do the preaching, what kind of men must they be? '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. Men full of faith who possess the ability to teach should preach the gospel. Remember that the world lieth in wickedness. The god of this world hath blinded their hearts so that they walk in darkness. Christians, sons of God, have entrusted to them the word of truth by which to enlighten the world. It is in the power of God to save those that believe it, but they cannot believe that which they have never heard, and cannot hear without a preacher. The obligation is then imposed upon us, individually, as sons of God to preach the gospel that they may hear and believe it, and as above said, the obligation and corresponding duty is restrict-

ed to men full of faith and ability. To all such we may truly say, it is your duty to preach the gospel of Christ.

If the positions taken above are scriptural, we say that no appointment or ordination by any congregation is necessary in order that any one may preach the gospel. An endorsement or commendation by a congregation might be necessary in order to assist the preacher on his way, and in this age seems to be an absolute necessity.

One more question and I leave the subject for others. Suppose the preacher receives no compensation for his labors, no support, what must he do? Let him work! Paul worked with his own hands, and preachers are no better than Paul. If it is your duty to preach you cannot measure that duty by the amount of money you receive. You must not fail in your duty. Preach the gospel! If your brethren fail in their duty they show themselves unfaithful stewards, and will doubtless fail to reach the everlasting habitations of peace and life.

Men who follow preaching as a profession and who pastorate for congregations at a fixed salary will object to 'working with their own hands.' Their time and talent are worth something, and they do not intend to waste time and talent in 'destitute places'—destitute of money. Such preachers do not realize that preaching is a duty to God, hence they make merchandise of a duty, degrade it to the level of an earthly vocation, and measure it by dollars and cents. They go—not because of the obligation to God to preach His gospel, but because of a promise of a support or living from the church that calls them. Brethren, 'the love of money is a root of all kinds of evil'—beware of it.—Living Words, pp. 47-51.

A Word to Preachers

Preacher. Is it right? Brother, there have been many things spoken and written on the subjects of marriage, divorce, and remarriage. And most of us have made a study of the facts on these subjects, and we have found that God is not the author of marriage in a divorce case, and many times we preachers are called upon to solemnize marriage license, and many times the man or the woman's name appears thereon; they are one or the other a divorcee. Now, preacher, what would you do? Go on and marry them? Oh, well, I wouldn't if I knew about it! Well, suppose you didn't know whether either of them were a divorcee or not? Would you ask them if either of them had a living wife, or a living husband? Would it be wrong to ask such questions, as well as others? If it is wrong for a man that has a lawful wife to marry another woman, and it is, and if it is wrong for a woman who has a living husband, to marry another man, while her husband yet liveth, and it is, then why not, when called upon to solemnize license, ask the man if he has a living wife, and the woman if she has a living husband, and if either answer, yes, then kindly tell them you cannot unite them, and if they ask for reasons, just answer them, for divorce was not from the beginning. Now, preacher, if we unite divorcees, it seems to me that we stamp our approval on adultery. Let's think this thing over.

O. V. FARR.

Alex, Oklahoma.

Apostolic Way CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE 1913-1916
CLARENCE TEURMAN 1916-1923
R. F. DUCKWORTH 1923-

Entered as second-class matter October 9, 1928, at the Post Office at Dallas, Texas, under the Act of March 8, 1879.

Mistakes of Young Preachers

Under this caption, we have been trying for several issues to meet a request, published in our issue of September 1. See quotation first editorial, page 8.

We feel our inability to advise any preacher, old or young, yet the importance of the request urges us to continue the discussion. We are also publishing a sermon by Brother J. W. Jackson, as published in "Living Words." Read it carefully, it is worth your time.

"If a man desire the office of a bishop, he desireth a good thing" is not said of the preacher, or one desiring to preach. You may ask, why? The Book does not say, yet the omission seems important.

"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." Here we learn that the preacher must be "faithful" and that he must be "able to teach others." "For it pleased God by the foolishness of preaching to save them that believe." But if you are not "able" to preach the gospel, "for it is the power of God unto salvation," you should not claim or profess to be a preacher. All teachers cannot be preachers. (No, I am not making fine distinctions, just using these terms as they are ordinarily used.) Many men can teach (preach) privately, who cannot preach (teach) publicly.

"How beautiful are the feet of them that preach the gospel of peace." But this gospel is not to be adulterated, and it is to be preached in a way to "teach others." Some men can talk endlessly almost without teaching anybody anything. Then there are some men who can "talk" better than they can "preach." "We all have gifts different one from another." Brother and Sister A can help with the sick better than Brother and Sister B. Brother B can lead the singing better than Brother C. Brother C can make a better talk at the table than Brother D. Brother D can keep the records for the congregation better than Brother E. Brother E can preach a better sermon than Brother F. Brother F can take care of the church house better than Brother G and so on. Brother G can be a vessel, sanctified to the Master's use, though as a preacher or an elder of a congregation, he might not succeed, yet, in the mind of the Lord, he may be more profitable, more efficient, in the position he occupies, therefore, a better servant, his purity of purpose, cleanliness of heart and effective service may cause him to stand approved by Jehovah, while the ablest preacher may be rejected.

The young preacher should never get it into his mind that, because he is preaching he is more important to the church

than the brother who cares for or looks after having the church building kept clean and tidy. A young preacher or an elder might make a good short talk, but when he attempts to deliver a lengthy discourse, he may tire and discourage rather than edify.

Some men who could make good elders spoil themselves as servants of the church by trying to "discourse," they could give the very teaching and edifying the church needs if they would learn to deal with only one subject at a time, and make a few striking, pointed statements. Other men might be more effective and profitable to the church by making longer talks.

If you try to preach and cannot, you hurt the cause of Christ. If you can preach and do not, you are burying your talent, and there is but one individual in the world that can decide this matter for you, and that individual cannot make the proper decision if he is selfish, proud, stiff-necked, self-willed, or if he desires the praise and commendation of men. Take the Book, make a close examination of this individual, then with no one present but you and God, earnestly pray with your heart filled with love, clothed with humility, and prompted by a desire to serve, make the decision for yourself.

R. F. D.

Protection of Girls

Basing his sermon on the story of the foolish virgins, Dr. W. M. Groom, pastor of the Ross Avenue Baptist Church, preached Sunday evening on the subject, "Girls Locked Out in the Night," pointing an analogy to the Biblical story in "the many foolish girls that are locked out from social safety."

"Men protect their property and cattlemen their stock, but thousands of mothers are guilty of the blood of their own children," he declared. "Far better to send them out into the snowstorms of winter or to let them try to swim the Atlantic than to allow them out unprotected amid the snares of night."

Published statistics, he said, show that 60,000 girls are lost from American homes annually, and while deaths from germ diseases are decreasing in number, yet the number of deaths from social disease, idiocy and insanity are increasing.

"One-seventh of all the suffering of the human race is caused by vice," Dr. Groom noted, "and over a quarter of a million cases are treated annually in New York City alone. These conditions will go on unchanged as long as mothers allow their girls to go out at nights, unchaperoned and unprotected, as lambs among wolves."

"If, it may be argued, the daughters are of age and do as they like, the reply should be that girls ought not to do as they like while they live with their parents."

"Proper laws must be enforced. Young people must be educated to the danger of wantonness and revelry. Evils must be exposed, but nothing will take the place of loving parental oversight."

Vague intentions, "like Absalom's mule, fail just when needed most," he said, and multitudes who want to die the death of the righteous are not willing to live the life of the righteous.

We clip the foregoing from the Dallas Morning News, October 15, 1928. We believe it worth passing on to our readers, and we believe it advisable to say: **MOTHERS! MOTHERS!! MOTHERS!!!** We know you have a good girl, certainly before you tell us. Yes, it is fine to say, "I trust my girl. I have confidence in her." And, no doubt, she has confidence

in herself. So did Eve have confidence in herself, so relied upon herself that satan deceived her. Not many clean girls go wrong except they are deceived. The smiling, congenial, accommodating, personally attractive young man, if he is evil, is just the type to deceive your daughter. His evil intentions will never be observed by the girl's mother, nor will the girl suspect him, until she is in his power, unable to resist, until she has been brought to a condition of shame, her deceiver gone, her purity stolen, stolen through the avenue of deception. The mother was deceived, believing her girl had the power, good judgment and intuitiveness to enable her to escape the demon.

Mothers Mothers!! Mothers!!! do not unduly expose your girls by permitting them to run about at night in automobiles. It is bad enough in day time. Talk to your girls, tell them about evil men, and how almost impossible it is for a girl, inexperienced, to detect the good from the bad. Tell her that one means of detecting is to decline to run about shrouded in a mantle of darkness with any young man. The one that is really worth while will appreciate this caution; the evil minded will resent it. Tell your daughter to try it and see.

R. F. D.

Financial

The aggressiveness of The Apostolic Way is responsible for the fight Satan has brought against it. Our position against error cannot be successfully met, so Satan is having the paper attacked (a personal fight) which is Satan's resort when he cannot overthrow the truth.

The A. W. is the most effective medium for keeping the brotherhood informed as to false doctrines, principles, men. Of this the devil is fully aware.

Shall we draw back, or push forward? The almost universal demand is to go forward and we are ready to go. Our motto has been and is **MAKE THE APOSTOLIC WAY MORE EFFECTIVE.**

Shall we yield to the attacks of the forces that are fighting The Apostolic Way? The brethren we have consulted are not willing that we should. In order to go forward we must have funds. We are waiting for these funds—renewals, new subscriptions and donations.

We appreciate the response to the paper's needs. The amount of funds recently sent has helped, but has only paid a small percent of our obligations. Current bills are unpaid.

We must have more subscriptions, new and renewal, or more donations. We prefer subscriptions. If each subscriber will renew promptly and more will help to get new subscribers, and more congregations and individuals will send donations, we can resume publication twice each month and continue our mission work, even pushing it into new fields.

We have had many suggestions and as we state in another place, we appreciate them and we are now making plans for a more self-supporting basis for the paper, but while these plans are being matured if we continue our usual aggressive work the brotherhood will have to help. We are willing to do the work—we are even willing to do more work than any commercial organization would expect of us. Brother Conner told a crowd recently that Mrs. Duckworth and I are working for our

board, but we are not complaining about it. If the brethren will just give the funds to push the paper work forward they will hear no complaints from us.

One brother suggested smaller type and fewer pages, but the size type we are using is the most economical—the smaller the type the greater the cost per page—and the most economical number of pages is by doubles, 4, 8, 16, etc. Six pages requires more handling than eight and are but little cheaper. Twelve pages requires more handling than 16 and cost nearly as much. We give this explanation because perchance a number of brethren might think we could economize in this way. We could economize by cutting the paper back to eight pages, or by making the pages smaller. We could use cheaper paper, throw the paper together loosely, put out an unattractive sheet and this give a disrespectful appearance to the brotherhood who are backing it. I believe the Church of Christ is entitled to the best. I believe that the purity of the gospel, the high character that those who embrace it will develop, its exalted and incomparable principles should inspire us to give to the Church of Christ the very best that there is in us—the very best that can be had. We should do and act in a way to impress the world with the purity, the greatness, and sublimity of the principles of Christ. One of the ways of doing this is to give to the brethren who are fighting for these principles the neatest, best prepared, and most impressive (mechanically, in style, and amount of reading matter) paper published. This we have been doing and we will continue it and improve it if the brethren think enough of the cause for which we are fighting to furnish the funds, and we believe they will. A number of brethren, business men, recently assembled to consider some financial matters concerning the school and while together they took under consideration The Apostolic Way, their unanimous decision and the response we received from the brethren to the letters sent out makes us believe that the brotherhood wants us to go forward and we are ready to go.

As soon as you read this do something. We need your co-operation now. Do not decide you will and then forget it, but act while this information is before you.

R. F. D.

The Contribution

Some four years ago I wrote a short article to this paper in which I set forth my views on the scriptural distribution of the Lord's day contribution, and my views at that time were in accordance with those of many other people; that this offering on the first day of the week was confined to one special purpose, and that was, to help brethren who were in a destitute condition. I believed it was wrong to use this money for anything else, even for preaching the gospel. I have changed my views somewhat on this proposition, because I believe this idea is based upon a misunderstanding of the matter. It is said that the contribution for the poor saints at Jerusalem is our guide and that we must confine the offering on the Lord's day to this purpose. While I believe this example should be followed by all churches, I do not think it furnishes evidence that releases us from giving on this day for other purposes.

It is true that before this contribution was started the churches had been following the teaching of the apostles by giving to the necessities of the church, whether they had before made their offering on the first day of the week, the Bible does not say, neither are we told that an offering was ever made on the first day of the week after this one had been completed and carried to Jerusalem. But should we infer from this that we are privileged to go about financing the work of the Lord in just any sort of haphazard way? I think not. As I see it, this is a divine example for raising funds in the church. We should most assuredly have a contribution for the poor at all times, and we should just as certainly have a contribution for any other necessary work of the Lord. I do not suppose there is a church anywhere which fails to contribute on Lord's day for the poor, but how many churches are there which have anything like a systematic way of supporting the gospel? Brethren, when we have our minds altogether on the temporal welfare of man and give no thought to the starving souls whom God has asked us to feed with the bread of life, there is something wrong.

I believe if there is one thing which hinders the growth of the church more than another, it is the failure of its members to do what they are commanded in a financial way, and the results which follow. If there is anything that is cold mockery in the sight of God, it is the practice of ringing out our claim to be "giving as the Lord has prospered" and then giving a "whole nickel" to the work of the church while wasting or laying up dollars for some carnal gratification. Have we ever stopped to think of the sacredness of giving to the work of the Lord? Or have we thought of the danger of playing the hypocrite in this matter? If I claim to give as the Lord has prospered me when I know fully well that I am not doing so, I want some one to tell me how my case differs from that of Ananias and Sapphira recorded in Acts 5.

Why is it that so few of our preachers can give full time to the ministry? Most assuredly not because the church isn't able to support them. But someone says, "The preachers are not what they should be." Then the church isn't what it should be for the church makes the preacher. An article appeared lately on "Lazy Preachers." It was a fine article and should jar some of the preachers loose from their trifleness but let not anyone think they should quit preaching and go to work so the church will be relieved of the responsibility of supporting him. Some one says again, "If the preacher was what he should be, he would go and preach anyway, like Paul did." Yes, and I doubt not that if our preachers could induce men and women to receive the whole word of God, gladly, as they did under Paul's preaching, they would go ahead and they wouldn't have to go "anyway," but the church would send them. "For even in Thessalonica ye sent once and again unto my necessity, not that I desire a gift: but I desire fruit that may abound to your account," Phil. 4: 16, 17. If I understand this, we bear fruit by supporting the gospel. Then if we fail to support it we are certainly fruitless in this respect. Just how much a man must give, he must decide for himself. He must "purpose in his heart to give as the Lord has prospered." When it became necessary, the

early Christians gave all they had. Some say we must give a tenth, but that is not the law of the New Testament. The New is a better covenant with better promises.

HEWITT SMITH.

Route 6, Brookhaven, Miss.

New Thing to Me

To say that the church at Corinth was the only local body, or congregation, to which Paul's charge to women to keep silence EVER applied to properly, is indeed, to my mind, the latest of all heresy upon the question.

I do not state the above through any hate, for I have always held in my heart the highest esteem for Brother J. W. Denton. I have been reading after him for over twenty years, and have often almost coveted his reasoning power and ability to speak and write upon the various themes of the Bible. But now I must rest, yea, I must even lay aside the production of the great mind of a brother in Christ, (a supported Spiritually minded man) who could at one time be depended upon, but now unsettled, "unsound," unfaithful to God's word. Well did that prophet speak.

Brethren, this makes me sad, I am not angry, but sorrowful. To just think a man who could "skin the sects" and convince any sound reasonable mind of the sweetness of the harmony of the New Testament Scriptures. A man who once stood for the "unity of the faith," but now fighting his own record. Indeed he has made a record here on earth among the people, and also in heaven. But now in his final effort forfeiting all for a morsel, (just a slice), of the Sunday school pie, which is a fat place to preach and advocate a theory supported by filthy lucre and not even mentioned or intimated in the holy and divine book of God. How dangerous this is for him. I feel sure he had war in his own mind to ever raise consent of mind to put forth such efforts to sustain a human concern. But read:

He knows that we know that he knows there was a time not long since that he would not have thought of such contradiction. He knows, too, that many, even in his own class, will long regret the wild break he made. But it still **TRANSPIRES** that the Sunday school influence is **RESPONSIBLE** for so much **SECTARIANISM**, and in this case it has driven a sound gospel preacher into its ranks. Consistency where art thou?

If it has taken the Sunday school and all its forces until now to tell us plainly what the 14th chapter of 1 Cor., did teach, why it is a signal failure. It does not really teach anything now. It did in Paul's day, now it is a dead chapter. Be careful Brother Denton, the Apostolics teach like you to defend their women preachers, but all you lack now is the "Holy Ghost." I wonder what next.

Brethren, I am firmly set and deeply convinced that it is up to the comparatively few to hold forth sound speech, indisputable with all its converting power in human agency, that the world fail not to see the reality in the simplicity of the truth. Let us be kind to all and faithful to Christ our Lord. Now is the time for us to pull some for The Apostolic Way.

J. M. PORTER.

San Augustine, Texas.

On J. N. Cowan's Trail

(By Early Arceneaux)

There is abundant and clear evidence in the New Testament of the scripturalness of class teaching. "And when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles" (Luke 6: 13.) "And he appointed twelve, that they might be with him, and that he might send them forth to preach," (Mark 3: 14.) "And he called unto him his twelve disciples." (Matt. 10: 1.) These twelve were to be with him; he taught and trained them and sent them out to preach under the limited Jewish commission; his teaching and training of the twelve continued for three years. Then they were sent to preach to all nations under the world-wide, gospel commission. What did the twelve constitute during those three years of training under the great Teacher?

The contention is made by the opposers of class-teaching that whenever a group of people meet regularly as a class to be taught the word of God, the one who calls them together is guilty of organizing an unscriptural institution. Cowan says, "But when Brother Sommer organizes (or to use his word, forms) classes at an hour set apart from when the church, the one body meets, he has established another body, and he divides people by the advocacy of two bodies. I stay with just the one body"—Cowan-Sommer debate, page 164. I have shown in preceding articles that Cowan is just as much opposed to a class as he is to classes. But he denies that Jesus organized an institution when he called the twelve. But they were a group of students. Jesus was the teacher. And they even had a treasurer—Judas. Baptist debaters argue very stoutly that this group constituted the church. They lay special stress on the fact that there was a treasurer. In view of his contention that a Bible class (as a Ladies' class meeting regularly to study the Bible) is an unscriptural institution, I wonder what answer Cowan would give to a Baptist who uses Cowan's own premises to prove that Jesus is—He says a class is an institution. What institution was Jesus' class of twelve preachers? Was it the church? If not, what was it? Did Jesus organize another institution before he established the church?

"And he called the twelve together . . . and he said unto them," etc. (Luke 9: 1-3.) He called the twelve together and taught them. He did so on many occasions. The tenth chapter of Matthew records the first lesson Jesus taught this class of twelve preachers after their call to be apostles. "And as Jesus was going up to Jerusalem, he took the twelve apart from the multitude and taught them privately. Jesus taught a class of twelve men privately. He took them out of the multitude. Was Jesus guilty of the sin of "dividing an assembly" in order to teach a class?

"And after six days Jesus taketh with him Peter and James and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them," (Mark 9: 2.) These three were taught a lesson. Jesus taught a class of three. For some reason, Jesus, on this occasion, took only three of the twelve in order to teach them.

"And as he sat on the mount of Olives over against the temple, Peter and James

and John and Andrew asked him privately . . . and Jesus began to say unto them" (Mark 13: 3, 5.)—A class of four. Jesus taught four privately.

"And he turned unto his disciples, and said privately, Blessed are the eyes which see the things which ye see" (Luke 10: 23, 1.) Here, Jesus taught a class of at least seventy privately. "But privately to his own disciples he expounded all things" (Mark 4: 34.) "Then he left the multitudes, and went into the house; and his disciples came unto him, saying, Explain unto us the parable of the tares of the field. And he answered," etc. (Matt. 13: 36, 37. Am. Stand. R. V.) Is not this fairly good authority for going into a class room to teach a class? Would "the sound brethren" fellowship Jesus Christ if he were on earth today practicing what he did when he was here? Did Jesus teach these different groups "accidentally" or on purpose?

Read one or all the four gospels and note that Jesus used the catechetical, interlocutory or question and answer method of teaching throughout his ministry. Teacher and Student Asked and Answered

Questions

Paul taught a group of twelve men a lesson which they needed, and then went into the synagogue to proclaim the word publicly (Acts 19: 1-8.) The twelve had received John's baptism. After they were taught by Paul they were baptized in the name of the Lord Jesus. There was nothing "secret" in Paul's instructions to the twelve.

Now let us read another passage. "The class method is not found in the doctrine of Christ, and all the class method advocates admit that it is not found there." Who said that? J. N. Cowan, Cowan-Sommer debate, page 165. Note: 1. The class method is found in the doctrine and practice of both Jesus and the apostles. 2. Not all the advocates of the class method admit that this method is not found in the doctrine of Christ. With these two exceptions I can heartily indorse Cowan's statement. But I may not be able to convince the brethren who agree with Cowan. So I will quote from one of their great debaters who is opposed to the class method, but who admits that Jesus used the class method of teaching. Replying to an argument on Jesus' private teaching of his disciples, this debater said, "There isn't but one class and one teacher here." Who said that? J. N. Cowan, Cowan-Sommer Debate, page 89. If Jesus taught one class, Cowan's contention is gone by the board. If he taught one class, he used the class method which Cowan says is not found in the doctrine of Christ and against which he rails. And don't forget that these factionists are just as much opposed to one class as they are to a dozen.

"In all my preaching I have never found it necessary to take a bunch of learners off to one side because I was to teach them something that was not appropriate for other folks to hear."—J. N. Cowan, Cowan-Sommer Debate, page 186. Now while that is fresh in your mind, let us read another passage. "He said something about the special class business, referring to Titus 2: 1-4, and says, Here we have a special teacher and a special class, although Paul was talking about what older women should teach younger women in regard to how to keep house, and how to raise their children, and domestic things of that kind which were not

appropriate topics to be taught in a public assembly"—J. N. Cowan, Debate, page 358. The thing Cowan never found it necessary to do he says is the very thing Paul commanded the older women to do! He harmonizes these two statements by the same observation that he is not an old woman and is not commanded to teach the young women. But do the young husbands ever need teachings? But what did Paul say to teach the young women? "To love their husbands, love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands" (Titus 2: 4-5.) What is here that is not appropriate to teach in public? The next verse says, "The younger men likewise exhort to be sober-minded." Would it be sinful for an older woman to call a dozen young women together to teach them these duties? Is she permitted to teach them anything except what she is here commanded to teach them?—Firm Foundation, April 17, 1928.

Fifth Reply

In the above we have the best effort of Early Arceneaux to establish the Sunday school. We shall see what relation exists between his proof-texts and the thing to be proved. Luk. 6: 12-12. Christ chose the twelve from among the disciples and named them apostles. Before the teaching here was done "he came down with them and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem and from the coast of Tyre and Sidon, which came to hear him." (v. 17.) Jesus did this teaching to many classes in one group. Arceneaux loses here. Mar. 3: 14. Christ ordains the twelve to be with him. Mat. 10: 1. He called the twelve and gave them power over unclean spirits to cast them out. Thing to be proved: Dividing an assembly to teach it (the assembly) the word of God. Proof: Christ called the twelve out of the world and sent them to preach and cast out devils. Can you see the connection? If Arceneaux could find where these twelve divided the assemblies they preached to under that commission, that would be good proof of class division under that commission. Of course, it would not establish anything for this dispensation. Of course, he cannot find such proof in any age.

Arceneaux is troubled about how I am to meet a Baptist. I've always admitted in debate with a Baptist that the church existed in embryo during the personal ministry of Christ, and the twelve whom Christ called to him were a part of this embryonic church. The church was in a state of preparation. I had never thought of calling this embryonic church a Sunday school.

Was this Sunday school (?) separate and apart from the church? How many women teachers were in it? If the class system is the church at work, and it was in operation during the personal ministry of Christ, was the church established then? How could it be the church at work and no church there? How will Arceneaux ever meet the Baptist on the establishment of the church, as long as he finds the church functioning as completely then as after the resurrection so far as teaching is concerned? Poor fellow! He ran clear past Jerusalem and landed in the wilderness of Judea. Yes, Christ was fixing to organize his church when he called the twelve from among

men, and not to organized a Sunday school I am staying with the one body.

The apostles were not of the world; they had been given Christ out of the world. Why did Jesus on several occasions take them away from the multitude? "Under you it is given to know the mysteries of the kingdom of God; but to others in parables, that seeing they might not see, and hearing they might not understand." Luk. 8: 10. Mar. 4: 34. The time had not come for these things to be revealed to the multitude, hence Christ took the disciples aside to inform them. Since the time has come for him to reveal the secrets of the kingdom to the world, Jno. 16: 25, he would not, if he were on earth today, take any to one side to tell them the things which had become common to all. This logically and scripturally takes from Arceneaux every passage cited concerning Christ teaching his disciples. The information imparted to his "class of three" on the mount of transfiguration was not to be told any man until after the resurrection. Matt. 17: 9. His "class of four" Mar. 13: 3-5, is an instance where Christ had withdrawn from the temple and sat down and the four disciples came to him to ask him a question privately. No semblance of dividing the people who were in the temple to teach them. Brethren have often come to me privately after the assembly had been dismissed and asked questions, but I had never dreamed we were conducting a Sunday school. Jesus did all the teaching on this occasion and the four were the only learners. One teacher and one class. Thanks! I ask the reader to turn to every passage cited by Arceneaux, and every time you find one teacher and one audience give me a head mark; and every time you find more than one teacher teaching at the same time to different groups of the same assembly, give Arceneaux a head mark, and I will be satisfied with the results. If you are after the truth you will do this, but if you are going to stay with Arceneaux regardless of truth you will not.

"Would the 'sound brethren' fellowship Jesus Christ if he were on earth today practicing what he did when he was here?" Yes. If he was here and had information to impart which he did not want others to know, as he did when he was here we would certainly fellowship him. If Jesus was on earth today and observed Arceneaux taking some aside to teach them things which everybody should know, would he fellowship Arceneaux? Would Jesus fellowship a man (who knows that when the church comes together in one place, one by one should speak and the women keep silent) that would create another meeting for the express purpose of allowing more than one to speak at a time, and liberate the women to speak in such meeting? If Jesus would not, could you blame me if I did not?

The catechetical, interlocutory or question and answer method of teaching was used by Christ on occasions where only one teacher and one audience were assembled. Positively no exceptions. We practice the same method without a plurality of teachers teaching at the same time, and without dividing our audiences. Try again Brother.

He cites Act. 19: 1-4 where the question and answer method was employed. Paul asked, "have ye received the Holy Ghost since ye believed?" They said, "we have not so much as heard," etc. Paul said, "Unto what then were ye baptized?" They

said, "Unto John's baptism." "Only one class and one teacher here. Who said that? J. N. Cowan in Cowan-Sommer Debate, page 89." "If Jesus taught one class Cowan's contention is gone by the board." Jesus did not only teach one class but all classes. Cowan teaches all classes. Jesus never divided the classes he taught into groups, neither does Cowan. "Classes" means the different character or kinds of folks to be taught. When we speak one by one to the church assembled we teach various ages and abilities at the same time. Jesus did the same. Mat. 23: 1. A group of students may be composed of different ages and abilities. Jesus taught a group composed of different ages and abilities, so does Cowan. If Jesus taught a group of different ages and abilities without dividing them, Arceneaux's contention "is gone by the board." I challenge the whole Sunday school fraternity to show where Christ or the apostles ever taught a group of the same ages and abilities. Yet this is their ground for class division.

His last paragraph is concerning Tit. 2: 1-4. This passage is cited as authority for class division. "Older women teach younger women." I'm criticized for saying the topics of the passage were not appropriate for public assembly teaching. Of course, I know it is appropriate to read the passage in the assembly, and to discourse upon it. But there are certain domestic relations such as chastity, self-restraint, etc., about which young women may be instructed by older women that would not be appropriate in the assembly. Arceneaux knows this, but he thinks he can take advantage by forcing an interpretation of my language. I have visited many Sunday schools, and read most of their literature for several years, but have never seen an old woman with a class of young married women only, (which the text demands) teaching the subject matter of this text. Nor have I found this lesson in any Sunday school literature. No special arrangements have been made for the older women to teach the young married women the domestic duties of the household in a Sunday school. Why do they harp on this text when they will not obey it? Women labor with Paul in the Gospel. We have shown they did not publicly preach the gospel, and Arceneaux admits this; then they went from house to house in their labors. Act. 20: 20. When an old woman goes from one young married woman's house to another and teaches the domestic duties of Tit. 2: 1-4 she is obeying Paul's command. Arceneaux asks, "Would it be sinful for an old woman to call a dozen young women together to teach them these duties?" What does he mean by "call together?" Does he mean to announce that on next Sunday at 10 o'clock an old woman is going to teach the young married women and all are invited to attend? Are the husbands of these young women allowed in this meeting? Could more than a dozen young women and their husbands attend? Could all such folks in the community attend and the teaching still be private? Can an old woman teach an old man? If so, can she call them together by the dozens and teach them along with the young husbands and their wives? Is an old woman allowed to call together and teach every individual she is capable of teaching? If so, may not some old women call the whole church together in many places and teach them just so she did it "purposely and

privately?" Where, when, how many? If an old woman may call together all she is capable of teaching, she may call the whole community in many localities. Can a preacher do more than this? If Arceneaux knows how many of the community she may call together and teach before it becomes public, and does not inform his sisters, he may allow a number of them to go to hell by not informing them. He will have to abandon his "Calling together argument," or join J. T. Whitt who the Firm Foundation once indorsed, and say she may teach publicly; that the word prophesy means public teaching only. I am satisfied the Firm Foundation would endorse any man that could trail J. N. Cowan fast enough to catch him, whether they taught woman's teaching was public or private. It has endorsed men on both sides of the question.

J. N. COWAN.

Brother Smith's Muddle

In The Apostolic Way of September 1st, page 5, Brother Hewitt Smith has an article headed "Both Wrong," in reply to Brother R. M. Mickle and me, as to Brother Mickle's position. I have a reply in The Apostolic Way office or elsewhere on the road. Brother Smith says, "I believe Brother Mickle has shown clearly enough that Brother Miller has the wrong idea of the worship." I kindly ask the readers to take the word of God along with Brother Mickle's articles and mine. Examine them carefully and see who has given the scripture (commands and example) how to worship on Lord's day? Brother Smith speaks of the different positions taken on the application of 1 Tim. 1: 2. He makes mention of a brother who did not "believe in public prayer, etc." I am free to admit, that a good many of our brethren do not "preach the gospel," but their opinions and other things which sound nice.

Thus we have confusion, wrangling and division in "the church of the first born." Should all who claim to be followers of Christ teach, believe and obey what the word of God commands? We would then, "By that same rule walk," Phil. 3: 16. "Be of the same mind one toward another," Rom. 12: 16. "Speak the same thing. And that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." 1 Cor. 1: 10; 1 Pet. 4: 11. Should the above course be pursued, we would "attain to the unity of the faith," etc. Eph. 4: 13. Thus we would "keep the unity of the spirit in the bond of peace." Eph. 4: 3. Just as long as the "wresting and perverting scriptures" (2 Pet. 3: 16; Gal. 1: 7) is being imposed on the brotherhood, "wars, fightings, biting and devouring one another" will continue. James 4: 1; Gal. 5: 15. Brother Smith states, "Now I might be asked what objection I have to starting the worship with prayer. I will say I have no objection, neither do I object to Brother Miller's way, at the same time, I have never assembled where singing was not the first act." Anyone who has discernment may readily see the straightened condition Brother Smith has placed himself in. He started out to show that Brother Mickle and I are "both wrong." Then turns around and says, "I have no objection, neither do I object to Brother Miller's way," etc. Why have you written

if you do not object to either position? If we are "both wrong" why not object to both ways? If we are "both wrong" and you do not "object to either of our ways, please tell how you can consistently object to anything that is wrong? "For whosoever shall keep the whole law, and yet stumble in one point, he is guilty of all." "For he that said do not commit adultery, said also, do not kill. Now if thou dost not commit adultery, but killest, thou art become a transgressor of the law." Jas. 2: 10, 11. Brother Smith's position reminds me of a brother who left "the church of the first born," (Heb. 12: 23) and went into the Christian church. He insisted on me preaching for the Christian church, and remarked, "Of course, we use instrumental music, have the Sunday school, societies, etc. You need not let those things bother you. I can worship where they have those things, or I can worship where they do not have those things, it does not make any difference to me." I responded, "There is no authority for such things or practice in the New Testament." Brother Smith's position is similar to this man's. If a thing taught and practiced is wrong, we should object to it. If true or right, we should accept it. Let us remember, "it is hard to kick against the goad." Acts 26: 14. Brother Smith adds, "There is only one alternative and that is for us to study carefully and learn those things which are laid down plainly as specific commands and examples and allow nothing else to be taught as a part of the faith which is unchangeable." To this I say, Amen. Does the New Testament give "specific commands and example" how to worship on the first day of the week, if not, can we know how to worship? He tells us, "The faith for which Jesus Christ died is unchangeable and there should be no doctrine held by one member which conflicts with that of another member, and the only way to prevent this is by doing just what the Bible teaches us and refusing to tolerate any teaching which the Bible does not support." Amen again. Does "The faith for which Jesus Christ died" teach us how to worship on the first day of the week? If so, is it not "unchangeable?" You speak of being "unable to find more than one or two Christian duties the performance of which are confined to the first day of the week." He then mentions some of our daily duties, etc. You infer that "the Lord's supper and discipline" are the only duties enjoined in the worship on Lord's day. The New Testament does not teach that "discipline" is a part of the worship on Lord's day, although it may be attended to on that day. "In the name of our Lord Jesus, ye being gathered together (it does not say the first day of the week) and my spirit, with the power of our Lord Jesus." 1 Cor. 5: 4. This scripture informs us, when we are "gathered together" is the time to exercise discipline or "deliver." That is, this must be done publicly, discipline being no part of the worship on the first day of the week.

Brother Smith's position would just leave us one duty for the first day of the week ("The Lord's Supper.") Please read Acts 2: 42 and learn just how the church worshipped upon the first day of the week? Brother Smith says, "We assemble together at regular intervals for the purpose of worshiping God, being edified and comforted, etc. Are "edification and comfort" acts or things of the Lord's day

worship? If so, you have more than "one or two things."

JOSEPH MILLER.

Brazil, Ind.

Come, Let Us Reason Together

In the Apostolic Way of July 1, 1928, I notice that Brother J. S. Johnson states that with some changes in my article of May the first '28, "Born of God," he commends same to the world.

I cannot grasp all Brother Johnson says in his comment on my article; however I wish to note some of the things which he says. First: "This is the water birth and is performed by man." Christ said in talking to Nicodemus, "that which is born of flesh is flesh and that which is born of spirit is spirit." Then is it not a fact that which is born of water is water? And if you are born of water is the water your mother? He says that this water birth is performed by man. It is a fact that man does the dipping of the subject, the man, but he could also dip a wood man for that matter. Would that put the wood man in the kingdom? He states again that at the time the man is born of the water that the "spirit cleanseth from all sins." Are you sure that the spirit cleanseth? I am afraid Brother Johnson has his lines badly crossed. Are you sure that the Spirit cleanseth? Christ said "This is my blood of the New Testament which is shed for many for the remission of sins." "If we walk in the light as he is in the light we have fellowship one with another and the blood of Jesus Christ his son cleanseth us from all sins." (Paul). What is it that Paul said cleansed us from sins? He said it was the Blood of Jesus Christ. Not the Spirit but the Blood. Christ died for the sins of the whole world, but the Spirit never died for any one. See?

I notice further that he says, "when the individual is born of water that the soul is translated from the kingdom of darkness into the kingdom of the Son of God and this is the Spirit birth." I don't know whether it is on account of the numbness of my brain or on account of Brother Johnson not making himself plain on this question, but there is something badly out of order as I cannot grasp the thought. Is it possible that this individual's soul is in the kingdom of the Son of God and the individual is still in the kingdom of Satan? He says again that "the individual now can meet with the earthly body and the soul can continue to live by eating and drinking at the Lord's table." Christ said, "man shall not live by bread alone but by every word that proceedeth from the mouth of God." You see Jesus said man should live by the Word. Nowhere in the Bible do I read where the soul is to live by eating at the Lord's table. Do you Brother Johnson?

Do you mean the Spirit of the Christian when you say soul or do you mean the body and spirit combined? There were eight souls saved in the ark. Was that just soul without the body, or spirit without the body? What was it that came through the ark? Fear not him that can kill the body but rather fear him that can destroy both body and soul in hell." "And the very God of peace sanctify you, wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thes. 5:23. Now Brother Johnson I contend that the Bible is God's revelation

to man and was revealed to us by the guidance of the Holy Spirit and when a man hears the word he hears that which the spirit says and when he understands and believes it then he is begotten of the Spirit but he is not born until he complies with that act which translates him into the family of God. When they obey that form of doctrine then they are made free from sin and are born, or given forth from the watery grave. Birth means a giving forth. Everything in the vegetable and animal kingdoms are born into the world. Everyone who enters the family of God is born into it, and the individual, soul, body and spirit get into the family, kingdom or church of God.

I am not writing this to criticize Brother Johnson, but in the hope that we may stop to study and think before we make too broad a statement. Submitted in love.

DOUGLASS DUNN.

What I Heard

I have been "listening in" at a man's preach. It brought mingled feelings from that of disgust to that of amusement. His theme was "obedience" and when reduced to its last analysis it was be baptized or go to hell. He, however, couched his argument around the phrase "obey the gospel."

He divided the gospel into three sections. 1. The facts—death, burial and resurrection of Christ. 2. The promises—remission of sins, gift of the Holy Spirit, and a home in heaven. 3. The commands—faith, repentance and baptism. He emphasized the point that we could not obey the "facts of the gospel" neither could we obey the "promise of the gospel," but we could and must "obey the commands of the gospel" or go to the devil.

He first had us bound to "obey the full gospel" or go to the devil, and then almost with the next breath had us saved by obeying one-third of the gospel. Such is the absurd situation into which his course landed him. His trouble grew out of the fact that he has not conception of what the gospel is. Gospel is good news, glad tidings. The term of which it is a translation is found in the New Scriptures 127 times. Alexander Campbell in his translation, translated it as both verb and noun by "gospel" 75 times and "good news," glad tidings and their equivalent, 52 times. The gospel does not consist of facts, promises and commands. But is the glad tidings of the great substitutionary principle involved in the gift of Jesus Christ for the redemption of fallen man.

Take the statement of Paul in 1 Cor. 15:1-4 and take out the phrase "for our sins" and you have taken out all the gospel there is in it, notwithstanding all the facts of death, burial and resurrection of Christ remains.

What good news would there be in Jesus going through the mock trial and dying in ignominy if the facts were all there were to it? The thought is repulsive when viewed simply as to the facts, but when viewed as our substitute our hearts go out in Him in gratitude.

In "obeying the gospel" we obey a summons an invitation. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. "Look unto me and be ye saved all the end of the earth." Isa. 45:22. "Come for all things are now ready." Luke 14:17. These are the invitations of the gospel

and these are what they obeyed when they obeyed the gospel. If there is any one thing made plain in the Bible, it is that baptism is no part of the gospel. Paul says, "Christ sent me not to baptize, but to preach the gospel." 1 Cor. 1:17. Condemnation is pronounced against those who do not obey the gospel, but nowhere is it pronounced against those who are not baptized. Nowhere in the book is it said a man must be baptized in order to be saved, or unless he is baptized he will be damned. Nowhere is it said that one must be baptized in order to obey the gospel. All these things are hatched up, manufactured by those who have a doctrine contrary to the Bible to maintain. Obedience is essential always for the purpose which the command is given; but to that purpose only. To take a command given for one purpose and apply it to another purpose is simply turning "the truth of God into a lie." Romans 1:25. Baptism was given for a symbol, a figure, but not as a condition of salvation, and to so use it is to "wrest the scriptures." I had rather risk the chances of the man who neglects to be baptized than he who changes its purpose to a condition of salvation.

J. H. GRIME.

The Baptist and Commoner, Little Rock, Ark.

It seems Mr. Grime had been listening in on the radio and heard some real Gospel truth; and it was so different from what he had been preaching, that it almost scared him out of his wits; and he proceeded at once to try to refute it, but made a complete failure. Now be calm, Mr. Grime, it was nothing but the word of the Lord as contained in the scriptures of Divine truth. If you will embrace it, it will free you of all this superstition and after you have become better acquainted with it, it will lose that evil appearance which your distorted imagination has given it; and it will become beautiful and gentle and you can easily entreat it for it is full of mercy and it will fill your life with good fruits. But be assured that if you refuse, your delusion will wax worse and worse as the years come and go.

Now let us examine some of your statements in the light of Divine truth: (1). You said that the man you were listening to divided the gospel into sections as follows, (a) The Facts: consisting in the death, burial and resurrection of Christ; (b), The promises—the remission of sins, the gift of the Holy Spirit, and a home in Heaven, (c) The commands—faith, repentance, and baptism. He emphasized the point that we could not obey the facts of the gospel, but we could and must obey the commands of the gospel; then you proceed to ridicule this truth without offering anything as proof except your own assumptions. Not one word of Divine truth did you bring as a rebuttal against it. Turn to 1 Cor. 15: 1-5, here we have the facts of the gospel in unmistakable terms, as follows, "Moreover, brethren, I declare unto you, the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all (the facts) that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures." Now that the facts of the gospel

are established, let us next turn to the promises. Acts 10: 43, "To him gave all the prophets witness, that through his name whosoever believeth in him shall receive REMISSION OF SINS;" (Acts 2: 38:) "Repent and be baptized every one of you in the name of Jesus Christ for the REMISSION of sins. And ye shall receive the gift of the holy ghost." Next Romans 6: 23, "For the wages of sin is death but the GIFT of God is eternal life through Jesus Christ, our Lord." With the promises now before us, let us proceed to the commands. Acts 16: 31, "Believe on the Lord," (for believing is faith.) Acts 2: 38, "Repent and be baptized," Romans 10: 9, "Confess with thy mouth the Lord Jesus."

With the Facts, Promises and Commands of the gospel now proved allow me to ask you these two questions, (1), will you obey the commands of a Gospel that is not founded upon the above mentioned Facts; (2), or will you obey the commands of a gospel that is void of the above mentioned Promises? Can you obey the facts of the gospel (Impossible?) It took the death, burial, and resurrection of Christ to constitute the Facts. Can you obey the promises (impossible again)? The promises are from God and our receiving them depends on our obedience to the commands. Again you say, that if there is any one thing made plain in the Bible, it is that baptism is no part of the gospel. Then use for proof Paul's statement in 1 Cor. 1: 17, "Christ sent me not to baptize but to preach the Gospel . . ." which statement is against you, listen to John 4: 1, Jesus made disciples, but his disciples did the baptizing.

And again, 1 Cor. 3: 6, Paul preached the gospel, (or planted the word) Apollos watered (did the baptizing), but God gave the increase. Now hear the words of Christ, Himself, Mark 16: 15, 16, "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, He that believeth not shall be damned."

Will you not in the face of that statement, submit your contention. If you answer no, you condemn your ownself, for inasmuch as you teach it, and will not admit an alien into your church without it, then you are guilty of teaching something the Lord did not command. So now we have Grime against Grime and Grime against the gospel and the gospel against Grime. My, what a critic. Where are you, Mr. Grime? Can you even locate yourself? Having proven the above statement erroneous, let us now proceed to an examination of the next. Here you say that nowhere in the book is it said that a man must be baptized in order to be saved or unless he is baptized to obey the gospel. You say all these things are hatched up. Well, I am glad, indeed, that the Lord and the Apostles did the hatching. Now let us call them on the stand and see what they say. Surely you will accept their testimony, Mr. Grime, unless you are so thoroughly saturated in error and so set against the truth that you have your understanding darkened. Now hear them: (1). Mark 16: 15, 16, He that believeth and is baptized shall be saved, He that believeth not (clearly implied here) and is not baptized shall be condemned.

(2) Acts 2: 38, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, And ye shall receive the gift of the Holy

Spirit." Question: Was the Apostle here teaching the gospel or any part of it? If you answer no, you dispute Divine truth; if you answer yes, then you are bound to submit your argument.

(3.) Acts 8: 12. But when they believed Philip's preaching, the things concerning the kingdom of God and the name of Jesus Christ, they were BAPTIZED both men and women. Question: Was Philip preaching the gospel when he was preaching the things concerning the kingdom, and was not baptism included in this preaching, if not, why did they demand or submit to it?

Again, if the things referred to were not the gospel, then you have Philip preaching another gospel, and the word says he that teaches any other gospel save that of Christ, let him be accursed.

(4.) John 3: 5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." Now under the force of these inspired statements will you take a chance on not being baptized?

That is worse than wresting the Scriptures, as you referred to. That reminds me of the man that was so sick that he had to get better to die. You will have to produce something stronger than you have so far, before you can even have a point to lose.

(5.) Romans 6: 4, "Therefore we are buried with him by baptism into death that 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." Question: Will the gospel minus baptism translate us into this new life? Answer, No. Will baptism minus the remainder of the gospel do it? Answer, No. Then it follows that we must obey the whole form of doctrine or the gospel, in order to walk in newness of life. And baptism being a part of that form of doctrine, it is just as essential to salvation as faith, repentance, or confession.

Now for one more reference which will forever set at naught your erroneous statements.

(6.) 1 Peter 3: 20, 21. "Which sometimes were disobedient when once the long suffering of God waited in the days of Noah while the Ark was a preparing whereunto BAPTISM doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."

With these facts before you, can you any longer afford to deny them and bring yourself the disapproval of Almighty God. May you yet see the truth and obey it in my prayer.

Submitted in defense of the Truth,
T. E. AVARITT.

Benton, Arkansas.

Stress All

Dear Brother Cowan:

Please give us some information regarding the stress we should place on the first four books of the Bible in comparison with the rest of the book. If I understand right, the first four books are the sayings and doings of Christ, and that no man could know how to be saved until the day of Pentecost when Peter told them.

Now, when we read such scriptures as Matt. 17:5, Mar. 16:15, Mar. 1:5, Matt. 10:32 and Jno. 3:5, it seems we have the

plan of salvation before Pentecost. How about it?

Am writing this entirely for information. You can answer through the Way if you prefer. Thanking you in advance, I am,

Yours Brother in Christ,
R. S. WILD.
327 E. 7th St., Portland, Ore.

Reply

I take for granted that Brother Wild means the first four books of the New Testament, and not the first four books of the Bible. I do not think it possible to place too much stress on these books, for they contain the testimony that proves to the world that Jesus Christ is the Son of God. Jno. 20: 30-31. They are just as important as the rest of the New Testament. The testimony in these four books should convince any honest heart that Jesus is the Christ. The Acts of Apostles tells believers what to do to be saved, and the 21 Epistles tells saved folks how to live in the service of God, and Revelations describes our future home in the Celestial City. In my judgment, equal stress should be placed upon all.

I think it wrong to say that no man could know how to be saved before the day of Pentecost. God told the Jews how to be saved according to the Law of Moses, and these who obeyed that law were saved when Christ shed his blood and made the atonement for them. The ones who obeyed John the Baptist were saved by the blood of Christ when atonement was made by Him. But the gospel plan of salvation was not revealed for this age during the personal ministry of Christ. Mat. 17:5 does not indicate that the plan was revealed, for the reason that Christ told Peter, James and John not to tell the vision to any man until he be risen from the dead. Mat. 17:9. Mar. 16:15-16 was not spoken or written during the personal ministry of Christ. Mark did not write his gospel until several years after the day of Pentecost. He gives the history of the personal ministry of Christ, and also things that occurred after his resurrection. The fact that "He that believeth and is baptized" is found in the book of Mark is not proof that it was revealed before the death of Christ. The very truth of the passage was forbidden to be preached until the Holy Spirit came to guide them in the delivery of the message. Of course, this happened on the day of Pentecost, the time when and the place where repentance and remission of sins should begin to be preached in the name of Christ. Luk. 24:47-49.

Mar. 1:5, another reference cited by the Brother has nothing to do with the plan of salvation for this age, for the reason that it was to be preached only to the lost sheep of the house of Israel, and the baptism of the passage was John's baptism, which was not valid in the gospel dispensation. See Act. 18:24 to 19:4, where those who had received John's baptism were baptized in the name of Christ.

Jno. 3:5 is a passage that no man today could understand were it not for the truths which have been revealed since that time. The passage is proverbial or parable language and was spoken in that manner to keep Nicodemus from understanding it. Read Matt. 13:34, Mar. 4:34 and Luk. 8:10-11. The latter passage says, "unto you (his disciples) it is given to know the mysteries of the kingdom of Heaven, but to others in parables: that

seeing they might not see and hearing they might not understand." Nicodemus was one of the "others," and hence could not understand. Jno. 16:25, says, "The time cometh that I will no longer speak unto you in parables (parables) but I will show you plainly of the Father." On the day of Pentecost the time had come, and Peter told them in plain terms what to be born of, the water and of the Spirit meant.

Christ had told Peter before this that, "I will give unto you the keys of the Kingdom of Heaven and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in Heaven." On the day of Pentecost three thousand made inquiry as to the what to do, and to the astonishment of some, he never said a word about being born again to the thousands who made the inquiry. In fact, there is no record of where any apostle or inspired man ever told an inquiring sinner to be born again after the death of Christ. The expression, "New birth, or born again," is not in the entire book of Acts. But when the three thousand did what Peter told them, viz: to repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost, they were born again. Peter a few years afterward wrote these same people a letter and told them they had purified their souls in obeying the truth, and that they had been born again, and calls them new-born babes. 1 Pet. 1:22-3; 2:1-2.

Many sectarian preachers quote often, "Ye must be born again" but they are careful not to come on down to the place and time when Peter told them plainly just how to be born again. This is rather brief, but trust the inquirer will find the answer to his question, and that the difficulty will be removed.

Yours in Christ,

J. N. COWAN.

"A Debate—An Explanation"

"According to present arrangements there will be a public oral debate at South Charleston, W. Va., beginning Nov. 12, between myself and Brother James Douglas Phillips, of Kansas City, Mo., on the following propositions:

"I. The Scriptures teach that the properly constituted elders of a congregation of the Church of Christ are the rightfully constituted overseers of the congregation and its work of teaching all the teachable ones they can reach, and as such, have the Scriptural right and are under obligation to do all they can to disseminate a knowledge of God's word in their community, even to having an extra Sunday meeting before or after the regular worship period and in said study have the privilege of dividing those present into groups or classes and placing such teachers, including female teachers, over them as in their judgment will bring best results.

"II. The Scriptures teach that to preach that an assembly (any and all assemblies of the church that are under the oversight of the elders of the church), for better and more efficient teaching, MAY be divided into groups or classes, and that suitable women teachers MAY be appointed by the elders, is heresy.

"I am to affirm the first, and Brother Phillips denies it and affirms the second one. I most positively deny the second.—

Ira C. Moore, in Christian Leader, Oct. 9, 1928."

Remarks

You will please note that the debate will begin Nov. 12, instead of Nov. 5th, as I announced in The Way some time ago. Brother Moore wanted the date changed and I agreed to it. So make your arrangements to come in time to be there by the night of Nov. 12.

Brother Moore goes ahead in his article and says some very unkind things about me. He boasts of the fact that I have "been preaching all of six years." He does this to ridicule me and make it appear that I am utterly insignificant. This is all uncalled for.

And he has some very hard things to say about the church at S. Charleston. For example, this: "To preserve our honor as a congregation we had to cancel our letter of endorsement we had given one of them as a preacher." This is false. The preacher referred to has never been a member at S. Charleston.

We are expecting a good attendance at this debate and we invite all who can attend. So far as I know, there has been but one debate on the Sunday School held in West Virginia. It was between Ried Robinson and myself. The debate at S. Charleston is badly needed. We expect Brother Moore to make as strong an effort as any Sunday school man can.

JAS. D. PHILLIPS.

Encourage the Workers

I have a letter from Brother D. D. Rosen, dated September 8, 1928, stating that he is in a meeting at Thayer, Mo., and that the interest is fine. He also says he has two other meetings before he returns to Texas, one at Clear Grove, Ark., and one at Jeff., Mo.

On September 25, another letter from Brother Rose, Thayer, Mo., states that he is in his seventh meeting since leaving the sanitarium at Marlin, Texas, and that his present meeting was progressing well, six baptized, one more to be baptized, three restorations, and crowded house each night.

A letter received later dated October 1, states that he has just closed a meeting at English Bluff, Ark., with eighteen baptized and five restored. He is at present in a meeting at Jeff, Mo., with two baptized, three restored and an increasing interest.

Up to the date of the last letter received, Brother Rose has been away from home and family sixty-three days, but will return to his home at Lohn, Texas, at the close of this meeting.

Where is the person, who, claiming to be a member of the body of Christ, would say that Brother Rose and all other such God-fearing, God-loving, self-sacrificing, and untiring workers for the Cause of Christ should not be well supported financially and double encouragement given otherwise. These faithful, sacrificing, untiring workers of the Lord include Brother Duckworth and his associated laborers who are giving us The Apostolic Way. So may I say to the brotherhood, who are contending for sound speech and Scriptural practice, let us dig up freely of our means that the Word of God may run and be glorified.

F. R. KEELE.

Eldorado, Texas.

Reasoning Together

Dear Brother Duckworth:

As promised, I will give you our conclusions of our work as outlined when you were out here as follows:

1. The Church: What is it?
2. Its mission in the world?
3. What is our duty:
 - (a) to the church? (b) to those outside the church?
4. What are some of the things that hinder:
 - (a) its development? (b) the success of the church.
5. What is the reason of the hope within us?

We reasoned somewhat like this:

1. The church is God's divine institution—the called out—the temple of God—the habitation of God—God's house—the saved of earth—the body of Christ—the ark of safety—the place of refuge constituting the body, the church of which Christ is head and savior of the body—God's peculiar people—God's husbandry—God's elect—God's building—God's priesthood—God's sons and daughters.

2. Its mission is to teach the world the great principles of Christ, the founder, in saving the world that will be saved. Unfold the power and wisdom of God, as a light, a reflected light of that true light that lighteth every man that cometh into

the world. To save the lost—to bless the world with its love, its kindness, its blessings—to keep faith on the earth.

3. Church composed of individuals—members of the body—Christ loved it and gave himself for it. It is our duty to love the church. To love Christ is to love that that He loved. Give ourselves for it and to it as He did. Support it—advance it—build it up—keep it pure—press its claims by manifesting our love as Christ did. To those out of the church, giving them the Gospel, in a pure life, a right example which is a part of our duty to all.

4. A life thus lived, the example thus set forth will never hinder the development. Development depends on food and exercise. Then to develop the church, give it food, the bread of life, the Word of God. Any other food would likely result in something bad. God's Word then, in a true heart is the proper food, doing what God says, no more and no less, is the proper exercise. A failure to do either is the main things that hinder the development and success of the church.

5. As we have entered the body, the church, through obedience to the Gospel call of God, we have learned to love the cause, love its mission in the world, have developed by reason of food and exercise. We have laid hold upon the hope set before us, which hope is an anchor to the soul both sure and steadfast, reaching yonder

to that win the vail, where Christ was, for us, entered. Heard the call of God. Believed in Him, doing what He says, trusting in His promises, is the reason for this hope in us.

We devoted two Lord's days to this and the above is about what we got out of it. I have not given the Scripture references that were used, as it would require too much space. You can see and get an idea about what we covered. If you can get anything out of this worth anything, it is all yours.

Our next study will be, "The Christians' Warfare."

1. How enlist.
2. A good soldier.
3. Uniform.
4. A just Cause.
5. The reward.

J. P. BAXTER.

Millsap, Texas.

I visited the church at Millsap and the first outline as given by Brother Baxter was on the board. He announced that on the next Lord's day, these sub-heads would be discussed by different members of the church at that place, advising that the purpose of this was to develop the different members. The outline and plan of handling it, impressed me and I believe other congregations can follow a similar procedure with profit. Brother Baxter is a

WANTED AT ONCE! Five Hundred Boys and Girls!

Who would like to have—free—a neat, flexible cover, gold edge, clear type, pocket size, New Testament.

Every boy and girl needs a New Testament of their own, and this one is so nice you will be glad to show it to your friends.

There are two families that will help you get this Testament.

Send us two, new or renewal, yearly subscriptions at the regular subscription price, and we will send you our "Little Gem" New Testament, with your name stamped in gold on front cover.

Be sure to sign your name just like you want it to appear on cover of the Testament.

THE APOSTOLIC WAY

4819 E. Grand Ave.

Dallas, Texas

splendid director of church work. Under his guidance the young men are learning to sing, to lead in singing, to read publicly, and to make public comments. If the Mill-sap congregation continues this line of work, there is no telling how many preachers and church leaders may go forth as a result of their effort. Human preacher factories develop leaders who humanize the worship, but when preachers and leaders are developed in the church through such practice as authorized by the Apostle Paul they will be developed to look for and walk in the Divine paths, not human; spiritual activities, not worldly. Give us some more of your outlines with results, Brother Baxter. It is good reading and a fine stimulus to congregations that allow their Lord's day services to become stale, unimpressive, or to escape such conditions hunt for human devices with which to create an interest.

R. F. D.

Sanders-Johnson Debate

This debate was held at Friona the 4th and 5th of September. Brother Sanders affirmed that it is scriptural to divide an assembly into groups, or classes and teach them; using uninspired literature and women teachers. Brother Johnson denied. Brother Sander's proof text for dividing into classes and teaching was Matt. 28:19, basing his argument on the word, teach, being in the generic, and that this being true, that one could teach any time, anywhere, or any way, that did not violate some other passage of scripture: Brother Johnson showed that Mark 16: 15 referring to the same commission as Matt. gave, tells how they were to teach, it was by preaching the Gospel. Also that dividing an assembly to teach them the word of God violates 1 Cor. 14 chapter. As proof for women teachers, Brother Sanders used the following scriptures: Acts 2: 17; 21: 9; 1 Cor. 11:5; Phil. 4: 3; Tit. 2: 2; Luke 2: 36. Of course none of these would fit their practice and all that Brother Johnson had to do was to show that the scriptures given did not fit the occasion for their women teaching. Brother Sanders worked hard the last day, especially in his last speech, to prove their practice, on a par with making the contribution or singing, or the use of song books. He took the stand that we have no scripture for singing the songs as we have them consisting of four parts. Brother Johnson showed if that be true, we could not then obey that command to sing. There is no question but what Brother Sanders went down in defeat, in the minds of all fair thinking people. The truth is safe in the hands of Brother Alva Johnson.

SAM LEMLEY.

Cowan-Barnes Debate

There is to be a debate at Spring Creek, Texas, about eighteen miles northwest of New Castle, Nov. 20 and continue at least eight sessions. Eld. R. A. Barnes, of Crowder, Okla., will represent the Seventh Day Adventists, and the writer, the Church of Christ. The following propositions are to be discussed:

1. The scriptures teach that the kingdom spoken of in Dan. 2:44 was set up or established on the first Pentecost after the resurrection of Christ. Cowan Aff. Barnes, Neg.

2. The kingdom spoken of in Dan. 2:44

will be restored at the second coming of Christ. Barnes Aff. Cowan, Neg.

3. Christians will go to heaven when Christ comes the second time. All the saved will have a home in heaven. Cowan, Aff. Barnes, Neg.

4. The saved will reign on the earth after the second coming of Christ. Barnes, Aff. Cowan, Neg.

5. Those who die in their sins (the wicked) will be consciously punished without end. Cowan, Aff. Barnes, Neg.

6. The punishment of the wicked will come to an end. They will be as though they had never been. Barnes, Aff. Cowan, Neg.

7. The first day of the week is the Lord's Day, and the day for Christians to meet and partake of the communion of the body and blood of the Lord (every first day of the week) and any time of the day. Cowan, Aff. Barnes, Neg.

The seventh day Sabbath has never been repealed by divine authority and is binding on Christians at the present time. Barnes, Aff. Cowan, Neg.

Pick Ups

If you dispute an assertion made by a self-styled scientist you are a nit-wit and if you reject the sophistry of an innovator you are an idiot and a hobby rider. They don't mind telling you either, but are very careful to avoid an open and full discussion of their claims.

* * *

Scientists "falsely so-called" teach that man was evolved by minute changes during a few million years, more or less, from the amoeba and that somewhere along the line frogs were our ancestors, but no man ever saw a frog with whiskers or bobbed hair.

* * *

Webster defines science as exact knowledge, which only shows how dumb a lexicographer can be. What is dished out to us as science now-a-days is a series of wild guesses by men of vivid imaginations, who try to impress upon us the idea that they know it all and that whosoever differs from them is an ignoramus.

* * *

Advocates of the class method of teaching the scriptures are as emphatic in their assertions and as devoid of proof as are the evolutionists.

* * *

Their system for the propagation of their innovations is to wriggle, twist, dodge, pervert and evade but to prevent their followers from seeing the other side and ignore every challenge for an open and free discussion of the issue. This fear of investigation is going to awaken the curiosity of thoughtful minds sooner or later and they will want to know why?

* * *

The truth is mighty and will finally prevail, though it may take years to do so. Let us not be discouraged but remember that the Lord of hosts is with us and victory will be with those who faithfully follow our leader to the end.

G. A. TROTT.

Passed On

On September 24, our dear friend and Brother in Christ, A. J. Sawyer passed from this life into the great beyond. Brother Sawyer was a true Christian and departed this life in the triumph of a liv-

ing faith. He is survived by his wife, one step-daughter and a brother.

W. H. TROUTMAN.

Robstown, Texas.

Letters to the Children

Dear Children:

We are all on the road to our eternal home. That home will be pleasant and filled with joy, love and happiness, or misery and sad disappointment, just as we live out our lives here in this world.

If we are careless and unconcerned about the way we conduct ourselves, and do not try to learn what the Saviour says, and do what he commands us to do, that home will be a miserable one. But if we learn his teachings and do just what he tells us it will be a happy home where we will never die.

Let us think much of that pleasant and happy home where all who go there will be good people for us to be with for ever and ever.

In my next letter I hope to tell you some of the things the Saviour has told us to do that we may go to that everlasting happy home.

UNCLE HAYWOOD.

Shreveport, La.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6½x9 inches.
No. 2012. French Morocco.....\$4.85
No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5½x7¾ inches. Has concordance.
No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5½x7¾x¾ inches.
Morocco Grain Cloth..... 1.35
No. 2915. Same as No. 2902 with best binding 3.45
No. 4102. Pocket size, 3¾x4½ inches.
Black, silk finished cloth..... .70
No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.
Per Copy, \$.05; Per Dozen Copies..... .50
Cowan-Sommer Debate 1.00
Smith's Bible Dictionary..... 2.00
Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:
Price per Copy.....\$1.50

Life of Alexander Campbell:
Price per Copy..... 1.25

Alexander Campbell's Theology:
Price per Copy..... 1.50

Alexander Campbell As a Preacher:
Price per Copy..... .50

A Debate On the Roman Catholic Religion:
Price per Copy..... 1.75

The Campbell-Rice Debate:
Price per Copy..... 3.00

Christian Baptism:
Price per Copy..... 1.50

The Christian System:
Price per Copy..... 1.75

The Christian Baptist:
A paper edited by Alexander Campbell.
Price per Copy..... 3.00

Popular Lectures and Addresses:
By Alexander Campbell.
Price per Copy..... 3.00

The Living Oracles:
Price per Copy..... 2.00

THE HOME

Teach them your children, speaking of them when thou sittest in thine house.—Deut. 11:19.

Bring them (children) up in the nurture and admonition of the Lord.—Eph. 6:4.

If she have brought up children.—1 Tim. 5:10.

The Apostolic Way

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

CHURCH OF CHRIST

← THE TWO DIVINE INSTITUTIONS →

THE ASSEMBLY

Gather together, men, women, children, strangers, that they may hear, learn.—Deut. 31:12. Josh. 8:35.

Christ taught 5,000 men, besides women and children.—Matt. 14: Mark 6.

Prophecy one by one that all may learn—women keep silence in the churches.—1 Cor. 14.

This Paper Founded by G. A. Trott and W. J. Rice, A. D. 1913

Semi-Monthly \$1.50 Six Months
\$3.00 the Year

Dallas, Texas, December 1, 1928

Vol. XV No. 9

GROWTH OF THE CHURCH

It seems to me that the secret of Church growth (if it be a secret) may be summed up in a single sentence—"A long pull, a strong pull and a pull all together," or, to put it in the precise language of Paul, "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel." (Phil. 1:27.) This is the unit rule of the church of Christ. Private settlement of all disputes among brethren may be had with ease if the differing ones will search the scriptures together in the brotherly concord arising from the determination of both to seek—not for scriptures to sustain their views, but with only the sincere desire on the part of each to learn the will of the Lord and then strive together for its accomplishment. This is an item of growth that needs stressing because it is one that is too commonly overlooked or disregarded. We should also keep in mind that the examples of the Bible have as much binding force as its precepts. It is well to be careful in discriminating between examples and incidentals but it is even more essential that if any doubt remains we should give the benefit of that doubt to the divine side and not to our own preference. This practice of calling all that conflicts with our preconceived opinions incidentals or precedents that need not be followed has been the open door to the numerous innovations that are hindering the growth of the church.

One of the favorite tactics of innovators in seeking escape from the charge of disregarding a scriptural example is to assume that it is only an incident. To call it a precedent does not help them any but rather adds to their embarrassment because

it is an almost universally accepted rule that a precedent set by one in authority is equivalent to a command. It is safer to govern our conduct by that which is an incidental than to disregard a plain example, but there is not any danger of mistaking one for the other if we will only study with proper care the word of God, always realizing that the highest wisdom to which man can obtain is to acknowledge that all of our wisdom is as foolishness in the sight of God and that as high as the heavens are above the earth so are his ways higher than our ways. God's word and man's traditions will never

Our call in last issue for five hundred boys and girls is getting results. I wish every reader would tell some boy or girl about it.

We would like to give away several hundred Testaments before January first.

mix, and strife, contention and division will result every time their mingling is attempted.

At the very outset of the gospel, Luke taught us the principle that, if heeded, would cause the church to grow, burgeon and bear fruit to the glory of Christ its head. You will find it in Acts 2:42. There the writer gives us, in one short sentence a full explanation of the wonderful growth of the Jerusalem church. They continued steadfastly—in what? In the apostles' doctrine. But the apostles doctrine is simply another term for the word of God and "faith cometh by hearing and hearing by the word of God." (Rom. 10:17.) Remaining steadfast in the apostles' doctrine is only another way of saying that they were immoveably committed to the

word of God as their guide—"steadfast in the faith." (1 Pet. 5:9.) The first factor in their steadfastness then was being true to the doctrine of the apostles. They also continued steadfast in all those kind deeds embraced in the term fellowship, helping the needy, consoling the distressed, showing their unfeigned love one for another by their deeds. The third item in their steadfastness consisted in not forsaking the lord's day assembly in commemoration of His death and for those talks for edification and comfort of the brethren which are so needful for growth in grace for babes in Christ. Lastly we are told they continued steadfast in prayer. If in these things the church had remained steadfast it could never have been led away from that steadfast faith in God's word that would have excluded from their teaching and practice everything not found in the doctrine of the apostles; strife and divisions would have been held in check by the love in their hearts; their appreciation of the sacrifice made for them by the Lord kept alive by the sweetness of the communion service and the message of love, edification and conclusion received in the teaching service of the assembly. Finally by prayer and constant supplication to the giver of every good and perfect gift they would have kept in constant touch with God and the sense of reliance upon Him for guidance and help in every conceivable emergency would continue untouched and untarnished by a moment's thought of reliance on the wisdom of man for man's devices for assistance in serving the Lord. It would be impossible to express more tersely or more emphatically the whole rubric of the church than in Acts 2:42.

Concluded

—G. A. Trott.

"Teaching God's Word"

The above caption is not mine, but is borrowed from an article by James F. Cox in "The Way of Truth," for which publication I believe a more descriptive title would be "Away From the Truth." The article is too long for reprinting in full, and too weak to be of interest; but a few excerpts from it will show how little respect the writer has for "the truth," which the Saviour defines as the word of God. He, with many others, show no reverence for the word which God declares He has magnified above all His name but add to it, take from it and pervert it with the utmost nonchalance challenging it as boldly as Ajax defied the lightning.

But alas! Having tried every conceivable dodge in the effort to bend the scriptures to their purpose and failed to find a single passage that will serve the purpose of proving the class method of teaching to be scriptural they are at last driven to the admission that the public school system furnishes the model for the Sunday school, being the best and most effective method that can be found, thus outranking the percepts and examples of the Bible as a guide for the church of Christ in its teaching service. Of course, this is virtually charging the Lord and His apostles with a lack of wisdom and foresight that must be supplied by the wise men of today. Think of it! Boldly assuming that the Holy Spirit was unequal to the task of providing for the needs of the church in this respect in a later age.

But perhaps some one is ready to heckle me by asking "Are you not misrepresenting these brethren?" I will let Brother Fox answer that query for us. He first lays his promise by attempting to show that the word of God is not binding upon those who have learned some better way. Listen. "The fact that parents do not themselves teach the Bible to their own children is no sign that they are violating the command to bring up their children in the nurture and admonition of the Lord. The fact is the parent who seeks out good opportunities for his children to have the Bible taught to them may more truly be obeying the command than those parents who attempt to teach their own children and make a miserable failure of it." If this be true then we have an open door for every innovation that the church has been fighting for years, because it would be equally a fact that the church is fulfilling its obligation to have the gospel preached when they delegate this part of its work to a missionary society; can better obey the command to sing and make melody in our hearts by passing the buck (if a little slang expression may be permitted) to a trained choir who can make a better job of it, etc. etc. Bring on your innovations for Brother Cox has opened wide the door that will admit them all. But this wise one seeks to illustrate by saying "A parent as surely is teaching the Bible to his children when he sees that it is properly done by those who are able to do it as that the architect builds a house though he himself never saws a piece of lumber or drives a nail, but he sees that these things are done according to the very best plans and by people who are prepared to do the work."

The holes in this illustration are too apparent for even a half witted person to fail to detect them. In the first place, a parent who is incapable of teaching his own child would be a poor judge as to whether others were teaching it correctly and a still poorer hand to select teachers for doing his work. Besides the illustration is not germane, because architects do not build houses nor are they ever spoken of as the builders. Architects draw plans and carpenters do the building and if the carpenters are honest they will in every detail of the building be governed to the fraction of an inch by the plans of the architect. Jesus is the architect for Paul says He is the author and finisher of our faith (Heb. 12:2). We (the church) are the builders and as faith comes by hearing the word of God we will do all of our building according to the blue prints given us by our great architect in the scriptures or earn for ourselves the just title of dishonesty. To say that the plans given are imperfect is to falsify God's word for we are plainly told that it thoroughly furnishes us unto all good works. (2 Tim. 3:17).

The master builders (apostles) laid the foundation and gave us the blue prints for our building. "But let every man take heed how he buildeth thereon." (1 Cor. 3:10)

—G. A. Trott.

Divine Healing

By D. Lipscomb

I wish you would tell what the New Testament says in favor of divine healing as indicated in James 5:13-15. Some claim that this is applicable to churches nowadays. I would like to know what you think of it.

I have often given my opinion of James 5:14, 15. I do not believe the healing was ever miraculous, or that all the sick on whom hands were laid recovered. If so, why should any ever have died? If men could all be healed now by laying on of hands of the elders and anointing with oil, who would die or remain sick? All would comply with the conditions and live. They were just as anxious to live and keep well in the days of the apostles as they are now. When one got sick, he would have sent for the elders and would be living now. The only way for people to get to heaven would be to be translated as was Abel; yet we find persons sickening and dying with the elders and the apostles with them. (Phil. 2:26; 2 Tim. 4:20). What is the meaning, then? Anointing with oil was the common curative agent of that period and time. The command was while using this to connect with it the prayers of the elders. They represented the church, and through them the church prayer for the sick. In the use of these means, combining the prayers of Christians with remedial agencies, all who could be cured would be. I think it certain that there was no miraculous healing then and has been none since. All pretenses among Roman Catholics, Mormons, or faith healers have been deceptions. Some have imagined they were healed. This is common. There have been so-called relics of saints among Catholics, the touch of which would heal diseases.

It has been thought that these would be confined to the ignorant and superstitious of Europe, and that such things would be unknown in America. But they are growing as common here as in Europe. Take Schlatter and Dowie and see what a number of followers each found, and how readily they enriched the pretenders. Take this account, too, of those who visit the relic of St. Anne in New York City. The New York Mail and Express says: "There is no falling off in the number or fervor of the pilgrims to the Shrine of St. Anne, at the Church of St. Jean Baptiste, Seventy-sixth street, near Third avenue, the crowds to-day differing only from those of the past three days in the increased number of men and sick children. At times the men venerating the relic outnumber the women. The most notable cure of the novena came to the attention of Canon Petit this morning. All through the year a woman, who was a hopeless cripple, has made pilgrimages to the shrine. She was brought in a carriage and carried into the crypt. On Thursday the relic was applied to her, and she was carried home. Yesterday she came to the church with the aid of her niece, on whose shoulder she leaned. This morning she made her way unaided to the shrine to kiss the relic. She knelt down and rose again without aid, her face beaming with joy. Canon Petit, who related this incident, says that the name of the woman is not known to the priests, but they are sure she will make herself known before the novena is over."

See on what slight evidence a report of a wonderful cure will be sent out to the world by the priests and the canon of a Catholic congregation, men of eminence in the church. Out of the thousands who visit this so-called relic of St. Anne, one is claimed to be healed, and yet no one knows her name or who she is. Such testimony would not be heard in a court where thirty cents was at stake. The trouble is, in religion people are ready to believe without certain testimony. They are willing to accept the most unreasonable statements on loose reports. The healings and miracles of the Bible were definite and seen and known by many.—Queries and Answers.

If you have not ordered your copy of the good book, "From the Cow Camp to the Pulpit," you should do so at once while they last; you can get a copy now for 75 cents, neat cloth bound; this is a good book for girls and boys to read and for anyone else to read. It has been the cause of some obeying the gospel. It would make a nice Christmas gift. Send all orders to Sidney W. Smith, Box 483, Abilene, Texas.

Eola, Texas, October 4, 1928.

In The Apostolic Way I read where some of the brethren at the Littlefield camp meeting, wanted a camp meeting in South Texas. Why not at Eola? I am merely suggesting. All in favor write Brother H. O. Freeman, Vancourt, Texas.

A Brother in Christ.

Note: We do not usually publish an article unless it is signed, but we let this one by.—Publisher.

EDUCATION *Necessity—Power—Opportunity*

JOHN R. FREEMAN, Editor

Location of Littlefield College

Littlefield College is located about one-half mile southeast of Littlefield, Texas, on a tract of over fourteen hundred acres granted to it by the town of Littlefield. To say that the College is located at Littlefield is to say that it is located near the center of the famous south plains region, a region that is adapted to the successful growing of cotton, corn, maize, broom corn, kaffir corn, wheat, higar, alfalfa, sudan, cane, vegetables, melons, and fruit. It is to say further that the school is located in a place that is noted far and wide for its fertile lands, its good citizenship, and its progressive spirit.

Littlefield

Note these interesting facts about Littlefield:

Littlefield is on the main line of the Santa Fe, about 38 miles from Lubbock, and on the R. Q. Mills highway and the Ozark Trail, two interstate highways.

Littlefield has a population of about 3,000 (or about eight times as large as it was five years ago).

Littlefield shipped 25,000 bales cotton 1926-1927 season.

Littlefield ginned 16,152 bales cotton 1926-1927 season.

Littlefield shipped more than a thousand cars grain and nearly a hundred cars livestock 1926-1927 season.

Littlefield shipped during the spring of 1927 about \$10,000 poultry and dairy products monthly.

Littlefield has electric lights and power from the Texas Utilities High Line, six

lumber yards, four gins, good banking facilities, grain elevator, electric egg hatchery (36,000 capacity), large newspaper plant, \$40,000 ice and cold storage plant, cotton compress (pressed 25,000 bales 1927-1928), mercantile establishments of all kinds, hotel, Chamber of Commerce, three large brick public school buildings with over 1,400 students, municipally owned water works and sewerage.

Littlefield has the largest independent school district in the state. It employs 24 large trucks to convey the students to and from school. It employs 35 teachers and 24 units of high school work affiliated with the State Department of Education.

Littlefield has good water and plenty of it. Water is found at a depth of 60 feet to 100 feet. The city is supplied from three wells.

Littlefield has begun paving.

The School Teacher

Not every body that holds a position as a school teacher is a teacher. Many fail for various reasons, whereas only a limited few really succeed. If one would succeed in any field, he must first master the important principles that enter into that undertaking. Upon some kind of foundation the teacher is erecting a superstructure. The material is in his hands, his school room is filled with boys and girls with native abilities and capabilities and with ambition more or less developed. The character of the building depends materially on the efficiency of the builder. My fellow teacher, what kind of workmen

are we? What is the edifice of our vision? Why are we in the profession as teachers?

Is one teaching for pecuniary gain? It were better he were in some other work. Yes, we must have money for the necessities of life; but he whose chief incentive to teaching is salary is unworthy of the trust committed to him. He should seek money where it may be had at less expense to others.

Some may teach as a stepping stone to other things. Grant that teaching is a good stepping stone and that one may by that means ascent, our interest is not in the rising of a single individual, but in the elevating of the race. Why should one rise to position, if by his rising a score or more of deserving young people are held in check and possibly discouraged for life?

Surely pride is not our incentive. A degree of self-esteem is commendable, and we may well be solicitous of reputation and goodwill, but one cannot succeed with no higher ideal than that of vain pleasure in community praise; nor need we be surprised if our conscientious efforts are not appreciated. A teacher should endeavor to honor the profession rather than be honored by it. Why should he desire honor thrust upon him by the mere apparent filling of a position which others by honest effort and good service have elevated and made ready to his hand?

In my next statement I shall endeavor to emphasize some of the main characteristics of a successful teacher.

—John R. Freeman.

Letters to the Children

Dear Children:

In my last letter to you I promised to tell some things that Jesus says we must do so we can go to heaven when He comes to judge all the people, and I will try to tell it in words that you can understand.

He says we must hear him (Acts 3:21, 22; Matt. 7:24), and we hear Him when we read (heed) the New Testament. He says we must believe He is God's son and our only Saviour. (Heb. 11:6; Mark 6:15, 16). He says we must repent (Luke 15:3-5). Repent means we must quit doing any thing that is wrong or sinful and do good like we read in the Bible. He says we must confess Him as God's son (Acts 8:37), and if we do not confess Him, He will not confess us before God (Matt. 10:32). He says we must be baptized for the remission of sins (Acts 2:38).

All these things are what we must do to be Christians. We are then in the church of Christ and if we live like He tells us to live, in the Bible, He will give us a home in heaven where we will live happily.

Now, if you will read the New Testament through you will find all of the scriptures I have told you about, and just lots more that teach on the same subjects.

If you read one chapter every day you

can read the New Testament through in less than a year, and you would know much about the Bible and its teachings. Ask your parents to help you in reading God's word.

UNCLE HAYWOOD.

Shreveport, La.

The Kingdom

The church and the kingdom are clearly the same thing. The essential elements of a kingdom are a king, laws, territory and subjects. Note well these elements of the kingdom. Do not try to make the subjects the kingdom as they are only one (and least vital) elements in this great kingdom under discussion. The church, the invisible kingdom, of the living God, is this kingdom. Christ is its head or king. The world (earth) is its territory; the gospel its laws; the saints, its subjects; the subjects are the most valuable part of this great kingdom. The dragon struck first at the King (Christ) when he crucified Him, then at the church (kingdom). Christ was caught up into heaven; the church (under the dragons persecution) fled into the wilderness from the face of the dragon.

Then the dragon's fury was turned loose on the subjects of the kingdom. He made war on the saints and overcome them. Overcome does not necessarily mean that he killed all the saints. He martyred millions, those whom he did not kill were actually deserters of their King (Christ) and his laws (the gospel), and they fled from this kingdom (the church) and took refuge in the kingdom of the beast. These deserters (apostates) with all that dwell on earth worshipped the beast.

There was no more preaching of the gospel for the prophesied time. This is when Satan was turned loose. The gospel is the power that once chained him. It will chain him again. Hence, the necessity of preaching the gospel—the seed of the kingdom (the church). The subjects sorely need recruits. Many of the kingdom's violent subjects have descended (apostatized). It is impossible for the devil to destroy our King, His kingdom and His gospel. Hence, it is an everlasting kingdom. Sow the seed (gospel) generously. See that the enemy sows no tares. The church is groaning in travail. Help her to be delivered of many sons and daughters that God may be glorified through Christ.

—D. D. Hartsell.

The Christian and Carnal War

In the spring of 1926 The Apostolic Way published five articles from my pen on this subject. Those articles grew out of answers given to five brief questions by 450 preachers of the Church of Christ. Twenty-four of these preachers said it is right for a Christian to kill human beings in carnal war. In the articles mentioned, I gave briefly my reason for the contention that Christians must not kill in war or anywhere else. I also answered briefly those who took issue with me on this question. I now desire to speak again on the same issues, hoping hereby to make stronger my former plea and also to keep alive the question in the minds of my readers.

Why should a Christian kill? The answers to this question by twenty-four of my preaching brethren vary somewhat, but in principle all amount to the same thing. They assume: first, that God has commanded Christians to obey magistrates in all they command; secondly, that killing a human being in war at the instance of civil authority is entirely a different thing from the killing of the same person in time of peace; thirdly, that all men owe to the state their service at any time and in any manner the state may decree. These three assumptions granted, it follows that a Christian should respond willingly to the call to arms, no matter how unjust the cause that inspires the call.

I cannot accept the doctrine of these fundamental assumptions; hence, I reject the conclusion drawn from them. The first premise stated assumes either the inspiration or the infallibility of all civil authority, or it presumes to say that a Christian is authorized to do wrong. No one, I presume, believes the former alternative, and the latter is directly contradictory to the fundamental principles of our religion. Why should a German Christian in 1914 have believed that the Kaiser and his colleagues were doing the bidding of God? I know the Kaiser claimed as much but why should any one have believed him just because he said so? And if he was wrong in his contention, how could it have been right for the millions of German youth to give their lives for his cause? I have shown in a former article that to "submit" to rulers, as the Lord commands, does not require one to do all these rulers dictate. A man may obey every order of a ruler, he may rebel against these orders by raising opposition to them, or he may "submit" to them without either endorsing or opposing them. Suppose the ruler should command Christians to murder defenseless women and children. What should Christians do in such a case? All will answer that he should not obey such a cruel order. But if it is our duty to obey rulers regardless of circumstances, the Christian would be compelled to murder the defenseless. I conclude that there are limitations to the law of God that commands me to obey earthly rulers. If this be admitted, I next contend that the law that forbids my killing my fellowman and the law that commands me to love my enemy, alike forbid my obeying a ruler when he calls me to kill men whom I have never seen.

It will be objected that the right of self-defense gives me the right to kill in war. This is a very doubtful assumption; but if it be admitted, it would not justify one case in a hundred of the kind we are discussing. Highwaymen, savages, and oth-

Who Will?

The Apostolic Way is the only paper that is contending for the Bible teachings as they are written. Contending for truth and exposing error. Carrying true light into thousands of homes. Turning the hearts of many from erroneous teachings and doctrines of men to the true teachings of the Lord. But it cost something to publish and mail out the paper. Who will pay this cost? Shall this cost lay heavy on the shoulders of a few? It should not. If the many thousands who read this will send a one dollar bill to the "Way" office it will pay all past due bills and leave some cash in hand to go on with the work. You surely can do this in the next thirty days. You can sell a few eggs, chickens or something to get the dollar and send it in, or more than a dollar if you wish; it will be used to a good cause. Do it right NOW; don't wait till you have spent all for Xmas, then the good cause is neglected. Brother and Sister Duckworth are giving their time and talent to the great work of publishing the paper, then to think they have to suffer the embarrassment, for lack of funds. Brethren this is a shame. We should lift the burden. It is a great privilege to help in the cause or salvation. And as much your privilege and duty as it is any ones. So let us send in and lift the burden. Who will? Submitted in love of the cause of Christ.

Sidney W. Smith.

P. S.—Enclosed find \$1.00 donation and \$6.00 for subs.

ers have attacked places and murdered the helpless inhabitants. In such cases, the right of self-defense might be reasonably invoked, but I dare say that no such excuse can be given in the vast majority of wars. Some of the preachers who answered my questions said that a Christian may kill in a defensive conflict only. This is to my mind far more tenable ground than that taken by the others, who disagree with me. But in the light of the Savior's teaching that a Christian is to do good for evil, even the theory of self-defense seems to fail.

One of the most specious doctrines taught by those whose position I am opposing is that killing in war is not murder, that it is an entirely different thing from killing with malice in time of peace. Some call it "execution!" Well, such killing bears all the marks of what the courts call murder. It contains premeditation, preparation for the deadly work as far as human power and ingenuity can go, deliberate and determined effort to take advantage of and kill the enemy, cultivation of a feeling to be hardhearted and inhuman, ect. The only difference between the two cases is that society sanctions the one and condemns the other. In the eyes of many people a man like Jesse James was a great hero when he and his comrades rode into an unsuspecting town, shot down citizens, robbed banks, and got away. In time of war a man with a few thousand followers may do virtually the same thing and be praised by the public as a hero and a

patriot. I do not mean to say that the motive in these two cases is always the same, but too often it is the same. The difference, therefore, between the killing of a personal enemy in time of peace and the killing of a public enemy in battle lies not in the act, neither in the motive, but in the way it appears to society. To God, who weighs the motives and acts of men by the standard of justice, love, and mercy, both cases possess the qualities of murder. Of course, murder can be forgiven, and the soldier who knowingly killed a man in battle must repent or never be forgiven. Furthermore, many men have been led to kill in battle because they felt it their duty. So have many men been persuaded by others to commit murder in time of peace. I am speaking, of course, of the Christian attitude toward such things. The nations of the world have always fought, and perhaps, they always will. So men of the world have always committed many sins, but Christians are forbidden to do so.

The last premise I mentioned as an assumption of the right to kill in war is the debt the Christian owes to his country. The argument may be stated thus: "The country protects the Christian from harm in time of peace. The Christian should in return help to defend the country in time of war." In reply to this, let us note: first, that to return a favor is certainly obligatory upon Christians as well as upon other people; secondly, that the Christian owes much to civil authority for protection given; thirdly, that the Christian should always be true to the best interests of his country. To these points we all agree. But does this situation demand that the Christian kill men in battle? We cannot believe it. First, there are many ways a Christian can serve his country without bearing arms. Many times he can be of greater service to the country as a noncombatant. In the second place a Christian cannot afford to obey the behest of a leader whom he believes to be directed by the spirit of Satan. To do so is to deny his Lord. Finally, to kill men at the bidding of other men is to trample under foot the fundamental tenets of the Christian faith, viz: the universal brotherhood of man and the common fatherhood of God.

It is not necessary to argue the question further. It must be apparent to all that the spirit of Christianity is against war, that no man while engaged in killing human beings can consistently claim to be doing the will of Christ, and that those who desire above all else the approval of God cannot and will not take up arms to destroy the lives of other men.

—N. L. Clark.

Response Encouraging

We sent letters of inquiry to a number of brethren concerning The Apostolic Way. Their advice and suggestions certainly are encouraging.

We asked if they were in our place would they continue to call on the brethren for funds; if they would advise reducing the standard of The Apostolic Way, and asked for suggestions on other similar points.

After a very liberal response had been received I began reading the letters. We wish we had the space to give the letters in full from which these quotations were taken, as well as to publish all the other replies. We here express our appreciation

for every reply received. Not a one of them but what had a suggestion of profit, a word of encouragement, or a thought upon which to build.

The letters sent out by Brother Conner dealing with the matters recommended at the meeting in Dallas of the School Board and others, have met with encouragement on every hand.

The brotherhood has never shown more appreciation for The Apostolic Way than letters and expressions now portray.

—R. F. D.

Quotations from Letters

(Continued From Last Issue)

"We decided to contribute \$10.00 per month for six months, beginning the 1st Lord's Day in October. We call for 49 other congregations to join with us in this work until the paper is set free of indebtedness.

"This is an answer to your letter, and I trust meets with your approval. I think the paper superior to what it has ever been before."—T. J. Thomas.

"The Foundation Fund was and is an expedient, but has not worked satisfactorily. Expedients are based on conditions, when the conditions are such that an expedient fails, the conditions must be changed or another expedient employed. In this case, the conditions should be altered, so the expedient would work well, and then as many other expedients as necessary to make the paper a success and to get it before the eyes of the whole church and the whole world. It is the defense of every item of "The Faith" and against every error that is rushing people off to hell would bring God and Christ, in full power into the work and the whole world and the whole church would feel the power.

"Perhaps some who signed the Foundation pledge are not able to meet their obligation, if so, let them be relieved, and their places filled with those who are able. There can be but one cause of failure upon the part of those who are able. THAT IS COVETOUSNESS."—W. G. Tucker.

"If the brethren that are able to finance the paper won't do it, the next thing as I see it would be to just put the paper out when there is money enough to pay for it."—J. S. Wells.

"We cannot afford to let the paper die. More than that, it must maintain its present standard. Too much good is being done to think of it in any other way. So I know only one suggestion at present and that is to continue your appeal to the brotherhood."—H. L. Pullen.

"Let every one taking the Way send in immediately \$4.00, \$1.00 for your personal help and \$3.00 for the renewal of the paper, and those that can, send more. Let the names and amounts be in the next issue of the Way so we can see who and how much donated, either from church contributions or individuals. Come on now brethren, I am sending check for my \$4.00."—J. W. Martin.

"If all of the loyal brethren would subscribe for the paper, that would help lots in a financial way and would be encouragement to you."—J. E. Spear.

"I wish I were able to help the circulation of the Way, as it is the best of them all."—J. E. Reagan.

"I do not want to see the A. W. fail, as I think it is the best paper I ever read.

It looks like I can never get anything ahead to help with. If it's worth reading it's worth supporting. We have brethren that could do a good work if they only realized it. I believe it is right to call on the brethren when needed.

"I am satisfied with your work on the paper. I don't know any thing about putting out a paper. I surely don't want it to stop for it has done more good than we can guess now. I am enclosing check for \$5.00."—W. L. DeVore.

"I think if I were in your place I would feel like it was my duty to call on the brethren for help when it was needed. Especially when you are making the sacrifice you are making to run the paper.

"I think I have sent in my ten dollars on the Foundation Fund, but I am sending you another ten dollars to use as you see best, for I feel like the A. W. has done lots of good."—Sam Williams.

"I have had the opportunity of observing how hard it is for some secular publications to meet their bills, and I have often wondered how you manage to operate a paper without the paid advertising matter they always carry.

"I have a suggestion to offer that, to my mind, is practical and there is no reason why it cannot be universally carried out by the churches. This plan is for each congregation to send in a small contribution regularly each month. We, the church at Little Rock, have decided to send two dollars monthly from the regular Lord's Day contribution. Now this is a very small amount, we realize that, but our congregation is also small, less than fifteen members. Say fifty congregations adopted this plan and mailed two dollars a month, this would assure the paper of \$100.00 a month. I know that there could be found fifty congregations able to do this, and think that many more could do better without hindering their local work any.

"I hope your letter stirs the brotherhood to action along this line. I wish more could realize the good accomplished by The Apostolic Way. It is a medium through which to advocate that the gospel be preached and the brotherhood brought to know one another better."—C. H. Bonneau.

"Let a goodly number of our able writers layhold of the great shibboleth of God, the sword of the spirit, and go forth to the task of the cleansing of the place of meeting and those that meet there. When it is made a place where Christ would meet with us, the paper will have and to spare."—J. S. Johnson.

"It looks like the men that promised \$10.00 for ten years ought to pay it, but some won't do it."—J. F. Buckelew.

"I don't know of any way to tell you how to improve on the Way, because it is the best paper I have ever read as it is. I think it is right for you to tell the people of the condition you are in financially and when you need help to pay expenses, because, some will help that would not otherwise."—E. S. Kenney.

"I would suggest that you take good clean advertising. I cannot see any harm in advertising. Of course, you will have to be on the alert."—John Atchison.

"I guess the zeal of the brethren has gone to politics—gone somewhere any way. I tell them if the brethren would take the Way as they should, we would clean up the Sunday school folks in five years or less. I mean all the honest ones. I am

doing my best all the time for the paper and expect to keep at it."—W. M. Hutcheson.

"I think that you should, from time to time as the needs require, let the brethren know your needs, and don't be embarrassed about the matter as all will understand the situation and lots of them will help."—J. B. Cranfill.

"It seems as though there would be twenty brethren who could give \$100.00 each. Enclosed find \$10 for subscription."—T. J. Thompson.

"I would put the subscription at a price that would cover the expense of putting out the paper and insist on all subscribers of the paper, after reading, to hand or mail it out to some one who they think might be interested."—J. M. Tuttle.

"There are so many things that people need to be taught and so much for us to do that above all things we need to get together, put our intelligence and interest into the work and go abreast, all together, into the work of enlightening the world."—Hewitt Smith.

"I hope the other brethren will suggest what is best, and all of us according to our ability help what we can."—J. S. Todd.

Formalism

Some forms and ceremonies are all right. All that God directs is good. But I find many that God did not order, yet being practiced by many. Preachers are principally responsible for this "teaching for doctrine the commandments of men," and they with their followers are due to keep company with the Devil as final result.

We should serve God and Him only should we serve. In matters of religion we should have no forms nor ceremonies except what God orders or what is necessary to obey what God has ordered. To have more than that is certainly obeying another than God.

We should not add to nor take from the Bible, the word of God. Yet we find folks teaching, as a matter of religion, that we should do thus and so, things that cannot be found in the Bible, thus they add to the word of God.

An Example

Recently we heard a man tell the preacher, and several were within hearing, that he believed that Christ was God's son and that he wanted to be baptized. I told him I was sure that any Christian would baptize him on that confession. The preacher told him that he would do so. The next night, after preaching, the preacher and this man went down into the water, both the preacher and the man, and the preacher solemnly and in a loud voice asked him: "Do you believe with all your heart that Jesus Christ is the Son of God?" The man answered, "I do." Then he baptized him. Now why this added ceremony? This man had already made this confession. This preacher heard him make it. I heard him make it. Other heard him. Why have him make it again? Well, some one says: Is there any harm in it? That is a stock question. Why not ask first if it is God's will. If we cannot find that God wants this procedure it will be soon enough to ask if there is harm or good in it. I take the position that it is not God's will, and that there is harm in it and no good. Now a few of you preachers jump right on me.

We will see how well you are able to defend your unscriptural practice and teaching.

If you think I am right in bringing up matters of this kind, kindly let me know. If you think I am wrong send me your criticisms. The preachers have held the center of the stage so long that they may not welcome my entrance. We will see.

—B. H. Burnett.

Member of the Church of Christ,
Duncan, Okla.

Go Work

God said it; Jesus did it; I believe it; and that settles it!

God said it—"Son, go to work today in my vineyard."—Matt. 21:28. From the above quotation it is evident that the Lord requires labor from us. Let us notice the scope of this passage. (1) It specifies the son as the person who is to labor. (2) It authorizes the son to go. (3) It commands him to work. (4) It mentions today as the time we must work. (5) The Lord's vineyard is the specified field of labor.

Frequently I meet religionists who insist that God requires no work from men as a condition of salvation. These men contend that we are saved by grace, but they are unable to see that God's grace requires labor—Tit. 2:11-12. This doctrine is denounced as dangerous by members of the Church of Christ; but after exposing the inconsistencies of such teaching we sometimes fall asleep thus practicing the very thing we condemn. "And why call ye me, Lord, and do not the things which I say?"—Luke 6:46. Very often we postpone a duty until tomorrow forgetting that the required time of labor is today.

Again, we are not satisfied with the plants in the Lord's vineyard; and we bring in innovations and systems of teaching that have never been planted by the Lord. Caution! "Every plant, which my heavenly Father hath not planted, shall be rooted up."—Matt. 15:13.

Jesus did it—The world has never seen a person who worked more strenuously in the Cause than Christ did. With the grim visage of death hanging over him He daringly challenged the world to foil his plans. He mastered every situation that confronted him and thereby deserved the title Master.—Matt. 19:16. He taught the most sublime lessons that ever penetrated the minds of men and was properly called the teacher.—Jno. 3:2. He penetrated the realm of death; offered man security from Satan; and consecrated His church as His own habitation, and the field of His transcending achievements. Truly Christ could say, "I have finished the work which thou gavest me to do."—Jno. 17:4.

I believe it—Believe what? Believe that we must work in the Lord's vineyard today. "These are written that ye might believe."—Jno. 20:31. My brother, how much are you doing for Christ? Are you willing to remain in the Lord's vineyard to do your work; or do you wish to exert your influences in other organizations? Imagine the scene at the Judgment when the Lord asks us what we have done for Him. Abel can say, "Lord I died for you." Daniel affirms that he was cast into the lion's den; while John the Baptist testifies that he was beheaded for Christ. Then

let someone who lived in the twentieth century tell what he has done for Christ.

That settles it—The moment we become convinced of the necessity of true laborers and resolve to render service, we will be far on the road to success. Many times the greatest fight that we have to make is that of convincing our own minds on certain points. The greatest sacrifice many of us have to make is that of sacrificing our opinions.

Christ says, "If a man love me, he will keep my words."

—Van Bonneau.

Two Good Letters

Dear Brethren:

How many of you are ready to join fifty others in sending twenty-five dollars to The Apostolic Way during the present month? I, for one, am ready and am enclosing a check for twenty-five dollars, Brother Duckworth, to be used as you see fit.

Now I am sure there are a number of you brethren who will think that you would like to be one of the number, but are absolutely not able. Maybe you just think you are not able.

I heard of an old woman who thought she was absolutely unable to eat anything. She did the cooking but when she came to the table for the regular meal, she just simply was not able to eat anything. The doctor was called in, and after making a diagnosis of the case and finding her in a perfect state of health, asked her if she ate between meals, to which she replied, "No, well, too, I taste of my cooking to see if everything is seasoned just right." The doctor told her to have convenient a container of some sort and everytime she tasted of any of her cooking to cast the same amount into it. She did so and at night when the day's cooking was over, she looked into the container to see the little amount she had eaten. She was astonished out of measure at such a great quantity. It was hard for her to believe that her stomach could hold so much.

The moral is: Have in your pocket an extra pocket-book, the contents of which is to go to help bear the expense of publishing The Apostolic Way, and every time you go to the show, take a cigar, or cold drink, buy gasoline for joy rides, or any other luxury, put the same amount into the extra pocket-book. Keep it up for a month, then look at it and see if you are not as greatly astonished as the old woman. Then send it to The Apostolic Way and you will be as happy as she was when she found that her disease was just imagination.

—F. R. Keele.

Dear Brother in Christ:

Yours entitled "Facts for Your Consideration" received. I will say the method of letting the brethren know the needs of the cause seems to be a good one. I am sure it is quite embarrassing to have to tell us so often of the needs, but we are so forgetful, and most part don't know very much of the expense of publishing a paper of this kind. If a number of brethren would volunteer to give or donate say \$50.00 or \$100.00 each, that would be fine. I don't feel disposed to be very strong on making suggestions, as I am not able to carry out such methods, or haven't been.

I signed the agreement to give \$10.00 per year for ten years. I haven't kept my part paid, but have not given up yet. I want the paper to look neat and clean in appearance and teaching. Let us teach truth boldly and plainly in kindness. I am highly pleased with the present style of teaching and appearance of the paper.

Let us strive to improve as we can.

I often wonder how you and Sister Duckworth can do so much work on so small funds. I can't write as I would like to. I would be glad to see you and talk the matter over, but you don't need my advice as much as my support, if I could support the cause as I would like. If I had the means and the desire that I now have, I would do lots to aid the Way, and help you and your family bear the burdens that you have to bear now without my help. Though, if I had the means, I might be too selfish to help, so I must be content to do the best under the conditions.

"When I look back to years gone by, remembering the joy of serving our God in spirit and truth without the division that we now have, I can hardly refrain from wishing for the return of such opportunities. When I look around me now, I see division and strife till I am heartsick.

I will send a five dollar bill, hope it will help a bit. You may apply it on the Foundation Fund if you wish. I nearly forgot what I was wanting to say about the paper's needs, but will say I am willing to leave it to your care. Don't fail to let me hear from you at times. Remind us often of our duty and your needs. I know it is embarrassing for you, but I am not offended but feel like you are mindful of me and I am made to rejoice that I am counted one of the number battling on Life's way to a better life.

I must close.

Your brother in Christ,
F. M. COX.

You will notice that the foregoing letters as well as others we are printing urge us to let the brethren know of our condition. Well this morning, Nov. 21, we received a letter from a typewriter company concerning payments on a typewriter that should have been made several months ago, in which they say, "Unless your payment of \$40.00 is in our hands by December the first, we will feel justified in adopting any measures we feel necessary in securing the amount." We have some other creditors who might write us a similar letter, but our receipts have increased a little since last issue and we are satisfying some of these creditors, or rather, we are holding them off by making small payments—"hush money," some call it.

So you see, we are embarrassed both ways. It is embarrassing if we call on the brethren for funds and embarrassing if we do not. We trust the brethren will continue to come to our relief until we can put the paper upon a self-supporting basis. We are working upon such a plan, but in the mean time current bills as well as past due bills should be paid.

The two letters above, we give as samples of the letters from which we are making quotations elsewhere. A few have sent donations with their letters and we are expecting financial relief through subscriptions and donations at no distant date.

—R. F. D.

The Ritual

I have just read Brother Joseph Miller's article in the Way of Nov. 1, headed, "Brother Smith's Muddle," a reply to my article, "Both Wrong," in Sept. 1, issue.

Brother Miller gives us some good ideas in this article along the lines of how we are to unite in faith and practice.

Brother Miller says that I started out to show that he and Brother Mickle were both wrong. I did not offer any argument bearing directly upon Brother Miller's position because, as I said at the start, I think Brother Mickle has already shown that Brother Miller is wrong in using Acts 2:42 as a ritual for the worship and, therefore, I think all that is necessary to show Brother Miller's error is to refer to his and Brother Mickle's study of it in former issues of this paper. So I do not ask for space to refute his contention based on Acts 2:42, but I do wish to offer a few words upon the subject of specific things and things of indifference. Brother Miller thinks I am in quite a bad fix, or muddle, because I say he and Mickle are both wrong and still say that I can worship in the order either of them advocate. Well, here is the way I see it, Brother Miller: In your opinion, teaching should be the first item; in Brother Mickle's opinion, prayer should be the first item, and perhaps I might be of the opinion that we should sing first. Now the reason I say I can worship either way is, I realize that your opinion is as good as Brother Mickle's, Brother Mickle's is as good as mine, and I haven't any opinion about it, though I might form one if I wished. For instance, I might quote Paul, "When ye come together, every one of you hath a Psalm," and say that we must first come together, then have a psalm. That might be a pretty good opinion, but if it were the best going it wouldn't be worth anything. Then if I started telling folks that we must sing the first thing when we meet together, I would be doing wrong because I would be preaching my opinion. The wrong would not lie in the fact that it is wrong to sing first, but in the fact that I had devised a command of my own and was using it as one of the Lord's.

Brother Miller asks, "If we are both wrong and you do not object to either of our ways, please tell how you can object to anything that is wrong?" Here it is: Suppose you contend that we must all walk to church on Lord's Day; Brother Mickle contends that we must all ride, I can and would say that you were both wrong. Still I could walk with you or ride with Brother Mickle because neither way is wrong. Now you know, Brother Miller, that each of you would be wrong in making this contention. You also know that it is not wrong to ride or walk. You say, "If we are both wrong why not object to both ways." I answer by asking you why, if two of your brethren got into a tangle, one saying all must walk and another that all must ride, would you just reject both ways and fly, jump or crawl to church or stay at home? Any man can answer this, and any man who reads my article can give my answer to your question because I made it plain that I knew of no scripture giving the order of the acts of worship on Lord's Day.

It is a New Testament fact that in both cases where we have an account of the eating of the Lord's Supper that it was in an upper room, and some contend that we

must eat in an upper room. Such persons are wrong, aren't they Brother Miller? But would you refuse to eat the Lord's Supper in an upper room?

It is a New Testament fact that the early church sang, prayed, taught, contributed and ate the Lord's Supper in the order you prescribe? In answering don't forget the singing.

I read in Acts 20 that Paul taught before and after the breaking of bread, but I shall not contend that that order is bound upon us. These kind of things I believe to be matters of indifference and where a man makes a law of them, he is wrong. I think your comparison of me with the disgressive because I can't add your opinion to Acts 2:42 and accept your theory is quite a jump. But you should by all means have preached for those disgressives, those who are well need no doctor, but those who are sick.

Brother Miller uses rather bad logic in commenting on another portion of my article. He says, "You speak of being unable to find more than one or two christian duties, the performance of which are confined to the first day of the week. You infer that 'the Lord's Supper and discipline' are the only duties enjoined in the worship on Lord's Day." You made an ugly play with that word "enjoin," Brother. Suppose you say to me, "Inspired scripture is not confined to the book of Acts in the New Testament," and I say to some one else "Brother Miller says inspired scripture is not enjoined in the book of Acts in the New Testament." You must have known the difference between the two words for your other arguments are based upon your use of it. That is a very, very bad policy.

No, singing is not confined to the assembly for Paul and Silas sang in prison at midnight. Neither is praying, for they prayed also. (Acts 16:25)

Giving is not confined to the assembly, for we are forbidden to let a brother depart in need if we have his necessities. (John 3:17). Certainly teaching is not confined to the assembly, as we are told to teach our children and to exhort one another daily (Heb. 10).

Brother Miller says of I Cor. 5:4, "This scripture informs us, when we are 'gathered together' is the time to exercise discipline, or deliver. That is, this must be done publicly, discipline being no part of the worship on the first day of the week." Indeed! And who said so? Brother Miller, of course. Why? I don't know. It may be because this would make six acts to perform and Brother Miller only has five items in his ritual and four in his proof text.

"Brother Smith's position would just leave us one duty for the first day of the week, the Lord's Supper." No, Brother Miller, that's just a false alarm, as you and I already agree upon six duties of the assembly, as you have said yourself that when we are gathered together is the time for church discipline. Now we are going to unite on the seventh, for we learn that they received this man back again. Now they "delivered" him publicly as you say, so we will agree that they also received him publicly. So on occasions we are commanded to do more than five things when we are assembled.

—Hewitt Smith.

Power of Christianity

By Dotson G. Lewis,
Professor of Education and Philosophy,
(In Littlefield College)

The character of the things most highly appreciated and most commonly stressed in Ethics and in other similar studies by us may be indicated by a few quotations taken from our text books. Lecky in his *History of European Morals*, says:

"Historically the Christian Church emerged from Judaism, weak in number and in social influence. Its organization, comparable to a shepherd with his flock, was extremely simple and apparently feeble. But its strength was soon manifested. The original hundred and twenty speedily became many thousands. Local churches were multiplied. The 'heresy' was propagated with activity, energy, and devoted zeal that knew no bounds. It spread into Asia Minor, it invaded Europe, and entered Rome. The vast power of the state, then mistress of the civilized world, was put forth to suppress the rising 'superstition,' and in the course of three centuries, ten fierce and bloody persecutions, extending throughout the Empire, and waged with all the implacable might of the Roman power, sought to crush it, and failed. Gathering new and greater strength from adversity, it successfully resisted the oppressor, conquered the conqueror, and shared the throne of the Caesars."

After having quoted this paragraph in his *Elements of Ethics*, Chapter V, Mr. Davis attaches the following note:

"We can be at no loss to discover the cause of this triumph. No other religion, under such circumstances, had ever combined so many distant elements of power and attractions. Unlike the Jewish religion, it was bound by no local ties, and was equally adapted for every nation and for every class. Unlike Stoicism, it appealed in the strongest manner to the affections, and offered all the charms of a sympathetic worship. Unlike the Egyptian religion, it united with its distinctive teaching a pure and noble system of ethics, and proved itself capable of realizing it in action. It proclaimed, amid a vast movement of social and national amalgamation, the universal brotherhood of mankind. Amid the softening influences of philosophy and civilization, it taught the supreme sanctity of love. To the slave, it was the religion of the suffering and the oppressed. To a world, grown weary of gazing on the cold and passionless grandeur which Cato realized and Lucan sang, it presented an ideal of passion and love, an ideal destined to draw around it all that was greatest as well as all that was noblest on earth, a teacher who could weep by the sepulchre of his friend, who was touched with the feeling of our infirmities. . . . It was because Christianity was true to the moral sentiment of the age, because it represented faithfully the supreme type of excellence to which men were then tending, because it corresponded with their religious wants, aims, and emotions, because the whole spiritual being could then expand and expatiate under its influence, that it planted its roots so deeply in the hearts of men."

The Apostolic Way

CHURCH OF CHRIST

4819 E. Grand Avenue, Dallas, Texas

PUBLISHERS

W. J. RICE.....1913-1916
CLARENCE TEURMAN.....1916-1923
R. F. DUCKWORTH.....1923-

Entered as second-class matter October 9, 1923, at the Post Office at Dallas, Texas, under the Act of March 3, 1879.

Mistakes of Young Preachers

Many young preachers start out to "clean up" something or somebody. Their knowledge of the scriptures being limited, they get a hold of a part of the truth of some subject, then try to compel others to accept their constructions.

This mistake, or class of mistakes, is not confined to preachers, other brethren are often just as "one sided," having learned part of a truth, push it just as hard, but we are at this time writing about the mistakes of young preachers.

The remedy is to be found in more and better training, not in a college or Bible school, but in the church, by the church, and through the church as the Lord has pointed out.

Christ's apostles were mature men, yet He did not send them out to preach until they had traveled with Him, observing His manner and methods, as well as the things taught.

Paul tried the young preachers he sent out, by having them with him, by sending them on trips, by giving them special work, after which they reported to him, thus showing the apostle was keeping in close touch with and directing the young preachers he expected to put in the field. When by experience and training they were prepared, he sent them forth and wrote them letters of divine instructions.

We have the same divine instructions which will serve young preachers now, but as then they need training by churches and older preachers, that they may have the experience which will enable them to more fully comprehend the instructions.

The Lord's way is the best and His way was not to send boys one by one to the field by themselves without first giving them the training needed, and this training can be furnished by associating them with older men. The young preacher who starts out as an evangelist without such training is making a serious mistake.

—R. F. D.

Obeying the Law

Law enforcement and the agitation of it agitating the importance of it is quite agitating the importance of it is quite another. I would not suggest less agitation favoring the enforcement of law, but I would advocate more agitation in favor of obedience to law. The following quotation taken from the Times Herald under date of July 2, 1923, was a brief newspaper statement of a sermon I delivered in Dallas the night before. My convictions have not changed.

In a sermon on "Sin," Evangelist R. F. Duckworth declared Sunday night that the cause of the "crime wave," which he said existed, was a tendency on the part of church people to forget the laws of God.

"If a church member," he said, "is permitted to get the idea that he can violate the law of God and still be a good church member, how far does he have to go to believe he can violate the law of the land and still be a good citizen?"

The evangelist then asserted that until consciences had been "stirred," and this tendency changed, enforcement officers would be fighting against insurmountable odds. In his remarks he branded as unjust the criticism of peace officers for alleged failure to enforce the laws.

The sermon was delivered at the tabernacle on Fitzhugh, near East Grand Avenue.

The teaching of obedience to law should begin with a child in its home. The parents should not demand obedience just because they happen to be larger than the child and physically able to enforce it. Such a weakness on their part is unbearable, criminal, and inhuman. They should demand, and even using force if necessary, that their children obey them in order that they may instill into the child's mind the importance of obeying the law. The child who has such a principle instilled into it will find it much easier to comply with the laws of the land and the laws of its creator to say nothing of the laws of nature which to violate brings suffering and sometime destruction. The parent whose tender feeling for his child is of such a nature and sufficiently shallow that they cannot use punishment, and even at times severe punishment, to bring the child to obedience are mistaking the depths of their love for their child. Every affliction that God brought upon the children of Israel as a nation or upon individuals was prompted by love for the best interest of the latter days or years of the human family. Such motive should prompt the parents to see to it that their children obey them.

But parents who are negligent and indifferent concerning obedience to the laws of the land or the church will not progress very rapidly in teaching this fundamental principle to their children, so Christian parents, members of the Church of Christ who are claiming to be governed and guided by the laws of Christ, should be careful that they comply with every law not only of God, but of the land (unless such civil law does violence to the law of God) that by their example they may show complete submission on their part to the authority that is above them.

There is a principle in the land to which no Christian can permit himself or herself to be submissive and that principle is "It is all right to violate the law if you are not caught." Such an idea in the parent will find instances of demonstration and cases of yielding that will cause the child to determine disobedience.

The child that is permitted to flagrantly disobey its parents will have developed in it the principle that will cause it to disobey civil laws whenever and wherever it suits them to do so. It will cause them to violate the laws of nature when lust demands it, and it will cause them to disregard the laws of God when such laws deny them satisfying such inclinations as may come upon them.

—R. F. D.

"The Revolt of Parents"

"A rebuke to parents who hold that children should be allowed more freedom was delivered by Dr. J. L. Henderson of the University of Texas in an address the other day before the Texas Congress of Mothers.

"Dr. Henderson is indisputably correct in declaring that children need parental guidance but he is hardly correct in assuming that a great number of parents are allowing their youngsters freedom simply as a matter of deliberate policy. In most cases the youngsters are permitted to go their own way chiefly because their parents are too lazy to worry with them.

"We often hear of the revolt of youth. As a matter of fact there is small occasion for any youth to revolt. As a rule efforts at parental control are so weak that there is really nothing to revolt from. What we seem to have is a revolt of parents; a refusal to accept full responsibility for the upbringing of their offspring.

"Some persons argue that parents of the past have been too stringent in the control of their children and they feel that the children should be released. What a comfort such a theory is to parents who are looking for some excuse to be lenient!" Dallas Times Herald, Nov. 16, 1928.

There is some food for thought in the foregoing. Even among parents who are members of the Church of Christ there seems to be some lack of full appreciation of the responsibility that rests upon the parent. The child is not supposed to be capable of making his own selections, directing the trend of his activities, or choosing between right and wrong. This responsibility is placed upon the parent until the child has reached his majority. Parents who do not rise to this responsibility are failing to measure up to the standard set for them by divinity.

The responsibility thus placed upon the parent is not an easy task and not one others can fill for them. First, there must be a studious consideration of the child, its disposition, tendencies, inclinations, weaknesses, strength, vitality, mental and physical, with many other points of consideration to be looked after. Parents must be discoverers, they must discover the child's mental complexities, correct the evil and strengthen the good. They must be explorers, they must explore the views of the child. The things that appeal to it should be carefully gone into by the parent. Let the child have everything that you can which it desires, if the having of that does not interfere with the child's development, progress, and preparation for the responsibilities of this life as well as its preparation for the life to come.

I have been asked by parents, "What should I do with John, it seems that I just cannot manage him." I have always refrained from answering such questions. I do not believe that any parent can tell any other parent how to manage his child. For this very reason orphan's homes, nurseries, kindergartens, etc., fail to meet or come up to or even approximate the care the child should have. Adopted parents may by an extra effort so apply themselves in the study of the child as to come more nearly to that care that the child could have received from its own parents.

The shirking of responsibility by parents is a crime against the nation, against

the home, against the child, and against their own souls.

R. F. D.

On J. N. Cowan's Trail

(By Early Arleneaux)

In my last article, third paragraph, two proof-texts were omitted (Matt: 20:17, 29; Luke 19:3).

I will give a little dialogue between J. N. Cowan and the writer which occurred during the debate at Robstown, my questions and his answers. In Acts 20:20, Paul says, "And teaching you publicly and from house to house." Does this mean publicly and publicly? "No." Then it means publicly and privately, does it not? "Yes." Did he not sometimes teach groups of people from house to house? "Yes." Do not a group of students and a teacher constitute a class? "Yes." Then he taught a class privately, did he not? — Would it be scriptural to teach twenty groups in twenty different houses in Robstown at the same time? "Yes." Would it make any difference if one of the houses were a meeting house and one a school house? "No." Can you teach twelve persons privately at home? "Yes." If the same dozen and the same teacher meet in a classroom of the meeting house, does the teaching then become public? "Not if you don't allow anybody else to come into the class."

I then told him he had shown us how to remove his last objection to class teaching—start the class in a residence, find out how many wish to be in the class, then move to the classroom and place over the door a sign reading, "Private—keep out," and go on with the work. Cowan admits that would be private and not in violation of I Cor. 14. Recently at Fort Smith I asked him, "Suppose you were teaching a dozen at home privately, and some one else should come in, would that make the class public?" He gave me no answer.

I tried to find out how far apart these different groups must be, but he would not tell me. He says they must not be in the same building. I tried to find out if two or more classes might be arranged in a building of a thousand rooms. But he says what they object to is assembling together and then dividing that assembly into classes in order to teach classes. I showed that the assembly could be dispensed with and class teaching continue; that the assembling together before arranging in classes is wholly incidental. I asked him, "If we would not assemble together before having the class work, would that help to allay your scruples?" He replied, "Oh, you are afraid of your position." You see the circumstances of division made J. N. Cowan—he couldn't afford to have the division healed.

One sentence uttered by J. N. Cowan himself will settle the whole question against him or compel him to deny a number of plain passages in the New Testament and his own admission as to the teaching of those passages. The sentence is in print too. But before I quote it I invite attention to this fact; even in the public worship Cowan and those with him do a number of things for which they can give neither command nor example. When they assemble they first sing several songs, then read a passage of scripture, pray, sing another song, preach a sermon, then formally extend an invitation, stand to give

Christian Activity

The man who attains success in big things reaches his gold by self-denial and persistent application of his energies to the task. Cool indifference will not put any business or profession in the first class. The most successful must stay on the job.

The same is true with Christian activity. If we win we must be found at work all the time. We must grow or we will lose. Growth is essential to spiritual purity and religious power.

The management of The Apostolic Way has realized this principle, hence, the insistence for moving forward all the time, improving the paper in size, mechanical appearance, and aggressiveness.

You have been advised that we are planning to put The Apostolic Way on a self-supporting basis and judging from the good letters and promises of help we are receiving, the readers of the paper expect to see that it gets the help needed.

We are laying plans and when they are completed, you will be advised. Each reader will be given an opportunity to help. We ask that when the opportunity is given, that you act promptly and with a vim that will stimulate and add effectiveness.

We believe we have a great opportunity in the making. One that will show our religious neighbors that we believe in the principles for which we stand and are ready to show our faith by our works.

thanks, pass the bread and the fruit of the vine through the audience, use a plate in which to pass the bread, then come and place their contribution on the table, etc., etc. Referring to matters of this kind Cowan said, "I will say this much with reference to those things, that where God has given a command and has not said how to carry it out, we are left to the selection of the plan or method of carrying it out, but where God has given a command and has said how to obey that command, we are bound to such restrictions." Cowan-Sommer Debate, page 108. I heartily say, "Amen." Now is there any authority whatever for class teaching, but the method of procedure is not given, then we are left to the selection of the plan or method of procedure. This would include the number of classes, the day and the hour they shall be taught, whether men or women teach, and where the classes shall be taught. There is but one way of escape for him and that way he takes by denying that we have authority for one class anywhere or at any time. But in taking this route he contradicts many plain statements of the New Testament and contradicts himself. I have given the proof above in his admissions on Acts 20:20. After making the statement quoted above, he begged the question by making the following statement, "What you need to find, Brother Sommer, is where Paul divided any congregation into classes and allowed the women to teach some of those classes, and then you would have a pattern, and I would not object to you following the pat-

tern. But I must raise an objection to the practice." Cowan-Sommer Debate, page 164. It is not enough to show class teaching; that Jesus taught classes, that he took a group out of an assembly to teach them; that Paul taught classes privately and that women prophesied and were commanded to teach—we must show the whole manner of procedure in detail to satisfy Cowan; and then he wouldn't object; nothing must be left to our "selection." Yes he could still object, "show me where to meet, what day of the week and what hour of the day to meet." Objecting is easy. But he wants to read "the pattern." Is it possible he does not know where to read it? It is in the paragraph just below the one in which he reads the details of his plan or method of procedure, and order of items, etc., in his public worship. When I made this argument Cowan said I had admitted that I had no authority for class teaching. In reply I asked him, "You admit then, do you, that you have no authority for various items of your worship?" That shot silenced his battery on that point. He didn't care to admit that he practiced a number of things for which he has no authority. Neither do I make any such admission with reference to my practice.

A few months ago Brother N. L. Clark challenged the other Apostolic Way described to give the ritual for public worship, the order of items, etc. Two articles in reply were published in one issue of the paper. One man quoted Acts 2:42 and informed him that in scriptural worship prayer is the last item. The other man quoted I Tim. 2:1 and told Brother Clark that prayer was the first item in public worship!

Cowan admits that when God commands a thing to be done, but does not prescribe the exact method of procedure, we are at liberty to select a plan or method of procedure. He is compelled to admit this. Otherwise he would never have done so, especially when debating the teaching question. Jesus took a class out of an assembly to teach it (Matt. 20:17). Aquila and Priscilla did the same (Acts 18:26). Philip's virgin daughters prophesied (Acts 21:9). "Women labored in the gospel," (Phil. 4:3). Aged women were commanded to teach younger women (Titus 2:3, 4). Fathers were commanded to bring up their children in the nurture and admonition of the Lord (Eph. 6:4). Again and again I challenged Cowan to point out in the New Testament the method or manner of procedure in following those examples and obeying those commands. When, where and how many at a time may we teach privately? Aquila and Priscilla took Appolos unto them and taught him (Acts 18:26). And He (Jesus) took unto him the twelve and said unto them," etc. (Luke 18:31). How many may be taken aside and taught privately? They will not say only one, but they would like very much to be able to say it, I think, so they could condemn group teaching. How many different ones may take others out to teach them? It will not help these factionists to assert that Aquila and Priscilla took Appolos home to teach him. Cowan says it is unscriptural for a group of women to meet at home for the purpose of studying the Bible.

There is another single argument which should settle the whole question. We are commanded to teach. The word teach is

a generic term. It authorizes us to teach in any way which is not forbidden. Class teaching is not forbidden but plainly authorized. Cowan tried to meet this argument by saying that I had taken the position that a practice is right because it is not forbidden. But in that he missed the point in the argument entirely. I did not say class teaching is right because it is not forbidden. The command to teach makes it right if class teaching is not forbidden.

Cowan argues of course that I Cor. 14 forbids class teaching. That is his proof that class teaching is wrong. But I Cor. 14 in no way forbids class teaching; this passage does not touch the question of class teaching top, edge, side nor bottom. He says it forbids the dividing of an assembly. It does no such thing! Read it and see. It forbids more than one to address the assembly at the same time. We never violate that. It forbade women to address the assembly. Our women never violate that. Cowan admits that a class is not the assembly. But he says a class is a part of the assembly. But any individual member is a part of it. Therefore if a woman may not teach any part of those who constitute the assembly when they all come together, she is not permitted to teach an individual. Cowan admitted that he and I each might take one student into a room and teach him privately after we assembled. But wouldn't that be dividing the assembly? Can you take one from a hundred without dividing the hundred?

He tired of my pressing him with his contradictions, and asked, "Suppose I have contradicted myself, does that prove your position?" In a way it does; it reduces his objections to absurdity. That is pretty good evidence that he can not set aside my proofs. Indirectly then his contradictions prove that my position is right. Directly his contradictions prove another proposition. Shall I tell what that is?

He also tired of hearing quotations from the Cowan-Sommer Debate and in a petulant voice asked, "Is this book your Bible?" But in debate with Sommer one of his favorite sayings was, "I am feeding him out of his own spoon." He often quoted Sommer's writings. He should not object to taking some sort of treatment out of his own spoon.—Firm Foundation, April 24, 1928.

Sixth Reply

The "dialogue" in the first paragraph was produced from Arceneaux's memory, as no written questions were presented with answers in writing. As usual, he forgot the major portion of my answers. But with his presentation safely guarded by the limitations of the Firm Foundation, he can present both sides of our debates with better showing, than he did in the actual debates. In this one-sided debate appearing in the F. F. he is not supposed to give his readers anything I said in my answers which was derogatory to his position. I'm in hope that his articles, "On J. N. Cowan's Trail," will be read by the leaders of Sunday school congregations in regions remote from where we have held debates, and that they will be emboldened by said articles to have a discussion at their place of worship. The reason I say remote is because I don't expect his people to call him near where we have debated. G. H. P. Showalter heard the de-

bate at Robstown, and boosted Arceneaux in the F. F. which caused us to have the privilege of meeting him at Chillicothe and Fort Smith. But this same Showalter will not stand for one at Austin, Texas, where he worships. Why? Answer: He heard the Robstown debate. The questions and answers in the "dialogue" cover the same ground we have gone over several times in these replies. I said Christ taught a class privately and gave the reason why. Luke 8:10. Arceneaux has no answer after that question. His capital error is in confounding house to house teaching with Sunday school class teaching. He seems to think it permissible to assemble all who may be taught from house to house, at the meeting house, and continue the plurality of teachers and groups there; and that this assembly of classes would be as private as house to house teaching. Our logical critic (?) has a wonderful sense of comparison. He can make two very dissimilar things look alike, e. g. If one or more persons visit from house to house during the week days, that is similar to dividing an assembly into classes on Sunday, with a plurality of teachers all teaching at the same time! When these people who have been taught privately in their homes come into one place, Paul gives instructions as to how to proceed. This forever draws the line between house to house teaching and Sunday school class teaching. "Suppose you were teaching a dozen at home privately and some one else should come in, would that make the class public? He gave me no answer. I did answer, that the case supposed was not similar to a Sunday school class, which invited everybody to come in, a class open to all; public. I asked Arceneaux two questions he did not answer in either of the debates. 1. How many can come into a woman's class before it becomes public. 2. Who, and how many should she bar out?

"If we would not assemble before having the class work, would that help to allay your scruples?" I would love to see that miracle performed. The idea of conducting a Sunday school without an assembly! What next? The brethren who are determined to have the Sunday school should write Arceneaux, telling him that they wished to have Sunday school every Sunday morning at 10 o'clock, and please tell us how to proceed without assembling. A man must be "afraid of his position" that will resort to such absurdities as the above.

"The circumstances of division made J. N. Cowan—he couldn't afford to have the division healed." The above statement clearly impunes my motives, and is a violation of the rules of honorable controversy. I deplore the division over the Sunday school question as much as I did the division over the music and society questions, but I'm not responsible for either. If through my humble efforts in fighting these innovations I've gained some notoriety, it is because I have held up the Bible and church, and condemned all humanisms which rob God of glory in the church. Trying to defend the Sunday school in public debate has un-made Chism, Tant, Taylor, Warlick, Lawrence, Barrett, Whitt, Mansfield, Fuqua, Sommer, Roberts et al., and a few more rounds with Arceneaux will put him in the same class, if he is not already there. The fact that all these polemics have appeared for a little season and "as the flower of the grass passed away," and I'm still on the firing line ready for

any man they will put up next, has made them envious of my record. If to destroy division is to destroy J. N. Cowan; and if eliminating such humanisms as the Sunday school and one man pastor systems will heal the division (and it will), let J. N. Cowan be destroyed. I'm ready to be sacrificed for the cause of unity among the Lord's people. But if it requires that I sacrifice the truth to affect unity, I'll never do it.

He gives a long paragraph on a quotation from Cowan-Sommer debate as follows: "Where God has given a command and has not said how to carry it out, we are left to the selection of the plan or method of carrying it out. But where God has given a command and has said how to obey that command we are bound to such restrictions." This much is given by Arceneaux, and he is welcome to all the comfort he can get out of it. But he is careful not to give any more of the quotation. Here is what follows: "In the case of teaching a congregation of people assembled at one place, we have a positive divine law which says, 'Let one speak at a time, and let your women keep silence.' Therefore, in as much as God has legislated upon this question, we are not left to our own judgment, as we are in passing the emblems, or standing to pray, or kneeling to pray, or other things of like character. When this is read in the Cowan-Sommer debate, it requires no explanation. Such is the case with all the quotations Arceneaux makes from said debate. Order a copy and read it, and I'll be satisfied with the result. It has converted many from the Sunday school tradition. Both sides are given in this book. Will Arceneaux put his "Amen" to the full quotation? "Now if there is any authority whatever for class teaching, but the method of procedure is not given, we are left to the selection of the plan or method of procedure." Amen. You see that little "if"? But there is no authority for Sunday school class teaching, and there is a positive law against it when God's people assemble. I Cor. 14. Arceneaux says if I favor one class at any time I'm gone. Not so. I favor speaking one by one to the church assembled, and object to dividing that assembly for the purpose of allowing what Paul forbids. It may be said, "We don't divide the church assembly." What assembly do you divide? The assembly of what institution? He thinks because I cannot read the exact order of procedure in other items of worship where God has not given the order, that my "battery is silenced," on the order of teaching where God has given the method. He says if we follow out the order in I Cor. 14, we would still have to determine the time and place of meeting. True. But if the time and place are not given, does that release us from carrying out the order as far as it is revealed? We can speak one by one, and the women can keep silent at any time or place the church assembles. I'm confident Arceneaux will "silence my battery" just as others have. That will be when he leaves the battlefield and there will be no Arceneaux put up for me to shoot at. Whitt, for example has silenced my battery on him, and he has silenced the battery of the Firm Foundation about him as a representative of its position. The scripture references given, (Matt. 20:17; Acts 18:26; 21:9; Phil. 4:3; Tit. 2:1-4; Eph. 6:4) have been turned against him

many times already. He asks for the method of teaching employed by Aquila and Priscilla when teaching Apollos in their home. We may never know which one taught first, but it is pretty safe to say they never spoke at the same time to Apollos. It is absolutely certain that they did not divide him into parts or classes to teach him. The method employed by parents in bringing up their children in the nurture and admonition of the Lord did not involve the Sunday school method, for it had not been founded. Neither did it require a violation of I Cor. 14:23-31. I've shown time and again why Jesus took the twelve aside. Arceneaux will not follow this example. If "class teaching is plainly authorized," why make an argument on the generic term "teach," and say class teaching is authorized because not forbidden? He must be using the latter as a crutch to hold up the former. He says I Cor. 14 does not touch the class question, "side, edge or bottom." It knocks the sides, edges and bottom out of the Sunday school class system. All classes (ages and abilities) are taught in the assembly, "that all may hear and learn." Arceneaux's position is, I Cor. 14 governs only one assembly of the church and that is when it meets to break bread; and he says they do not violate that passage then. If this position is true, a woman is not prohibited from speaking to the church assembled at any other time, such as protracted meetings on week days, or on Sunday when the communion is not had. I pressed him to give the passage which forbade women addressing any public assembly except when the church assembled to commune. He could not give it. After continual pressing, he "chokingly" said, "we have no example of her doing so." The generic "teach" should authorize her to teach in any public assembly except the communion assembly, because "it is not forbidden." Away goes his "not forbidden" dodge. I Cor. 14 was to govern all assemblies of the church. "As in all your assemblies let your women keep silent." Any other position will turn the women loose as public proclaimers of the gospel except at the communion hour.

"Cowan admitted that he and I each might take one student into a room and teach him privately after we assembled—wouldn't that be dividing the assembly?" Cowan admitted that if we had information to impart to that student which was not allowed the public, as Jesus had for the twelve, we might take them aside to inform them. Can you see the difference in what he says I admitted, and what I really did admit? But here Arceneaux contends for dividing the assembly, which he says they never do. This proves another proposition, "shall I tell you what it is?" In the Fort Smith debate, I opened with scriptural arguments condemning the Sunday school practice. Arceneaux never attempted a reply to the arguments, but related what I was supposed to have said in other debates that contradicted what I said at Fort Smith. I replied: "These people did not hear the other debates and they do not know what I said, and that Arceneaux's word was not authority in this debate. They want to hear my arguments refuted, or at least an attempt made to answer them." I said, "Suppose I did contradict myself (which is not true), what has that to do with the position set forth in the arguments presented?" Arce-

neaux knew he could not meet the arguments, and thought if he could break me down by misrepresentation, he could weaken the force of the arguments.

No, I'm not tired of quotations from Cowan-Sommer Debate, but of the misapplications made of the same. Dear Reader, order a copy, and read it for yourself.

—J. N. Cowan.

Announcements and Reports

J. D. Tipton, Livingston, Texas, October 29.—My address is now Livingston, Texas, Box 556. Communications should be so addressed. I am preparing to give my time to preaching the Gospel. Anyone wanting some Gospel preaching during the winter and early spring should write me. Most of my time for summer meetings is promised.

J. A. Dennis, Union City, Georgia, October 30.—I have been very busy since we arrived home from our trip to Texas and Oklahoma. I was at Scott, Georgia, October 21, with the church in Brother Lampp's home, at night we went ten miles to Lovett, Georgia, and there preached to a small but interested crowd, services being held in the railroad depot. I am to return there shortly to hold a meeting. Last Lord's day I was with the Ash Grove Church, preached three times. The church turned out well and seemed to enjoy the lessons. Will be at Douglasville next Lord's day. I have more work than I can do. Wish others would come and help.

E. L. Dugger, Waxahachie, Texas.—We have begun the work here; a lot has been purchased and the erection of a building will be started in a few days, to be used as a place of worship for those who are satisfied with "the whole truth and nothing but the truth." Brothers Walker H. Horn of Cleburne, Texas, and Leland H. Knight of Booneville, Arkansas, have promised to hold a meeting soon after the building is completed, which will be some time in the spring we hope. We are few in number but we are encouraged to press on by others offering to help us win the battle.

L. W. Hayhurst, Lubbock, Texas, October 29.—I have been wanting to write but work has been extremely heavy. I preached all day yesterday for the third Sunday. The brethren met yesterday afternoon to discuss church work. The Petersburg church is developing right along, I feel that a greater day of work is dawning for all our churches. Surely we will wake up to our opportunities that are getting away. My address is Lubbock, Texas, in care of Tech. College.

J. C. Osterloh, Hastings, Oklahoma, November 5.—I have just arrived home from Young county, Texas, had a good meeting. That finishes my protracted work for this year. Held thirteen meetings, five of them in destitute places.

J. Y. Morgan, Newcastle, Texas, November 4.—Brother J. C. Osterloh closed a good meeting for us last Sunday night. Small crowds, but good preaching, one baptized.

Fred E. Miller, Searsboro, Iowa, November 4.—The meeting closed today at Sunny Side Chapel, near Montezuma, Iowa. On account of a busy time in corn picking, bad roads from rain, the meeting was not what it should have been. Brother Homer L. King of Lebanon, Missouri, has a kind but forceful way of presenting the truth. Four were added by baptism.

W. P. Jones, Sand Springs, Oklahoma, November 9.—I visited the congregation at McCowder the fourth Lord's day, promised to return for a weeks' effort the first of December. I start a mission meeting in Dustin, Oklahoma, tonight.

Sam L. Shultz, Lexington, Oklahoma, November 9.—I visited the brethren at Sentinel, Oklahoma, the fourth Lord's day in October, preached for them Lord's day morning but was rained out at night, found a nice band of brethren worshipping just as the Book directs. The Lord willing, I will be in Milam county, Texas, for two meetings beginning about the 17th of this month, would like to stay in that section until the first of January. Anyone wanting a preacher in a meeting or over Lord's day in that section of the state address me at Cameron, Texas, in care of Bob W. Clements.

G. C. McGraw, Robert Lee, Texas.—I want to be busy all the time "preaching the word," desire to begin now to arrange my work for next summer so there will be no conflict in appointments. Let me hear from you now.

Oscar Brannon, Winters, Texas, November 15.—Began at Sabinal, Texas, October 17, and preached over the 21st, good crowds and good interest. The brethren are few in number but are continuing faithful regardless of strong opposition. They have been wonderfully helped and encouraged by Brother M. A. Habermacher and family who have recently moved into their community. They meet in the old college building.

Sidney W. Smith, Abilene, Texas.—I began a meeting at Rosedale, Oklahoma, October 14, and continued to November 6, the rain and cold weather hindered much; however, much good done. The great ties of brotherly love renewed and strengthened, one baptized. I am now in a meeting at Attica, Kansas, good interest, will report later.

Passed On

Another faithful soldier of the Lord has laid down his arms at the call of death—Brother John Pope, of Alba, Texas, more familiarly known as Uncle John, after a life of unswerving devotion to the cause of Christ, has put off his armor to wear the crown. He was nearly seventy-four years old and for nearly fifty years a faithful member of the Church of Christ, in which he was a shining light. His deeds of kindness, his purity of life and his devotion to the Lord made his memory a treasure of love to all who knew him. His life should be a stimulus to his children and friends in the service of God and a blessing and consolation to those who mourn his loss here.

E. MCELYA,
Munday, Texas.

The Eldership

Elders, their qualifications and duties, they are sometimes called: 1, Bishops; 2, Evangelists; 3, Pastors; 4, Shepherds; 5, Watchmen; 6, Feeders of the Flock; 7, Overseers; 8, Elders.

Their qualifications:

I Tim. 3:1-7: "This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; least he fall into reproach and the snare of the devil." See also Titus 1:10.

In Acts 20:17, Paul called for the elders of the church; Acts 20:28, he said to them, "Take to yourselves and to all the flock over which the Holy Spirit had made them overseers, feed the church of God." Paul says that the Holy Spirit made the elders overseers, feeders of the church of God. Does the flock today need overseers? She certainly does. Does the Church of God need to be led today? She surely does. Very well, who has God set over this work, if not the elders? Has God's children made such progress in strength or spiritual growth that they no longer need the feeder? Paul says, "Obey them that have the rule over you." Heb. 13:17. Who has this rule, the elders? Let the elders that rule well be counted worthy of double honor. Has any man or set of men ever had the power or authority to take any part of their God given rights from them? Paul says the work of the bishop is a good work. Has the need of this good work ceased? I Tim. 5:20, 21. Paul told Timothy to rebuke those that sinned that others might fear and gave him a solemn charge to observe the things commanded without preferring one before another, doing nothing by partiality, and to Titus he said, Tit. 2:15, "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Now the above shows that the bishops or elders had the divine right to administer the affairs of their particular congregation, even with all authority. Now let's look at the man.

1. He is well informed in God's word. 2. He is a teacher of good things. 3. He is blameless. 4. He is vigilant. 5. He is sober. 6. He is of good behaviour. 7. He is given to hospitality. 8. He is apt to teach. 9. Rules his own house well. 10. He is patient. 11. He has a good report from those out of the church. Do you say he is an ideal man? Well, he is one ideal man. Do you say that the standard is too high, that man can not attain to it? May I ask will you say that God requires any impossibilities of us? Is He so unjust as to do so? No, it must be remembered that God could not afford to give less than a perfect law. But this perfect law was given to man who is only relatively so. Perfection and holiness as applied to God and His law mean it in the absolute. But to men, relatively, so. Now Timothy, Titus, Peter, Paul and others

I will say possess those grand characteristics in a large measure, sufficiently so then and now that God put and puts them in trust of that grand charge or office that's peculiar to the office of bishop or elder. Peter said he was an elder. 1 Peter 5:1. Yet Paul withstood him to the face because he was to blame, Gal. 2:11, to blame, yet he was an elder. Paul, that wonderful man of God who labored more abundantly than they all said he was not perfect, but that he was reaching out for those things that were ahead that he pressed forward the mark of the prize. Phil. 3:13-15; Mark 4:28. The Master gives us the same thought after the good seed which is the word of God was sown it was the first blade then the ear, after that the full corn in the ear. Now the full corn state is the harvest state and the harvest state mark the end of time. So we see it is a growth and nothing is perfect in its growing state. It is only growing on toward its perfect state, but perhaps you say this was said of the kingdom, but the kingdom is made up of men and women called out of the Lord and we, like the corn, must grow. That that's true of the whole here, is true of its parts.

Acts 15:1-6, shows that the elders have authority to adjust all matters of church discipline, a dispute arose about circumcising Gentile converts, it was taken before the elders and was settled by them. The grand teacher of Galilee expresses the same as I see it in Matt. 18:17, in the case of an offended brother. If the first and second efforts fail, tell it to the church that is tell it to the bishops or elders, the functionaries of the church. But if he will not hear the church, let him be as a heathen man. Whatever you bind on earth shall be bound in heaven, whatever you loose on earth shall be loosed in heaven. Is this equal to a withdrawal? But who withdraws, the offender, the offended, or the church. It is the church through her elders. If there should be something wrong in the church, either in teaching or practice, can you meet with such an assembly and render acceptable service when you take no part in the wrong teaching or practice, but rather reprove those that do so, or will their wrong naturalize your good when you consent not to their deed? Luke 23:50-51, Joseph was a member of the counsel that condemned the Saviour, but he did not consent unto the deed of them that condemned Jesus. Was he guilty? But let us suppose that the corruption gets so bad that the severing knife has to be used. Some need to be withdrawn from, which is the same thing. Can I cut myself off, or withdraw from them, or does the Father do it? By or through the bishops, in short, is there precept or example in the New Testament where an individual ever did or was so advised? I know the church can, but she must function through her overseers. Yes, I know that Jesus is our chief shepherd, but why chief shepherd if there were no subordinates or under shepherds? But if I may as an individual, withdraw, you may, and so on and on in such case no one has any oversight. Sheep without a shepherd, and might be compared to a gang of sheep without a shepherd. But perhaps you say to me, Brother, I am a child of God, I want to live a pure, clean, life. How am I to do so where there is so much corruption in the assembly? Well, do so in spite of the wickedness of others. They

did in Sardis. Rev. 3:1-4. If you are a child of God, can it be that the acceptableness of your service is made to depend on the worthiness of others if you were to decide that for you, a child of God, to worship with that in error would render your service or worship vain and that you must as a true child of God worship only with those that are free from such. Where would you break bread next Lord's Day? Yes, where would you? It may be you say I would break bread at home, I would leave the corrupt assembly and break bread at home. Well, I can find not less than 14 or 15 local congregations mentioned in the New Testament and at least nine of them had some kind of sin and erring children among them, some of them terribly bad. The church at Sardis, for instance, dead or ready to die, yet some worthy ones in her, then why is it in case of corruption that not one of the divine writers ever advised the worthy of those corrupt churches to do as you say, you would forsake the assembly and break bread at home. I myself, Cal Maddox, at this time am breaking bread with those that I really believe to be in error, I take no part in matters wherein I think them out of order. I am advised by my good brethren to leave the assembly and break bread at home. Brethren, I thank you for your love and interest in me, but it is not your advice that is to settle this matter. What saith it, no such advice in all the Book of God, but I know that the lack of such advice does not make right the wrong of those with whom I sometimes worship. No, either will the advice given make right the thing not written, however well intended. But I am told that such people can not set the Lord's table. How do you know there were some mighty corrupt ones that did, but Brother, had we not better look at Matt. 7:1 before we sit in judgment on the other fellow? To his own Master he will stand or fall, in spite of our censure. But I am told that they can not set the Lord's table, that they are no part of the church of Christ, well, let's see. There were some churches, corrupt ones, that certainly did, Sardis and Corinth, but who are they? Well, they heard the gospel, believed and obeyed it, thus they entered the kingdom, church of God, and were therefore sons of God, but they began the teaching or practice of things not written and thus went into error. Now what are they, erring Christians, or alien sinners? But why all this? Well, this is why some teach that the high standard God has given us in the matter of the qualifications of the elders that since we have none such now, since the death of the apostles, that office ceased and there is another class who say that the matters of church discipline, such as withdrawing from those who will not submit to keeping God's law, that just any individual can withdraw from the church when it, the church, is in error. I have tried to show in this short note that I, as an individual, have no authority to withdraw that the church can withdraw from me, but I can not withdraw from the church, that though the church be corrupt, I can live Godly like, in spite of corruptions, and that though God gives a high standard in the qualifications of the elders, we find elders discharging the functions of their office, who were not blameless, hence, we have said that perfection as applied to God or His law means it in the absolute, but to men, relatively so. Rev. 2, 3 chap-

ters, John writes seven letters to as many churches, in each case, directs his remarks to the angel or elder of the church. Thus he shows they were recognized as such and were to blame for the corruptions that were in the church that he could have kept it out and that he had the authority to get it out. Notice to the angel of the church. Now at least two of the seven were not perfect, yet, they are addressed as the angel of the church. This shows that there is corrupt teaching or practice in the church, that the elder is to blame. He should not have allowed it. He had the authority to keep it out. He had the authority to put it out. They can do it now, of course, the whole church would act with him, obey them that have the rule over you. This was God's law, then it certainly is his law now. The Holy Spirit makes men overseers, now, just as it did then. God has not changed. A man can serve his God in spite of the sins of the church, or even his own household. The man that desires this high place and forms the noble resolution, I'll follow where He leads, I'll pasture where He feeds, I'll yield to Him who plead from on high, though like Paul he be not perfect, he is reaching out after the things ahead, he presses toward the mark of the prize of the high calling. I tell you, God is able to cause such and one to stand when he reaches the end of a life, thus spent, he can say, "I have climbed to the summit of holy desire, but onward and upward my soul doth aspire," yes, he can say, "I see the fair city where Jesus awaits, I see the bright walls with their wide open gates. I am climbing the mountain, but soon I'll arise and leave the last peak for home in the skies." Thank God for such holy incentives. Yes, thank God.

—Cal Maddox, Gorman, Texas,
Box 206.

Principles and Object of the Religious Movement of the Disciples of Christ

We cannot practice anything that does not rest on scripture warrant either in precept or example. Hence, we cannot practice anything that rests solely on uninspired history. But history may greatly help us to understand the teaching of scriptures. This use of history is not always properly understood. We may very reasonably conclude that our Savior meant in the commission what the Apostles taught and practiced, as recorded in Acts of Apostles. So we may also reasonably conclude that interpretation of the teaching and practice of the Apostles is correct, which accords with what history informs us was the practice of the church immediately after the days of the Apostles. Now our interpretation of the scriptures is that we have divine warrant for the weekly observance of the Lord's Supper. Does post-apostolic practice confirm this interpretation? We believe that it does most amply and fully.

In the year 110, the Emperor Trojan sent the younger Pliny to govern Bithynia and Pontus. Pliny found many Christians in his province. They were brought before him for trial, and he questioned them and made diligent search as to their practices. He was perplexed to know what to do, and finally wrote the Emperor, giving an account of the practices of the Chris-

tians, and asking for advice. This is what he says of their practices: "They were accustomed, on a stated day, to meet together before day, to sing a hymn to Christ in concert, as to a God, and to bind themselves by a sacrament not to do anything that was evil, but on the contrary to abstain from theft, robbery and adultery, also never to violate their promise, nor deny a pledge committed to them." From this letter of Pliny we learn, first; That the early Christians met on a stated day. It was not a haphazard meeting that they practiced, but a stated meeting and that must have been on the first day of the week—could not have been on any other day. Second, When they met on that day they bound themselves by a sacrament, and that must have been the Lord's Supper. As often as that day came around, just that often they attended to, what Pliny calls, a sacrament. The disciples perhaps, would not have called it by that name, for sacrament means an oath in the Latin language, but as it was observed somewhat like the Romans took their oaths, Pliny called it by that name, so that the Emperor might understand him, though it is not conceivable that the Christians coupled oaths of any kind with the observance of the Lord's Supper, or any other of their observances. Such is the testimony of a heathen writer to the practice of the early church. Now let us examine the testimony of those Christians themselves as to their practice in this respect.

I want to call special attention to the testimony of Justin Martyr. He was born not later than 103 and not earlier than 98—the precise time cannot be determined. His place of birth was the city of Flavia Neapolis, the ancient Sichem in Samaria. He was a man of great learning and a very candid Christian. He traveled extensively among the churches, and finally settled in Rome, where he became a Christian teacher, and paid for his fidelity to Christ by suffering martyrdom in the year 165. On account of the persecutions that were constantly waged against the Christians, Justin was stirred up to offer an apology for them. This he addressed to the Emperor Antoninus Pius, his adopted son, and the Senate and people of Rome, and it could not have been written, according to Neander, later than the year 139. He is careful to state the practices of all Christians both in the towns and the country. He had, as before state, traveled extensively among them and knew their customs. The following is what he says as to their order of public worship: "On the day called (by the Romans) Sunday, all Christians that live either in towns or in the country, meet together, and the memoirs of the Apostles, or the writings of the prophets are read, as time permits. When the reader has finished, the person presiding instructs the people in an address, and exhorts them to imitate the excellent things they have heard. Then we all join in prayer, and after that we celebrate the sacrament. Then they who are able and willing, give what they think proper."—Apol. I. C. 67.

We have now before us the testimony of the younger Pliny and of Justin Martyr—one written in the year 110, and the other in the year 139. Pliny says that the Christians of Bithynia met on a stated day and celebrated the Lord's Supper, and Justin informs us that that stated day was

the day called by the Romans, Sunday, and that all Christians followed this practice. Who can doubt in the light of these historic testimonies, that our interpretation of Acts 20:7, is correct. We feel perfectly confident that the Apostolic church met on the first day of each week to break bread.

As a confirmation of our views on the weekly observance of the Lord's Supper, I want to present testimonies from a few of the able and candid scholars among the Protestant denominations with which we are surrounded. The American Tract Society publishes a book by the distinguished Jonathan Edwards, entitled: THOUGHTS ON THE REVIVAL OF RELIGION. Here is what he says on page 435 as to the weekly observance of the Lord's Supper: "It seems plain by the scriptures, that the primitive Christians were wont to celebrate their memorial of the sufferings of their dear Redeemer every Lord's Day, and so I believe it will be again in the Church of Christ, in the days that are approaching." Such is the testimony of the renowned author of the celebrated treatise on the Human Will.

I have lying before me, as I write, a work written by a distinguished Scotch surgeon, the late John Mair, M. D., of Edinburgh, extraordinary member of the Royal Medical Society of Edinburgh; Staff Surgeon First-Class, to her Britannic Majesty's Army. The work is entitled "Biblical Temperance." The treatment of the Lord's Supper is incidental, but is nevertheless clear and satisfactory. Here is what he says on page 162, as to the observance of this institution: "May not the Lord's Supper be justly considered as a most important part of the Lord's Day? Are they not both sacred institutions of King Jesus? Is it possible that the Lord's Day can be duly observed, while the Lord's Supper is neglected or desecrated? The common day would be incomplete without its chief meal. The body would become enfeebled for want of sufficient nourishment; and so must the Lord's Day be incomplete, and the soul of the Christian languish and wax faint, if it be not accompanied by the Lord's Supper. If we neglect to break bread and drink of His death, how can we suitably meditate on His resurrection?" Dr. Mair was a Presbyterian and eminent not only as a surgeon, but as a devout Christian.

Not long ago since I had put into my hands a treatise on the Lord's Supper, by James Ingles, a preacher among the Plymouth Brethren. Among other things he says: "The true ground on which we advocate the weekly celebration of the Lord's Supper is not our own conclusions as to the fitness and advantages of the practice, clear as they may seem; but the will of the Lord, as that is gathered from the practice of the church while it was under the guidance of the inspired apostles." Then follow the scriptural arguments in favor of keeping this institution as a part of the stated worship on the Lord's Day.

Scott, in his commentary, has this observation on Act 20:7. "Breaking of bread, as commemorating the death of Christ in the Eucharist, was one chief end of their assembling. This ordinance seems constantly to have been observed every Lord's Day, and probably no professed Christian absented themselves after they had been admitted into the church, unless they lay under some censure, or had

some real hinderance." R. W. Hamilton, L. L. D., D. D., in his work on the "Christian Sabbath," after quoting the above passage from Dr. Scott, proceeds to say: "Specially should this day be given to the commemorative feast. It was of old called 'the day of bread.' Unworthy is our regard to it, low is our state of devotion, if its weekly repetition could pall. It is unimaginable that the early Christians ever assembled, and this was not the art of their highest transport. * * * The practice of the first churches should be revived." (See Mair's Biblical Temperance, pp. 163, 164.)

John Wesley, the founder of Methodism, published among other sermons one entitled "The Duty of Constant Communion." Of this sermon he says: "This discourse was written above five and fifty years ago, for the use of my pupils at Oxford. I thank God I have not yet seen cause to alter my sentiments in any point which is therein delivered." Much as I would like to quote liberally from this sermon, but one extract is all that my space will allow me to give, which is as follows: "Let every one, therefore, who has either any desire to please God, or any love of his own soul, obey God and consult the good of his own soul, by communicating every time he can; like the first Christians, with whom the Christian sacrifice was a constant part of the Lord's Day service." (Sermon 160, Vol. II, pp. 350.) Wesley writing to the elders in the Methodist church in America in 1784, says: "I also advise the elders to administer the Supper of the Lord on every Lord's Day."

These quotations must suffice, though they could be largely increased. The testimony of Eusebius, "the father of church history," Dr. John L. Mosheim, the distinguished German church historian, John Calvin, John Milton and hundreds of others could be given, all of whom testify that the primitive church celebrated the Lord's Supper on every Lord's Day. Dr. John Mason of New York in his letters on "Frequent Communion," when arguing for its weekly observances, says: "Nor, will this be denied by any man who has candidly investigated the subject." This voices the scholars of all denominations who have given this subject attention. Could we be loyal to our plea of a return to primitive Christianity, nay, could we be loyal to Christ, unless we attended to the Lord's Supper on every Lord's Day?

—F. Walden in "Iowa Pulpit."

The Sins of Intemperance

When anything is said about intemperance most people will decide at once that drinking intoxicating liquors is meant, but this lesson will be along other lines, for there are many other ways of being intemperate besides that of drinking. In this article I will teach two items of food and two elements belonging naturally to the body.

Some reader may say: "Why mix the material things with the spiritual? It is spiritual things we need." Yes, but we find, 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." And I find many subjects in the Bible, not altogether spiritual from which we may be

made perfect and furnished unto all good works. Besides this, the Israelites, when they were known as God's people were taught how to live in this world, while preparing for another, and today if we would study and put into practice God's natural laws, combined with His spiritual and moral code—the Scriptures—we would find things much better for us in this world. There is, in this country, a religious body of people, known as the Unity School of Christianity, that are using this method to a great extent, yet their creed does not conform to the New Testament Scriptures in many things, but they are doing many things very remarkable in the way of good health and curing people of many diseases, and when you help a person in this way, you make a convert of them, even if it is in error regarding the scriptural teachings. Then why not Christians do this and get at it in a right and acceptable manner?

Now, this word temperance, from which we get intemperance, by adding the little word "in," meaning not or non, is one of the seven Christian graces, that every Christian should have, but intemperance is a sin wherever found, and should be reprobated at any and all times. If it were not for the intemperance in the four items I am telling about I believe a very great amount of woe, misery, sickness and wrong-doing in the world today would be abolished.

People who make a study of such things claim that the American people are eating entirely too much meat. And many people consider the eating of meat essential to life, health and happiness. But this is not so, for thousands of people are not eating meat, and are found to be better for it. Paul, in I Cor., tells us of a people in his day who ate no meat. He mentions this to show that we can be Christians whether we eat meat or not. And there are people today who make of it something of a religious test, but this is not right.

People who work at hard outdoor labor can consume more meat, without injury to their health, than other, but it is a fact that intemperance in the eating of meat is causing a great increase in certain lines of diseases, and is so attested by the most "up-to-date" physicians. Paul also in the same chapter gives us another example of meat eating—people who thought it wrong to eat meat that had been used in idol worship. And the lesson we get out of this example is not so much in the way of meat eating as in causing offense, therefore, we should be very careful not to put into our worship things that are not really essential, causing offense to some.

There is also something else in the line of eating causing a great deal of trouble in this day by its intemperate use. And that is candy and sugar. Dietitians, chemists, and those who are observing such things, tell us that the people of this country are consuming nine times too much sugar for the good of their health. And I suppose nine-tenths of those who are told this will not believe it, or heed it, because when people like to do anything it is quite hard to get them to change. Some sugar, or things sweet, is essential to life, health and happiness, but most people do not realize the intemperance of it. Why? Because they do not realize that sugar is a concentrated extract of sweet things, and, altho, one of the good things of the world, it can be overdone. Some one may say: "What shall we do about it?" I know it

takes wil-power to not do things we like to do, but where one's health is at stake we should do it anyway. In using things sweet we should get as near back to nature as possible, even to using more honey, for it is nature's own sweetness. Children more especially should eat more of the sweet fruits, such as figs, dates, raisins and oranges, in place of candy and such things. One trouble is—people are not aware of the trouble being made by the intemperance along these lines. Travelers to heathen countries—especially Japan—tell us that the children there are not peevish, irritable, have not fits of temper or cry for things like they do here. They do not eat much meats, candy or other condiments. Also, they are taught obedience more effectively than here. Many diseases are augmented and made worse by eating intemperately, and especially is this true in sugar and other unnatural sweets.

Within this word intemperance, we have a word denoting something we very often lose, but still have with us. This is "temper," which we too often use intemperately. This word "temper" is not really a Bible word, but its synonyms, anger and wrath, are found very often. Getting angry, or losing one's temper is one of the saddest things that can happen to a person, for temper is a part of us. Temper is something we should have, but it is a sin to use it wrongly or intemperately, which very many people do. Intemperately used, it often makes one ill, causes hysteria and other troubles. People should not eat when angry, for it often causes acute indigestion. Be angry and sin not, is a Bible injunction, but this is something very few people can do. Anger spreads like a disease and may cause some diseases if not held in check. "Provoke not your children to anger," is another Bible injunction, but many parents do it.

This incompatibility of temper, or intemperance use of temper, is taking many otherwise good people to the divorce courts of our land. And I believe many Christians are kept from discussing many disputed questions regarding the Scriptures on account of it, or, at least, the fear of it being manifest when questions of the kind come up. Brethren this should not be so.

The next lesson I shall take up is that of the pro-creative powers of mankind. This is something God has given every living thing He has made. And I believe man is about the only created being to use it intemperately, and so intemperately, illegally, illegitimately is it used in this day and age of the world that few there be that are fitted for the holy bonds of matrimony. Not only are they not fitted, but they go on through life the same way to an untimely end. This sexual problem is one somewhat delicate to handle, yet it is one that should be studied, talked about and preached about more than is done. It is one that every one knows about but few that know the real importance of it, for it is what brings more woe, misery and disease to people than any one thing else in this world.

Scientists have determined that the average life of all animals is about eight times the length of time it takes them to mature in every way. It takes mankind from two to twenty-five years to mature fully. Then we should live to be 165 to 200 years old, if man belongs to the animal kingdom. If he does he surely has de-

generated to a large extent. But the Bible tells us of an age when man lived to be much older than science has placed the age of the animal kingdom. The lesson we get from this is that man was not intemperate in so many ways as now. This intemperate, illegal and illegitimate use of this power is causing more divorces, and other wrong-doing than any other one thing in the world today.

With God, any sin is sin, yet I do believe that some sins are more abominable than others, and the sins developing from this power are more abominable of any, being fornication, adultery, murder and many others. And today these sins are so common that they are not thought to be very sinful by many people. Even murder, via the abortion route, is not considered sinful by even people who call themselves Christians.

Now, there are many other troubles caused from these intemperances. Look about you and notice the childless homes everywhere. While I know that circumstances alter cases, and that there are exceptions to all rules, yet I know that God did not intend there should be childless homes, and that He is not well pleased with the one-child homes, that are so common today. A again, let us go to any gathering of children. See how many of them are small for their ages, undernourished,

and otherwise not normally what they should be. Then, too, many children must wear glasses, something that should not be, and all this and more come from intemperance somewhere along the line. And the trouble is, so few people realize what causes these things.

The Israelites, when they were known as God's people, when they studied and practiced all of God's laws, both material and spiritual, did not have troubles that exist today, and Christians, as well as others, should not have them today, and would not if they understood what they should do. In many ways the present generation is not responsible for existing things, but, oh! what will the coming generations be if people do not stop and consider cause and effect regarding things.

I have not gone into details regarding many things in this article. In fact, I have just really hinted at what can be accomplished in obtaining good health and eradication of disease by right living. And you do not have to get away from the Bible to do it.

From a short article from the pen of Dr. Royal S. Copeland, of New York City, I copy a few extracts: "A diseased and broken body will result in damage to the soul residing in it. By God's grace the dwarfed and undeveloped spirit of the man may rise on wings of usefulness and

give service in spite of the handicap of a body's neglect. But who can doubt that had the tempo of the body been kept in perfect order the soul and spirit dwelling therein would have come in richer fruition?"

"This may sound like high-brow stuff, but I believe it just the same. I think preachers should tell their congregations that God does not smile on wilful neglect of the body. In my opinion, the time will come when men and women will be ashamed to admit they are ill. Too many sicknesses are the absolute fault of the victims. Why should we neglect to preach this fact?"

"You see I do not seek to avoid my own responsibility. Let no preacher get mad at me because I am talking this way. I, too, am a preacher; everybody is, whether his audiences occupy the pews or reads the papers; sits in the school seats, or listens to the radio. Everybody who preaches to an audience through any medium is a preacher and he is not true to his trust unless he urges right living, right eating, right thinking.

"The truth shall set men free and only by knowing and practicing the right can we expect to go far in this world or the world to come. First of such truths is the necessity for a whole and perfectly functioning body. When we have that we are

WANTED AT ONCE! Five Hundred Boys and Girls!

Who would like to have—free—a neat, flexible cover, gold edge, clear type, pocket size, New Testament.

Every boy and girl needs a New Testament of their own, and this one is so nice you will be glad to show it to your friends.

There are two families that will help you get this Testament.

Send us two, new or renewal, yearly subscriptions at the regular subscription price, and we will send you our "Little Gem" New Testament, with your name stamped in gold on front cover.

Be sure to sign your name just like you want it to appear on cover of the Testament.

THE APOSTOLIC WAY

4819 E. Grand Ave.

Dallas, Texas

not likely to be cross, evil minded or given to wickedness."

J. E. Reagan, 2615 Jackson Ave.,
Kansas City, Mo.

Abiding in Christ

I am aware of the fact that the position that I maintain does not meet with the approval of many Bible students, and no doubt will meet with much criticism, but if I am wrong on this question I want to be set right, and if there is any brother that can shed any light on the question I would only be to glad to see what you might have to say on the question and show wherein I am wrong.

John 2:6. He that saith he ABIDETH in him, ought himself also to walk even as He walked." Then the question naturally arises, How did He walk? He walked holy, upright, pure and without sin. Therefore if we ABIDE in Him we must walk pure, holy, upright and without sin.

I have heard men use the expression, "an erring Christian." I want to say here that there is no such thing in the sense as to err is to sin, for Christ had no sin, and a Christian is a follower of Christ, and when he sins he ceases to follow Christ and therefore ceases to be a Christian because every sin that men commit is of the devil, and we cannot follow Christ and the devil both at the same time.

But we want to notice one other passage of scripture, listen to the prophet, Isaiah 35:8, "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. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." You will notice here this is to be a way of holiness, also that no unclean thing shall pass over this highway. You also will notice that it is the place where the redeemed will walk? Now where do the redeemed walk? In the church. In the kingdom, in the material world we live and walk in that spiritual institution, the church; and to be in the church is to be in Christ and to be in Christ is to be in the church and the church is Christ's spiritual body. Now we know that while Christ was on earth that He sinned not. In His mortal body was no sin found, and I want to affirm that there is no sin in His spiritual body in the true sense of the word, and that spiritual body is the church, which the apostle declares He purchased with His own blood.

So long as we keep God's commandments we cannot sin. This I say without the least fear of successful contradiction, or of any Bible student taking issue with me on this statement. Why? Because David says all the commandments of God are righteousness, therefore if we do His commandments we will do right, and that which is right cannot be wrong and that which is right is well pleasing in the sight of God. 1 John 2:3-4. And hereby we do know that we know Him, if we keep His commandments. How do we know we know Him? By keeping His commandments. But listen to the next verse. He that saith, I know Him and keep not His commandments, is a liar, and the truth is not in Him. You will notice He did not say that the one who knew Him and kept His commandments, but the one who said

he knew Him and kept not His commandments. Then I maintain that the man who knows God will keep His commandments, and the instant he ceases to keep His commandments he ceases to know God. Now listen to the fifth verse. "But whoso keepeth His word, in Him verily is the love of God perfected; hereby know we that we are in Him." How do we know we are in Him? By keeping His word. And to keep His word is to keep His commandments, and if we keep His commandments we are in Him.

Now we wish to call your attention to a statement of the Savior when talking to His disciples, "if you abide in me and my words abide in you you may ask what you will and it will be given you." You will notice He uses the word "if," then He implies that there was a possibility of some of them at least not abiding in Him. But we want to call your attention to I John 2:28, "And now little children abide in Him; when He shall appear, we may have confidence, and not be ashamed before Him at His coming." I would like to ask the question here if there was no possibility of us getting out of Christ why did John admonish us to ABIDE in Him? It is absurd to think that this old soldier of the cross would waste time warning people against a thing that was an impossibility. ABIDE means to stay. So let's use the word stay in this passage and see how it sounds. "And now little children, Stay in Him." Why admonish one to stay when he could not do anything else but stay? Now listen to the same writer again in the third chapter, sixth verse; "Whosoever ABIDETH in Him sinneth not." Now to be in Him is to be in the church, and to be in the church is to be in Him. But understand that some who claim to be in the church are not in and never was. So we conclude that if John tells the truth that if we abide in the church we sin not. Now in conclusion let me say that there are two laws of pardon. And since there was no sin in Christ's temporal body, neither is there any sin in His spiritual body because John tells us in the same chapter that sin is of the devil, and there are no devils in His holy body. The law to the alien sinner to enter the church which is Christ's body, is faith, repentance, confession and baptism. By complying with this law he gets into Christ or the church.

The law to the man who has been forgiven of his passed sins and violates God's divine law and sins he at once becomes alienated from God and is out of covenant relationship with God till he repents and prays God for forgiveness, and if he asks according to his will he is heard. Then he is in Christ again, but if he dies while in disobedience to God he will be lost. However if you contend that if a man gets into Christ he cannot get out regardless of the sins he commits, then explain John's statement in Rev. 14:13, "Blessed are the dead which dies in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them." To be in the Lord is to be in Christ, to be in Christ is to be in the church and to be in, the Lord, Christ, church and kingdom.

I am gently reminded that He said He would gather all things out of His kingdom

that offend and do iniquity, but there is only one logical conclusion that I can reach and make the book harmonize and that is that there will and are today those that so far as man's vision is concerned are in the kingdom and these are the tares, and the Savior that the devil sowed the seed that brought forth the tares, but they were among the wheat. The seed of the kingdom, is the word of God and when sowed in good and honest hearts will produce Christians, the seed the devil sows will not produce Christians. Now in turn if you will and read the parable in the thirteenth chapter of Matt., beginning at the 24th verse. He says that the kingdom of heaven, or church, or the body of Christ, or family of God is like this.

Now I contend that if we sin we are out of Him and in order to get back in we must do His commandments. Then what are they? Repent and pray to God. We got in first by faith, repentance and baptism. We now get in by faith, repentance and prayer.

Submitted in love,
Douglas Dunn,
Lufkin, Texas.

BOOKS AND TRACTS

Home Bibles:

Large, Clear, pica type, marginal references. Size 6 1/4 x 9 inches.
No. 2012. French Morocco.....\$4.85
No. 2022. French Seal..... 5.75

Self-Pronouncing Reference Bible:

Size 5 1/2 x 7 3/4 inches. Has concordance.
No. 4722. French Seal..... 5.25

New Testaments:

No. 2902. Size 5 1/2 x 7 3/4 x 3/4 inches.
Morocco Grain Cloth..... 1.85
No. 2915. Same as No. 2902 with best binding 3.45
No. 4102. Pocket size, 3 1/2 x 4 1/2 inches.
Black, silk finished cloth..... .70
No. 4115. Same as No. 4102 with the best binding..... 1.80

Complete Concordance:

By Alexander Cruden, M. A.
760 pages, large 8vo.
Cloth, \$2.25; Half Leather..... 3.00

A Twelve-Page Tract:

The Sunday School Question, a sermon by J. N. Cowan, delivered at Fitzhugh Avenue Church of Christ, Dallas, Texas, March 1, 1925.
Per Copy, \$.05; Per Dozen Copies..... .50
Cowan-Sommer Debate 1.00
Smith's Bible Dictionary..... 2.00
Thayer's, Greek-English, Lexicon..... 6.00

ALEXANDER CAMPBELL, BOOKS

The Evidences of Christianity:

Price per Copy.....\$1.50

Life of Alexander Campbell:

Price per Copy..... 1.25

Alexander Campbell's Theology:

Price per Copy..... 1.50

Alexander Campbell As a Preacher:

Price per Copy..... .50

A Debate On the Roman Catholic Religion:

Price per Copy..... 1.75

The Campbell-Rice Debate:

Price per Copy..... 3.00

Christian Baptism:

Price per Copy..... 1.50

The Christian System:

Price per Copy..... 1.75

The Christian Baptist:

A paper edited by Alexander Campbell.
Price per Copy..... 3.00

Popular Lectures and Addresses:

By Alexander Campbell.
Price per Copy..... 3.00

The Living Oracles:

Price per Copy..... 2.00