

# The Apostolic Way

*"Things learned, received, heard and seen in me do"*  
*Paul to,*  
**CHURCH OF CHRIST**

*"Speaking the truth in love." . . . "Let all things be done unto edifying."*

Monthly—\$1.00 the Year

Dallas, Texas, February, 1932

Vol. XVIII—No. 7

## 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.

The plan 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. 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. 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 mention here 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

To the Secretary of War,  
Washington, D. C.

Dear Mr. Secretary:

I am enclosing 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 Department  
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

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## Honor God

"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).

Here the apostle advances the idea that saved men and women should act in such a way as to honor God in their daily walks and in the public assembly of the church.

God had a purpose in creating man and giving him dominion over this earth. The chief purpose of our lives should be to honor and glorify God. There is just one way for man to honor God, live in harmony with His Word.

In John 17:4 Jesus says, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." The inference in this message is strong that Jesus honored God by finishing the work that God gave Him to do. Jesus came to this earth not to do His own will, but the will of His Father who sent Him. So the only way that we can honor Him is to finish the work He has assigned us.

Peter says in 1 Peter 4:11, that we must speak as the oracles of God if we are to honor or glorify Him. To speak as the oracles of God is to speak as He speaks. If we would do what God here commands us to do there will be no division among God's people; for Christ is not divided. All division in the religious world is due to man's failure to speak as the oracles of God. Bible things should be called by Bible names and a word should be used in the same sense in which it is used in the Bible.

The word baptist is a Bible name, but it is applied to an individual and never to a church. The same is true of the word Christian. We no where read of a christian church. The term as used by inspired writers was applied to individuals. To be governed by the above rule is to use sound speech that can not be condemned.

"Unto Him be glory—honor—in the church," as found in Eph. 3:21, is a passage that men have done violence to. In their zeal for something new and human they have organized many things in which they try to honor God, such as Sunday schools and missionary societies. The gospel should be taught but it should always be taught by and through the church.

Church of Christ preachers in their preaching contend that the church is the only institution that we should honor God in, but by their practice they do just as others. They say a Sunday school is wrong. They even go so far as to condemn the Sunday schools of other religious bodies. "Oh, we don't have a Sunday school," they say. I can see no difference between them on this point. Their practice is the same.

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The Apostolic Way  
CHURCH OF CHRIST

9222 Metropolitan 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 Exemption

We published, in March, 1928 issue, a statement of steps taken and results accomplished in behalf of members of the Church of Christ who, being unwilling to engage in Carnal War, desire the privilege granted by our Government to the "Conscientious Objector."

There is no further filing at Washington needed. But in case of draft a statement of fact, file number, and proof of membership should be filed with local draft board and such other boards as appeals may make necessary.

Through this means all members of the Church of Christ, in good standing, can have full benefits accorded the "Conscientious Objector." See statement published in this issue.

An Expression of Thanks

We desire to thank all who helped keep The Apostolic Way going during these hard time. Some donated money, others clothes, others fruits, vegetables, chickens, meats and other home supplies. Thus we have struggled on. Each one helping made the pressure less severe on others. Delinquent subscribers could help much, if by a special effort they could pay up now.

It was predicted The Apostolic Way would not continue through 1931, but it did and can expect to do better this year. Our plans are to publish more material, reach more people, help the preachers, encourage struggling congregations, encourage faint-hearted members, give information, stimulate a study of the Scriptures among young and old.

Larger and more frequent issues could be published for 1932 if delinquent subscribers, and other friends of the paper, would each respond at once to one, or both of the following:

- 1. Send us \$1.00 and we will extend your time ten months and send you a copy of the Cowan-Sommers Debate.
- 2. If your subscription is paid one or more years in advance send us five names of persons, not now reading The Apostolic Way, and \$2.50 and we will send the paper to each till January, 1933.

We are counting on you as one of several hundred that will respond to one or both of these offers. Such response would mean increased amount of reading matter each subscriber would receive, would stimulate a forward movement of the brotherhood as a whole, would increase and make more effective the work of every preacher in the field.

The fifty cent offer is in clubs of five or more. Each subscriber can, without much difficulty, find five families who would like to have the paper and if such cannot raise

the fifty cents some one should see to it that the paper is sent them. R. F. D.

The war clouds look heavy and destructive.

We expect to publish some excellent material on Carnal War.

Push the Club offer of five or more names, not on list, till January, 1933, for only 50 cents each.

Tell new subscribers we are republishing how Christians may escape being drafted in this or future wars.

If your paper stops without our being so directed, it is because you failed to write when we notified you.

We give all our time to religious work, have no income, make nothing to sell or eat, hence, urge delinquent subscribers to renew.

The few letters sent out are bringing many new names and renewals. We appreciate the response being made and hope the work will go on. We feel that nearly every reader can raise at least one Club.

We want to increase the size of The Apostolic Way and will when receipts justify, but we are doing our best to keep expense of paper and family within receipts. Help push the work for new and renewal subscriptions and watch the paper grow.

Keeping Busy

Millsap, Texas, Feb. 14, 1932. Dear Brother Duckworth:

Brother Nona Bonneau and I were with the brethren at Brock this morning. Had a very good crowd for rainy day. Brother Lilly and Brother Bonneau both gave us a good lesson.

The brethren there are anxious to have you with them on February 25 and preach over the following Sunday. Have arrangements all made as suggested when you were here and will be looking for you Wednesday evening, February 17, and go with you to Brannon Bridge to begin the work there that night.

With best wishes to you and yours. Your brother in Christ, Noah Carter.

We have agreed to spend from Wednesday night over Sunday night for four weeks at four different places in Parker County. If the weather permits we believe this work will be very profitable. It seems to us that if each congregation could have several meetings each year the good accomplished would be far-reaching.

Paul's Vision

Who does Paul have reference to in 2 Cor. 12:1-5?—A. J. Kenney.

This question has been somewhat disputed ground. However, it seems that the great majority of translators and Bible scholars think that Paul was thinking about himself. For the benefit of readers who may not have other translations, we give this passage as translated by different authors:

Moffatt:

There is nothing to be gained by this sort of thing, but as I am obliged to boast, I will go on to visions and revelations of the Lord. I know a man in Christ who fourteen years ago was caught up to the third heaven. In the body or out of the body? That I do not know: God knows. I simply know that in the body or out of the body (God knows which) this man was caught up to paradise and heard sacred secrets which no human lips can repeat. Of an experience like that I am prepared to boast, but not of myself personally—not except as regards my weaknesses.

Modern Speech:

"I am compelled to boast, It is not a profitable employment, but I will proceed to visions and revelations granted me by the Lord. I know a Christian man who fourteen years ago—whether in the body I do not know, or out of the body I do not know; God knows—was caught up (this man of whom I am speaking) even to the highest Heaven. And I know that this man—whether in the body or apart from the body I do not know; God knows—was caught up into Paradise and heard unspeakable things which no human being is permitted to repeat. Of such a one I will boast; but of myself I will not boast, except in my weaknesses."

Wilson's Emphatic Diaglott:

"1. Is it necessary to boast? it is not profitable indeed, but I will come even to Visions and Revelations of the Lord.

2. I know a man, in Christ, who above fourteen years since—(whether with a Body, I know not; or without a Body, I know not; God knows)—such a one suddenly conveyed away to the Third Heaven.

3. And I know this very Man, (whether with a Body, or without a Body, I know not; God knows;)

4. That he was suddenly conveyed away into Paradise, and heard indescribable things spoken, which it is not possible for a Man to relate.

5. Respecting such a person I will boast; but respecting myself I will not boast, unless in my weaknesses."

American Standard Version:

"1. I must needs glory, though it is not expedient; but I will come to visions and revelations of the Lord. 2. I know a man in Christ, fourteen years ago (whether in the body, I know not; or whether out of the body, I know not; God knoweth), such a one caught up even to the third heaven.

3. And I know such a man (whether in the body, or apart from the body, I know not; God knoweth). 4. How that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. 5. On behalf of such a one will I glory; but on mine own self I will not glory, same in my weaknesses."

In McGarvey's Commentary on the Scripture he says: "(I feel constrained to go on with my boasting, though I recognize that it is not expedient for me to do so since it gives my enemies further material for detraction and vilification. Yet I will speak of the visions which the Lord gave me and the revelations which they brought me.)"

"(Here Paul speaks of an experience of his, but declines to name himself, or use the first person, lest he might be thought to be glorying in his own exaltation. He had been caught up into paradise, or the secret place of the Almighty. This he calls the third heaven, for in the Jewish esti-

mation the air was the first heaven, the region of the sun, moon and stars was the second heaven. Somewhere beyond the stars was the above of the Almighty. He was miraculously drawn up into heaven, but whether his whole personality went thither, or whether merely that part of him (his spiritual nature) which was suited to comprehend and enjoy heaven, he could not tell. While here he had heard words which it was not lawful for him to try to interpret by the insufficient and consequently misleading words of earth. He tells this event, but it was an honor so much above his deserving that he avoids even such a method of telling it as might be construed to be boastful. If he glorified on his own behalf, it would still be in weaknesses. As Paul wrote this epistle in A. D. 57, the deduction of fourteen years would bring us to A. D. 43, the season when Paul was in Antioch.)"

We give this simply as a matter of information to those who want to study the subject and not as a conclusion of the matter.—Publisher.

Announcements and Reports

Wych Carter, Route 1, Pyriton, Ala., Dec. 7, 1931.—Enclosed find check for \$1.50 for which send me the paper for ten months, and the debate as you offered in the paper. Then use the fifty cents for the paper. Though I realize this is very little I am anxious for the paper to continue.

Through this medium the writers present much food for thought. We (many of the readers) do appreciate, and are thankful for the time, talent and the efforts put forth by the writers who make possible the publication of The Apostolic Way.

J. S. Johnson, Poteet, Texas, December 9, 1931.—I receive your notice that my subscription expired in June, I have waited with the hope that I might send a bit of good cheer, but not yet, so here is the \$1.00.

The rich and undying expressions of Brother J. S. Hall as given in The Way for November should live on and on in the hearts (minds) of the followers of Christ.

D. A. MacCollum, Pomona, Calif.—I received three copies of Watson-Tallman Discussion on S. S. question. I admire Brother Watson's ability in defending the truth. Every preacher should have a copy. It is worth its weight in gold.

J. E. Jones, Temple, Texas, December 21, 1931.—Brother Duckworth: Hope you are enjoying good health and prosperity. We are as well as common, but that isn't saying much.

Brother Hawkins and I agreed to send a dollar a month for a few copies of the paper each month; but he moved away and so I haven't kept up the contract very well.

You know about the biggest difference between the man that has a job and the man that has none, is, that it is more blessed to give than to receive.

I could save a lot of money now if we were to just close our ears to the cries of others; but, while I am not saving a dollar for my family, I believe we are complying with John 4:18. Perhaps the Lord will stand by us when we are in need.

Use this dollar to what ever use you care to. Love and best wishes to you all.

C. R. Worsham, Nocona, Texas, Jan. 27, 1932.—Bro. Curtis Teague and family have moved from here to Atarque, New Mexico. They are meeting every Lord's Day in their home. Any brethren in that part of the country wishing to visit them or meet with them can find out just where they live by addressing them at Atarque. The faith and determination of this family should be an example and encouragement to every Christian.

I preached at Blue Grove, Texas, Saturday night, Sunday and Sunday night, January 9 and 10, and at Wray's Chapel, Oklahoma, Sunday, January 24. I am ready to preach the gospel to the best of my ability whenever I have the opportunity.

T. F. Strother, Sweetwater, Texas, Jan. 28, 1932.—Brother Alva Johnson will hold a meeting for the little band of Loyal Christians meeting at the court house. We are poor in this world's goods, but rich in faith. The meeting begins February 21 and to close the 28th. All loyal brethren who wish to have fellowship with us in this meeting, please send to Brother W. C. Taylor, Route A, Sweetwater, Texas. All brethren in reach, that can, come, be with us. We need your presence as well as support. We are having a hard fight. The S. S. sure did fight us during Brother Cowan's meeting last April. Remember me and mine in your prayers.

C. R. Graves, Lockney, Texas, Feb. 10, 1932.—We have closed a good meeting with the church here at home. Two baptized and one restored. I am arranging definite dates for meetings this year. Any one desiring my services please write me at once.

Passed On

Sorrow came into the christian home of Mr. and Mrs. C. T. Bowman when death claimed Mrs. Bowman's much beloved father, Reuben Harrison Halton. Brother Halton was born in Raleigh, North Carolina, October 15, 1852, but moved later with his parents to Tennessee, where he grew to young manhood and married a Miss Buckhanan, who with him moved to Benchley, Texas, more than fifty years ago. To this union there were born four daughters, but the mother and two daughters passed away many years ago. The two others grew to womanhood and will be remembered as Mrs. Birdie Willborg of Houston, Texas, and Mrs. Ollie Dixon of Wheelock, Texas, who have passed to the far beyond. Brother Halton was later married to Miss Ella Moore of Bryan, Texas. To this union was born seven children, one dying in infancy and Jack, who answered the call of his Heavenly Father in young manhood; the good and faithful wife, Mrs. Ella Moore Halton and five children, Mrs. O. H. McGee, Navasota, Mrs. C. T. Bowman and Robert Halton of Benchley, Mrs. L. E. Sikes and Hallie Halton of Bryan; survive him and were at his bedside when the summons came, October 22, 1931.

Brother Halton is also survived by one brother, L. F. Halton of Benchley, and many nieces, nephews, grandchildren and great grand children, most of whom attended the funeral. He had many friends, for to know him, was to love him; his radiant smile and cheery words made it a pleasure for his old friends and relatives to visit him while he was confined to his deathbed.

Brother Halton had been engaged in the mercantile business at Benchley and he also worked many years for the Southern Pacific Railroad at Benchley and College Station, but in his last years he looked after his farms here, but until he became confined to his bed he was an active church and social worker. Mr. Halton obeyed the gospel under the preaching of Brother Kendrick several years after he came to Texas. He never missed church services unless he was ill.

Almost every one here belongs to the Church of Christ and I feel that most of this honor belongs to the deceased. Bro. Halton had been a member of the Church of Christ for more than forty years. Your paper, "The Apostolic Way," has been in his home for years. He always encouraged the young people in every undertaking.

Funeral services were conducted by Brother P. C. Key of College Station, in the Church of Christ at Benchley, with interment at Bryan City Cemetery. Same Rice, Jr.

Sister D. E. Cline, of Petersburg, Texas, a niece of Brother Baxter, writes us concerning him:

"J. P. Baxter was born Feb. 23, 1872. Passed from this life Dec. 22, 1931.

"I have been in his home so much for ten days at a time. He was worth so much to me from my youth on up until he died. I received lessons from God's Word in my youth that have stayed with me through all these years from his teaching them to me.

"He taught me how to study and rightly divide the Scriptures and how to sing.

"My father and mother taught me the bible too, but Uncle Jim (he was my uncle) taught me many, many lessons. I learned about singing from him than from any teacher I ever had.

"He loved to sing and we have sung together ever since I was 6 or 7 years old.

"The interest he showed in teaching me the truth and how to sing praises to God, he also showed in teaching his other nieces and nephews and all young folks.

"It did him so much good to see young people take interest in church work and he worked hard to get them interested, as well as the older ones.

"I appreciate so much the things he has done for me in teaching me the more important things of life, to live right before God and man. Not only the church and relatives will miss him, but the entire country for miles and miles around.

"To know him was to love him.

"We believe, according to the Scripture and the life he lived, that our loss is Heaven's gain.

"We should not weep for him as for those who have no hope.

"Yes, I am going to try to live to meet him over yonder, where there is no more cares, sorrow, sickness, crying or dying. Where we can and will sing a new song together with all the Redeemed."

Sister Eva Mae Worsham, Nocona, Texas, writes:

"On Tuesday morning, Feb. 9th, at 9:20 a. m., the death summons came almost without warning and the kind loving spirit of Sister Bonnie Garrison, of Nocona, Texas, was called home to rest.

"Wednesday at 3:30 p. m. her earthly remains were laid to rest in Nocona cemetery, surrounded by relatives and a host of friends, and as a token of love, friendship and the high esteem in which she was

held by all who knew her best, many beautiful floral offerings were given.

Bonnie obeyed the gospel in her girlhood days and lived a true and devoted christian life until she was taken away from us. She was always ready and willing to do a kind favor to all. It was never too cold or too hot for her to attend worship, she was never discouraged and seemingly happy despite her afflictions. Only a few hours before the end came her hopes and purposes were as bright and radiant as the colors of a rainbow, yet she bowed in humble submission to the will of God. No one can have the influence on the people as that of a noble christian character in whose heart love and kindness reign supremely.

"Great people have ever been people of thought as well as those of action and as the magnificent river rolling on in the pride of its mighty waters, owes its greatness to the hidden springs of the mountain nook so does that nobility of heart and christian character of Bonnie date its origin back to girlhood days when those golden deeds and christian influences were instilled into her heart that would help her to be of greater service to her God, her friends and loved ones.

"Bonnie is gone but not forgotten. It was very hard and sad to give her up, for she always had a bright smile for every one. She has gone on to await the coming of her friends and loved ones. So let's live to meet her."

## The Bible

How it will help you in your daily life:

Worry—When you worry read Matthew 6:19; Psalm 43.  
 God—When God seems far away, Psalm 139.  
 Sorrow—John 14; Psalm 46.  
 Disappointment—Psalm 27.  
 Sins—Psalm 51.  
 Sickness—Psalm 41.  
 Danger—Psalm 34.  
 Blues—Ibid.  
 Discouragement—Isaiah 40.  
 Lonely—Psalm 23; Luke 15.  
 Blessings—Psalm 103.  
 Faith—Hebrews 11.  
 Courage—Joshua 1:1-9.  
 Worldly matter—Psalms 90.  
 Peace—Matthew 11:25-30.  
 Assurance—Romans 8.  
 Happiness—Col. 3.  
 Travel—Psalm 121.  
 Bitterness—I Corinthians 13.  
 Money—Mark 10:17-31.  
 Conduct—Romans 12; Matthew 5:1-12.  
 Selfishness—James 2.  
 Opportunity—Isaiah 55.

I have not tested these out, except being separated from my family on account of a livelihood I studied Psalms 90. (Worldly matter, when the world seems bigger than God) and found it interesting.

E. D. FORMAN

## "Our Young Men"

Brother Duckworth, I certainly do appreciate your article on "Our Young Men." I consider it is a timely article. I have often wondered who was going to take the older men's places, because I did not hear of many young preachers.

Every since I have been a member of the Church of Christ I have wanted to be an elder or preacher. I am twenty-five

years of age and have been a Christian four years. When thinking of making a preacher, I realized the church needed young men to prepare for that work. And I realized that they who were already preachers needed support, so I was "in a strait" whether to make a preacher or a "supporter."

But now I have decided to try to make a preacher. I realize that I cannot make one all at once. I have been making talks for quite awhile. I went to Ringling, Oklahoma, the second Lord's day in November.

I can get away from my work for a short while at a time and still have a job to come back to.

I am willing and anxious to receive suggestions and instructions at any time. So do not hesitate to advise me.

I am writing this as a personal letter but if you wish to use any of it for publication you may do so. Pray for us.

Trusting that this finds you all well.

C. R. Worsham,  
 Nocona, Texas.

## SOMETHING DEFINITE

(Continued from Page 1)

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 ap-

pears 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 session of Congress during a period of seven years, in behalf of the farming interest 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 enclosing 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 with 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.

R. F. D.

## HONOR GOD

(Continued from Page 1)

Other religious bodies use women teachers, uninspired literature as a text, divide into classes, take up a collection, report the number in each class, etc. Churches of Christ do the same thing. If one is a Sunday school so is the other. If not, why not? A man should not condemn others for doing what he himself allows.

The same argument holds with reference to the pastor system. Churches of Christ argue against the pastor, system, still they themselves practice it. Let's see the difference between them and others on this point. The sects hire a man for a stipulated salary to preach for them for a year every Sunday and call him their PASTOR. Churches of Christ hire men for a stipulated salary to preach for them every Sunday for a year and call their preacher OUR LOCATED MINISTER. What is the difference in practice between the two? The same as there is between tweedledee and tweedledum. Where did inspired writers speak about LOCATED MINISTERS? Brethren, speak as the oracles of God and we will be joined in the same mind and the same judgment. Otherwise we will be divided.

J. C. Hamilton.

# The Apostolic Way

*"Things learned, received, heard and seen in me do"*  
Paul to  
**CHURCH OF CHRIST**

*"Speaking the truth in love." . . . "Let all things be done unto edifying."*

Monthly—\$1.00 the Year

Dallas, Texas, March, 1932

Vol. XVIII—No. 8

## The Hardest Thing

(Published in A. W. June 1, 1913).



The hardest thing for man to learn in any age, has been to simply follow to the letter the instructions of God, obeying his commands without question and heeding his examples with fidelity and humility.

Every since Adam and Eve ate of the tree of knowledge, man has seemed to be filled with an overwhelming sense of his own importance—an itching desire to direct his own steps. In spite of the significant fact that a large portion of God's word has been devoted to warning, precept, and examples, placed there for the express purpose of teaching us that the Almighty would not tolerate the slightest alteration of his commands or the least deviation from the divine examples, man, in every dispensation of the world's history, has perversely and persistently altered, amended and expurgated God's word to suit his own notions or his own convenience. Notwithstanding the fearful judgments visited upon Uzza, Korah, Balaam, Saul, Nadab, Abihu, and a host of others too numerous to mention recorded for our admonition and for the express purpose of keeping us from falling into the same condemnation, we seem to be as blind as any of those of olden times to the consequences of departing from the plain statements, precepts and examples of God's word. We talk glibly of the digressives and loudly condemn their innovations, while we ourselves are practicing things equally foreign to the teaching of the Bible. While demanding of others a "thus saith the Lord," we refuse to be governed by the same rule. Man's proneness to forsake the law of the Lord for his own inventions is the besetting sin of humanity, blazingly and blatantly apparent, even among some who make the loudest claim of loyalty and most insistently de-

mand of others chapter and verse for their doctrine and practice.

I and others who have pointed out the inconsistency of these erring brethren have been met, not with argument or scripture, but with misrepresentation, ridicule, invective and evasion. Where can you find one who will enter the arena for a full investigation of the Sunday School question? I know they tell you they are willing, yea, even anxious to do so, but will they? They will not. If you think they will, put them to the test by asking them to affirm that their methods of teaching are taught in the New Testament scriptures.

I would to God the Sunday School was the only innovation being foisted upon the church, but alas, it is not. The preachers' meetings, evangelist-pastors (Bro. White calls them "Stationed Preachers"), singing evangelists, individual communion cup, etc., all stand upon the same foundation, or rather, have the same utter lack of scriptural foundation. When they tell you that the Apostolic Way is published simply to fight the Sunday School, it is not so. Our paper intends to live up to its name, contending earnestly for apostolic precept and example in all things and against everything not taught by precept or example in the New Testament scriptures.

Yours for the fight in the Master's name.

G. A. TROTT.

## Watch

Mark 13:37

"And what I say unto you I say unto all, watch" (Mark 13:37). Although terse, this grave admonition can fill volumes and challenges the attention of the most careful. Let us resolve the text into three divisions and briefly consider its contents.

### 1. What does it mean to watch?

First of all it requires of us not to be asleep. The word sleep is used to represent people who are in a state of stupor. Very often we meet members who are so indifferent to their duty as to take trips for several hundred miles without considering where they will worship on Lord's day. They frequently fail to commune or drop into some place that is completely governed by innovations. In watching, it is obligatory that we give heed to God's word

(Hebrews 2:1). His word requires us to worship Him in spirit and in truth. This being true, we are required to make arrangements that will meet the Lord's will. Paul's ringing command: "Awake thou that sleepest and arise from the dead . . ." (Eph. 5:14) is often passed unheeded.

The last mentioned quotation should induce us to watch in other directions as well as to loyalty of worship on Lord's day. I received a letter from a faithful colored preacher in Louisiana. This brother told me that he has appealed to the Red Cross to obtain the necessities of life. Brethren, this is appalling! It is the duty of the Church to help him. Are you willing to do your part?

Again while watching it is necessary to "look diligently lest any man fail of the grace of God" (Heb. 12:15). Hence, when Christ employed the expression "watch," he meant for us to awake out of our stupor; give heed to His word; and look diligently into our conduct.

### 2. How should we watch?

"Watch thou in all things, endure afflictions, do the work of an evangelist . . ." (2 Tim. 4:5). When afflictions come upon us let us watch and pray. Do likewise while performing the work of an evangelist.

"Watch ye, stand fast in the faith, quite you like men, be strong" (2 Tim. 4:5). When afflictions come upon us, let us watch and pray. Do likewise while performing the work of an evangelist.

"Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13). The man who stands fast is watching with all perseverance.

"Let us watch and be sober" (1 Thes. 5:6). To be sober we must be of sound mind, and exercise self-control. We thus watch by enduring afflictions, standing fast in the faith, and exercising soberness.

### 3. What should we watch?

Let us take each letter in the verb "watch" to represent acts that we must watch.

**W. Words.** Why watch our words? "Seest thou a man that is hasty in his words? there is more hope of a fool than of him."—Pro. 29:20. No wonder James said "be swift to hear, slow to speak." When a brother calls you aside to relate a score of scurrilous remarks about another, it is a pretty good plan to forget it.

(Continued on Page 4)

**MORE NEEDED**—We need 100 clubs at once, five names not now getting the paper in each club. We will send The Apostolic Way till January, 1933, for 50 cents each. We can put 500 new names on our list in sixty days if each reader will talk. Every home needs the paper, but it takes money to publish, and we are asking for subscriptions, new and renewal. If you are behind, renew at once, Please.

## The Apostolic Way

*The International Journal and News of the*  
**CHURCH OF CHRIST**

3922 Metropolitan Avenue, Dallas, Texas

### Publishers:

W. J. RICE.....1913-1916  
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### Things in Brief

So you see we are here again. Thanks to all who helped.

Finding fault with others is easy. Living right oneself is more difficult.

Have you renewed your subscription, or have you just neglected! Your home needs the paper.

We can hardly find time to answer questions by letter. Mrs D and I are doing all the office work and I have planned to preach, at least, two hundred and fifty sermons this year.

We were anxious to give you an eight page paper this time, but I lacked about \$30 having money enough on hands. If twelve more had sent, each, a club of five we could have put out eight pages.

Brother Nichol has, "broke loose" again in the same old place, wants us to prove the things on which all are agreed and leave the things under question alone. As soon as we can find space will publish his article with our reply.

As we promised we are giving something more in this issue on Carnal War. Many are writing for details of procedure. We cannot write each (as we have no stenographer), but will publish information from time to time. If we have not published the information you need write us and we will.

The work in Parker County was fine. Lots of bad weather but the folks came and I preached. The brethren at each place announced their desire and purpose to have us back again. It was understood before the work began that, "the finances would have to take care of themselves" as the meetings proceeded and while money was scarce and hard to get we were not sent away empty handed. In addition the brethren gave liberally of home supplies of every kind.

We missed the personal advice and encouragement of Brother J. P. Baxter more than words can tell but were made to rejoice to see so plainly the influence of this good man in each of the four congregations where we labored. Members seemed to be striving to meet the duty and responsibility resting upon them. It was common to hear them say, "We miss Brother Jim so much and feel we must work harder to keep the great work going." I feel strengthened and encouraged by the association with the brethren in this work.

Sunday night, March 13, Brother and Sister Alva Johnson, and son of Turkey, Texas, spent the night with Sister Duck-

worth and babies, on their way home from Temple where Brother Alva had undergone an operation, gall bladder and appendix removed. He seemed to be doing as well as could be expected, and requested that I advise the brotherhood that he had received "sufficient contributions." It is fine when brethren, where preachers have labored, so consuming their vitality as to bring on themselves the necessity of a trip to the hospital, respond promptly and adequately to the expense of such a trip.

The last we heard concerning Brother J. W. Kelly, he was still in the hospital in Abilene, very low.

We also give statement in this issue from Brother J. N. Cowan concerning his second operation. It certainly hits hard when three of our most active preachers are carried to the hospital within a month. When men are over taxed it is only a question of time until there is a breakdown of the proper functioning of some parts of the body and preaching the gospel is no exception to the rule. The zeal, earnestness, and determination of these three men has caused them to press on and on without the relaxation needed.

I believe I should take the opportunity, just here, to say at the close of each meeting the preacher should have two or more days absolute rest. Mental rest, a complete relaxation of the entire system. Camp out, loiter, sleep.

### War Versus Peace

(A synopsis of a speech prepared for a Congressional hearing, Washington, D. C.)

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, unholiness, 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, "Gentle-

men, 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 spitefully use you, and persecute you," taught by the meek and lowly Nazarene. Before this principle, or principles, of 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 up on 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 spitefully 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.

### Announcements and Reports

F. C. Chambers, Levelland, Tex., March 8, 1932—Dear Brother Duckworth: Wish I could see you all and Brother Connier's folks, too. We have built a church house at Whitharrell. Met in it last Lord's day for the first time. Had three sermons and dinner on the ground. Had a large crowd

and plenty to eat. We haven't any money but have plenty to eat and are thankful.

J. N. Cowan, Robstown, Tex., March 5, 1932—I have undergone a serious operation on my jaw, which was done three weeks ago, and I believe it is going to be successful this time. I was on the table under ether two hours and twelve minutes and the entire outer plate of the bone was removed, and an old wisdom tooth taken out from the outside which had never come through.

C. R. Worsham, Nocona, Tex., March 5, 1932—The church here is getting along fine. We have two good services each Lord's day. Bro. Robert Stewart preached for us last Lord's day night. All of the brethren take an active part in the morning services. Development of our home talent is progressing nicely.

Bro. N. L. Clark of Fort Worth, will hold our meeting beginning June 12 and closing June 26.

I preached at home the first, second, and third Sunday nights of February and the fourth Sunday morning at Wray's Chapel, Okla. The brethren at this place are doing well and expecting to accomplish much and lasting good for the Master.

If the Lords willing we'll be at Ringling, Okla., the third Sunday, and at Wray's Chapel the fourth Sunday of March. Pray for us.

D. L. Jacobs, 116 R. I. Ave., El Dorado, Ark.—On account of being sick since last fall, have not made any reports of the congregation here. Had my tonsils removed four weeks ago, and am feeling much better now. Bro. Alva Johnson held a very successful meeting here in October. This was the second meeting here for him last year. While here he held a four-day's discussion with D. N. Jackson, Baptist. Mr. Jackson is one of the strongest men the Baptist have, though he was to weak to meet the truth as Bro. Johnson whipped him with the truth, every way he went. Fine attendance at every service. Bro. Johnson baptized several from the Baptist while here. Bro. Leland Knight moderated and we enjoyed he and Sister Knight being with us very much. Bro. Cowan will hold a meeting here beginning August 1st. We expect to begin the meeting with a discussion with the Sunday School People or the Baptist, almost sure it will be with the Baptist as they are very anxious to try Jackson again. And the S. S. People here are just a little afraid to try to defend the S. S. We are very anxious to have Bro. Cowan with us.

E. A. Thomas, Weatherford, Tex., Mar. 15, 1932—The church at this place started Nov. 15, 1931, and is small in number but we are praying for growth and strength. We had some good loyal brethren to help start the work. Bro. J. P. Baxter worked hard to plant the cause here and wanted to do more. Now as he has passed on it seems as though we have a greater responsibility resting on our shoulders so we are doing the best we can to carry on God's work.

Bro. Alva Johnson preached ten days for us right on the start and he worked hard to help us get started off to doing things like God wants them done.

Bro. J. N. Cowan paid us a visit. Was glad to have him with us.

Bro. Duckworth preached five nights, March 2 to 7, and did some good preach-

ing, had fairly good crowds considering the bad weather.

Bro. J. N. Cowan begins a meeting here April 29 and will run over three Lord's days, so pray for us.

Carman Watson, Rt. 3, Chipley, Ga., March 10, 1932—Dear Bro. Duckworth: As I haven't written you in some time, thought I'd write you a few words.

This leaves us in Georgia. We moved here in December. We have a wonderful location, and are highly pleased.

We found Brother and Sister Miller and family meeting in their home for worship and we (5 members now) meet from "house to house," planning a meeting this spring and then renting a building in Chipsley to worship in.

We need more members to settle here, and in order to get them, wife and I, have decided to sacrifice two fifty-acre tracts of our land at the price of \$2.90 per acre. We would be glad to make it a free donation but don't feel able at present.

If you have any suggestions in connection with the work here or any advise to give me as a brother, I will appreciate it at any time.

Pray that we may succeed and get the work planted here.

N. T. Bonneau, Millsap, Tex., March 20, 1932—"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The Church of Christ at Millsap has been made to rejoice over one soul, who was transplanted from darkness into the kingdom of God's dear Son. Brother Duckworth just finished here at Millsap what we might term a general strengthening of the brotherhood at four places, or congregations. Beginning at Brannon Bridge Wednesday, Feb. 17, and preaching over Lord's day night. The brethren were edified and strengthened in the Faith. The weather being rainy and bad prevented a large attendance, yet the brethren were faithful; although it rained every night we were there, ready and desiring to hear the unsearchable riches of Christ. We pray and hope the word sown at Brannon, will germinate and bring forth fruit. Going the following Wednesday to Brock, we had fine weather and very good crowds, especially Friday, Saturday and Sunday nights. Brethren from South Bend Weatherford, the Bridge and Millsap were with us some during the five nights. Sunday afternoon the writer and Brother Tom Hackett responded to a call about five miles from Brock, where one was baptized into Christ. The Weatherford meeting began Wednesday, March 2. These brethren are progressing fine, and though few in number they are rich in faith. Thursday night was rather cold and disagreeable, causing many of the brethren from Millsap and Brock to be absent. Notwithstanding weather conditions the attendance from other congregations, most of the time, was good. The Millsap meeting was a continuation of the line of discourses that had been presented at the other three places. The churches, since the meetings, seem to have taken renewed

courage and are pressing forward in the work of the Lord. The fine sermons delivered will linger a long time, especially, in the minds of those who love the truth.

Brethren let us work while it is called today for the night cometh when no man can work.

J. A. Bradbury, 110 W. Broadway, Sweetwater, Tex.—Members who are discouraged and almost ready to quit because things are not being done by leaps and bounds, the writer would suggest, "read and study the Book of Acts." In this book we have the great lessons of the growth of the church, the how and circumstances under which the church did grow. In the face of trials, tribulations and persecution, the early and mother church made wonderful progress. Remember, Brethren, that in our work if we do nothing more than save ourselves our efforts are not in vain.

We can not save ourselves by not doing our duty because some one else is not doing their part. If there is anything plainly taught in the Bible it is "individual responsibility to God."

For twenty years I have placed my faith in the God of Heaven and his word. I am satisfied with His word and the life He wants me to live and have done my best to live that life. Since learning what the Bible says and teaches about "faithfulness," I do not see how Christians can afford to be any other way but faithful. I have never been concerned about the many untaught and unlearned questions that are dividing our members, but have been interested only in such things that would elevate the lives of both men and women. In thinking of the many questions of great interest to the church, I am bound to place at the head of the list, "right living." If we all will live right and stay with the Bible our efforts on earth will be blessed and we will be saved. For three years a few of us have been trying to build up the cause in Sweetwater. I have sustained myself by working at a life-long trade, and by doing this have been at home each Sunday. The church now is able to go on with the work without my assistance, so I am ready for the road again. Would like to arrange work for the summer especially. To all my friends and churches where I have labored in the past I send greetings.

G. J. Cooper, Fowler, Colo., Box 403, March 5, 1932—Dear Brother Duckworth: I am sending you one dollar for the paper and debate. I wish I could send you several times this amount, but can not at this time.

The church here is not in sympathy with the A. W. and I have not tried to get any subscribers.

Brother Duckworth, do you know of a real good brother and sister who would like to have a home, and go into the poultry business with me? I have a homestead of three hundred and twenty acres near Fowler. It is dry land, but will do for poultry. If they had a little money to buy their part of the poultry, it would be well, for I do not have enough to do it.

I am anxious to give my time to the Lord's work, and I would like to find some one whom I can trust with my home.

I trust you and Sister Duckworth are well and rejoicing in your work.

N. L. Clark, 2627 Greene Avenue, Fort Worth, Texas.—Brother J. W. Kelly, 762 Pecan Street, Abilene, Texas, is in great need of help. He recently had an operation. He is also about to lose his home. Please send him a contribution.

E. E. Stark, Corsicana, Texas.—Sister Kelly says they are in need of help.

## Work in India

Christ House, Purna,  
Via Nanded Postoffice, Deccan.  
Br. India, Dec. 18, 1931.

To Brother R. F. Duckworth,  
% The Apostolic Way,  
Dallas, Texas.

Dear Brother in Christ:

I am glad to let you know that the Lord's work is going on well. I am much grateful to the Lord for restoring me to my health, and I thank you very much for praying for me. I gained one more family to Christ our Lord and King, and they are very keen in learning to read the Word of God. Especially Bro. Rajarathnam has finished his primer and is asking for the first and second reading books, after which he will be able to read the Word of God himself. I am visiting the villages and many families are interested in hearing the Pure Gospel. They are fond of hearing about the wonderful Saviour who could give them Salvation. Kindly pray for them.

I am going tonight to Nizamabad, Secunderabad and to Khamam-meth field on the Gospel tour and will return after two weeks.

I am very sorry to let you know that I have not even half the support for the work now, all I have being only \$13 (Thirteen Dollars). Kindly pray so that the Lord may send support for His work. I am getting many calls from every village from the heathens. They want to hear about the wonderful Saviour who is so different from their gods and goddesses, but I am unable to attend every call for want of support. We are praying for every saint, kindly pray for us and for the work.

With Christian greetings and thanks,  
Your Brother in Christ,

M. VANDANAM.

The foreign postage in India is increased by one anna.

(Brother Vandanam had not heard of the "Passing On" of Brother Baxter when he wrote the following letter.—Pub.)

Christ House, Purna,  
Via Nanded Postoffice.  
Deccan, Br. India.  
Jan. 22, 1932.

To Brother J. P. Baxter,  
Millsap, Texas, U. S. A.

Dear Brother in Christ:

We had a successful Gospel tour from 22nd December and visited several villages this time which were never visited before. Everywhere people came by hundreds to hear the Gospel. Although many people asked for baptism we did not give them because we cannot be in touch with

them who are in such villages where we cannot appoint extra preachers to give them the Bread of Life daily.

On account of the present political unrest and general trade depression and lots of suffering among the poor the people are seeking for something better to give peace to their souls—they find the real solace in the story of the Cross, hence our open air meetings are always crowded.

I had three discussions with the sectarians at Alir, Dornakal and at Khamam-meth about sprinkling, infant baptisms and the New Testament Church of Christ. I was much grieved in heart to note that some of the sectarians do not accept the Epistles of Paul and Acts as authority for the Church Doctrines. Some of the Methodists say, "Oh these are the words of Paul. If you ask us to take Paul as an authority on the Doctrines we can as well take the authority of our modern writers and bishops and support our Methodism." I do not know when they will give up their blasphemy and be converted.

Glad to report that we had five souls gained in the place where we can attend to instruct them well in the knowledge of the Lord. Now I am not able to pay regular support to the workers as I have only \$12.50 for the whole work. Sorry to let you know that we had lost one more good Christian at Khamammath lately. Kindly pray so that the Lord may send support for His work. We are praying for every saint. With greetings and thanks, Your Brother in Christ,

M. VANDANAM.

Dear Brother: Thanks for your kind letter of Nov. 22, which gave me much strength to stand always for the cause of the Lord even in spite of hardships. The people whom I baptize meet on every Lord's day and break bread together and worship the Lord. We never neglect them. Kindly pray, times are hard.

M. VANDANAM.

## WATCH

(Continued from Page 1)

A. Actions. Watch our actions to be sure. "Only let your manner of life be as it becometh the gospel of Christ."—Phil. 1:27.

T. Thoughts. If you are harboring hatred for your brother in your heart, you had better be reconciled to him. Be man enough to talk to your brother about it, and don't report it to others. Otherwise I do not care to listen to it. "Dispose of evil thoughts lest they express themselves in words. "For out of the abundance of the heart the mouth speaketh."—Matt. 12:34.

C. Company. In associating with people of the world, go "not with them to the same excess of riot." Influence them to better living. The American Standard says: "Evil companionships corrupt good morals."—1 Cor. 15:33.

H. Heart. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—Heb. 3:12. Let us, therefore, watch our words, actions, thoughts, company, and heart.—Van Bonneau.

# The Apostolic Way

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

## CHURCH OF CHRIST

*"Speaking the truth in love." . . . "Let all things be done unto edifying."*

Monthly—\$1.00 the Year

Dallas, Texas, November, 1932

Vol. XIX—No. 4

### Our Position

The word "Our" here refers to a religious people in this country who call themselves Christians or disciples of Christ, rejecting all denominational titles. All religious people in the land claim to be Christians, but most of them are known by sectarian names, such as Baptist, Methodist, etc. We reject such names and claim to be in name and in fact simply Christians, disciples of Christ. Note the use of the "d" instead of "D" in "disciple." The word "Disciple" implies that men of other classes may also be disciples; hence the term is sectarian in its application. We see no use for such distinctions, and we, therefore, reject all sectarian names. The word "Position" in the Heading refers to our teachings and also to our place in the world of mankind.

I shall write several articles on this subject. I ask the reader to read them carefully. I believe that I can show an honest man that our teachings rest upon the bedrock of both reason and revelation, that much prejudice against us is due to lack of understanding, that sometimes our zeal for certain points of doctrine leads us to violate our own doctrine, and that our responsibility to the Lord and mankind is the greatest possible at the present day.

Our first position is that men may now be just such Christians as there were in the time of the Apostles in all essential respects. This is self-evident. The New Testament disciples enjoyed some privileges that are not ours. Some of them saw the Lord or some of the Apostles, many of them saw miracles wrought, etc. But these things were not those that made them Christians. Their faith in Jesus, the gospel they preached, their ordinances, organization, hope, etc., identified them before the world. These are the fundamentals of the Christian faith that identify it in every age.

We hold that men must be Christians of the New Testament sort in order to be worthy of the name. The only way to have unity in Christ is to measure every man by the same standard. To please the Lord, this standard must be the Lord's. See Jno. 17; 1 Cor. 1; Ephes. 4. When men set up their own standards in religion, they become transgressors of the Lord's Word and rebels against His authority. The Lord's standard makes all the same kind of Christians. No man can find sectarianism

in the New Testament unless he reads it into the text from his own imagination.

When men are asked to justify their course in dividing into factions while claiming to follow Christ, they answer that all cannot see alike or that their differences are not important. True it is that men do not interpret alike many passages of Scripture. But where men differ after honest and careful study of all the Lord has said on a matter, it is evident that the Lord did not consider it important to men. The Lord knows human weakness, how dull of understanding man is. Then surely He has made undoubtedly clear every thing that involves the salvation of men. He could not have done less and been just. If I am correct, we conclude that no matter over which there is room for serious doubt is vital to our salvation. For example, take the Passover. For its proper observance, the Lord specified the day, the period in the day (between the two evenings), the kind of lamb, the manner of cooking it, etc. He left to circumstances the union of two families in eating the lamb, the exact hour and manner of killing it, etc. Some Jew might easily have created dissension and division by preaching his interpretation of some dark passage on the subject.

Such has been the course of men in our age, and such a course has caused many divisions. Had religious leaders been content to preach only those doctrines upon which true scholarship made all agree, leaving doubtful questions to individual interpretation, there would never have been any denominational bodies. The same rule applies to us as a people.

That scholars can agree on what the Lord has said is evident from the existence of our two best known translations, the Authorized and the Revised Versions. The former was made by forty-seven scholars, the latter by about sixty-three. Among these, were representatives of all the leading bodies in the Protestant world. They sat together for months and gave us these translations as the unanimous voice of the entire body. This clearly proves that the Lord has spoken in such way that men of different views may alike understand what He said. Of course, men may agree on the language but differ on its interpretation. But where men's eternal interest is involved, there I believe the Lord has made His meaning clear if men will seek with honest hearts to know the truth.

N. L. CLARK.

(To be continued)

### Will a Man Rob God?

This question has been asked and answered many times, and we are still answering it today by our actions. In Malachi 3:8-9, the Prophet asked, "Will a man rob God? Yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with the curse; for ye rob me, even this whole nation." God tells them if they will return unto Him, He will return unto them.

Sometimes I wonder if God's people are not guilty of the same thing today? God tells them to bring all their tithes into His store house and He will show them what He will do. We are not commanded to bring tithes in store, but we are commanded to "Lay by in store" as God prospers us (1 Cor. 16:2). Do we obey this command? Most of us do not, but God still pours into our lives blessings; countless blessings. But how much should we give on Lord's day? Every man according as he purposeth in his heart, so let him give: not grudgingly, or of necessity; for God loveth a cheerful giver." (2 Cor. 9:7). If I give any amount of money on Lord's day and grudge it, I would be robbing God. If I should ask each to give a certain amount, that would be of necessity. If we cheerfully give to the cause of Christ, we shall be blessed. Some say they are not able to give. "God is able to make all grace (or favor) abound toward you; that yet, always having all sufficiency in all things, may abound in every good work." (2 Cor. 9:8). This does not sound like depression, does it? If you had a fine cow and fed her all the feed she could eat, and she quit giving milk; would you still feed her?

God's people have quit giving to Him in many ways, but the good Lord still holds out for us. The Lord offers us opportunities to redeem ourselves.

If you had a big farm stocked with fine cattle, hogs and sheep, and rented it to Brother A, telling him to pay rent as he purposeth in his heart, I love a cheerful giver. This fall Brother A received \$2,000 from his cattle, buys him a fine car, and sends you \$5. Receives \$500 for wool, and sends you \$2.50, and everything else in proportion and continues that sort of dealing for a number of years; you would do one thing or another, loose interest in the farm or take the farm from him.

The earth belongs to the Lord and the fullness thereof. "As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for-

ever." (2 Cor. 9:9). How does the Lord disperse abroad? Through his people. How does He give to the poor? Through His people. Then He is depending on us, and what are we doing? Brethren, let us awake out of sleep and arise from the dead, labor to enter into that rest of the people of God.

O. C. RIBBLE.

### Neglect Not the Gift

Adequate teachers are so vital to the welfare of every congregation that a second article on that subject seems entirely justified. Paul said to Timothy, "Neglect not the gift that is in thee." (1 Tim. 4:14). From this we learn, first, that Timothy had a gift; second, that the gift might be neglected; third, that the gift in which Paul was interested was, not outside, but within Timothy; and, fourth, that to neglect the gift was dangerous. This should remind every Christian that he has a gift within, and that the neglect of one's gift causes injury and possible death. Though the impressive lessons here suggested by Paul apply to any gift in any Christian, this article will deal primarily with the gift to teach in religious assemblies.

Not every good Christian is required to have the gift to teach in public assemblies, yet there are those in each congregation who can and should become teachers. Elders must be apt to teach, and no brother is denied the right to cultivate this gift. As parents strive to awaken and develop the talents of their children, so elders should strive to awaken and develop the teaching talent of the congregation. There is a sufficient number, furthermore, in every congregation who are able to become adequate teachers, else the Lord would have made a different arrangement for the teaching. The Lord has designed that every healthy physical or spiritual body become able in a short time to feed itself; then we must believe that there is something radically wrong with any ten-year-old child or church which cannot feed itself. It is clear that our danger is not in the lack of gifted members, but in the failure of the members to develop their gift and to use it conscientiously.

This gift, then, not only can be neglected, but is being neglected by many. Where the pastor system prevails, the gift is worse than neglected; it is suppressed. In theoretically loyal congregations some brethren who could become capable teachers neglect to begin the development of their talent. Later in life many regret this neglect. Some who are able to present edifying lessons defraud the congregation by their reluctance to teach. Others, perhaps the most culpable of all, are able to teach, and often present themselves to the assembly, but they neglect to prepare edifying lessons. One of this class should study himself and see why he does not prepare, for there is a reason. Perhaps he is egotistic, thinking he needs no preparation to teach his inferior learners. Possibly he has a low ideal, being satisfied with merely putting in the hour. Such a person usually talks and talks, but seldom says anything. One may be too lazy or indifferent to study or he may be permitting worldly business

to choke his zeal to prepare. The Lord justifies no person who neglects his gift.

The gift Paul discusses is, like the ability to teach, within the person, and no gift which is on the outside can justify the neglect of the gift within. A capable man concentrates on worldly business and makes more than a living. He contributes liberally and then seems to think that his gifts, which are outside and purely material, will excuse him from the duty to develop the gift within. This policy seems dangerously like an effort to purchase the gift of God with money. Other inner gifts are the ability to sing, to interpret the scriptures, to win backsliders, and to approach alien sinners effectively. Each one has his gift, and some have the gift to teach, but wise practice alone can develop skill in the use of it. The gift within, furthermore, cannot be developed by proxy. To be a practical lawyer, one must personally practice law; to be a good teacher, one must actually present lessons. A teacher's duty is done, not merely when he gets up and talks, but only when he conscientiously prepares and presents edifying lessons to the church. Since no one can use the inner gift of another, one's gift is neglected unless he himself conscientiously uses it.

Finally, any teacher or other member who neglects the gift within him robs the church, is guilty of the blood of the people he might have saved, and is in danger of eternal damnation. Dives, being a rich man, was especially able to help the poor; and his damnation was due, not to his being rich, but to his refusing or neglecting to use the special ability which he had. Will not the capable teacher who fails to study and to exercise his gift lift up his eyes in hell beside the rich man? Merely talking, moreover, in the presence of a congregation is not using one's gift; it is the having of something edifying to say which counts. Though the one talent man was lost, it was not the having of only one talent which condemned him; it was the failure to use the talent which he had. To be prepared for Heaven one must have the development which the personal use of his gift provides; and to speak without adequate preparation provides little if any development, and in some respects such talking rather seriously injures both the speaker and the congregation. The sacrificing of oneself to worldly affairs and then hiring another to do one's singing, praying, teaching, and visiting also leave such an employer without personal development; and though one may in this world buy relief from the use of his gift, he cannot, as shown by the five foolish virgins, buy personal preparation in the day of judgment. Since personal preparation is essential to an entrance into glory, no Christian can afford to disregard Paul's command: "Neglect not the gift that is in thee."

P. C. KEY.

### Yandell-Smith Debate

Beginning on August 16th, and ending August 21st, the following propositions were discussed by Dr. I. W. Yandell, Free Will Baptist, and myself, in the Pearson neighborhood, about five miles below Colbert, Okla.

Proposition 1. The scriptures teach that the Church of God or Christ was set up or established during the personal min-

istry of Jesus Christ on earth. I. W. Yandell, affirmative; E. J. Smith, denies.

Proposition 2. The scriptures teach that the Church of Christ, also referred to in the New Testament as the Church of God, Church of the First Born and the Kingdom of God's Dear Son, was set up or established on earth on the first Pentecost after the resurrection of Jesus Christ from the dead; and men and women were first added to it on that day. E. J. Smith, affirms; I. W. Yandell, denies.

Proposition 3. The scriptures teach that man secures salvation by and through faith independently of baptism in water. I. W. Yandell, affirms; E. J. Smith, denies.

Proposition 4. The scriptures teach that man secures salvation from his past sins, by faith and obedience to the gospel as preached by the Apostles after the resurrection of Jesus Christ from the dead; expressed in the following special terms: Faith, Repentance, Confession and Baptism in water, for the remission of sins. The word FOR to be used in the sense of in order to. E. J. Smith, affirms; I. W. Yandell, denies.

Elder Yandell was very strong on such prophecies as Gen. 49:10; Isa. 2:2-3, Isa. 28:16, Joel 2:28, Zech. 13:1. All of which I was very ready to accept as pointing to the setting up of the church. But I challenged the fulfillment of those prophecies during the personal ministry of Christ while on earth. I continued to press Dr. Yandell to cite the passage of scripture that proved the fulfillment of his prophecies while Christ was on earth, till he finally said that he would not do it. Of course, that was enough to show to the people he could not, so he suffered a loss on his proposition. The Doctor took the position that Mathew, Mark, Luke and John were the New Covenant. On being routed on this point, in his struggle he said that the New Testament was the letter that killed 2 Cor. 3:6.

On the last two propositions Dr. Yandell was as weak as he was on the first, while he was the affirmative he labored to get me to leave the point at issue, and follow him in that that was not germane to the proposition but I held him to the issue. Just to show what he would do when pressed hard on any point, I introduce 1 Peter 3:21, to show that Peter said that Noah and his house were saved by water and that was a like figure of baptism saving us; and he said that they were not saved by water, that all was saved was saved without water and to use his own language, "Every devil of them that tried to be saved by water was drowned."

On account of space I will not try to give arguments at length. This debate was the result of an eighteen days' meeting, which I had just closed when the debate came on. This debate was held on the same ground where I had an eight-night debate with J. F. Segraves seven years ago.

Brethren, let's preach the gospel with that old-time force that will force the foes to fight, by so doing we teach the truth more effectively.

E. J. SMITH.

Crowell, Texas.

### Immersion

(Continued)

In our former article we showed the meaning of "baptidzo" from secular Greek literature. This word was used to designate immersion by historians, poets, and philosophers before and during the life of Christ. E. A. Sophocles, native Greek, after defining the word "to dip, to immerse" in his lexicon, says: "There is no evidence that Luke or Paul or any other New Testament writer put any other meaning on this word other than that recognized by the Greeks." This is quoted from memory. Our Savior had several words before Him with which to designate the rite of baptism. Strange, indeed, if He means merely "to moisten" or "wet" that He didn't use the word "brecho" (Luke 7:44). Or if it meant only "to pour out" there was "ekcheo" (Rev. 16:4), for that purpose. If the rite meant to sprinkle there was "rantidzo" (Heb. 9:19), which meant such.

But we are informed that "baptidzo" is employed in Mark 7:4, where it would necessarily mean, according to our view, to immerse. Our critics deride the idea of the Jews' immersing themselves after returning from the markets. They suppose that they merely sprinkled themselves. But credible authorities say that the Jews immersed their whole bodies in water after returning from the markets; and that they immersed their pots, tables, and cots in their various washings. Miamondes, a very learned Jewish rabbi, has this to say: "Wherever washing of the flesh and washing of the clothes are mentioned in the law, nothing else is meant but the dipping of the whole body in a confluence of water; and that if he dip his whole body except the tip of his little finger, he is still in his uncleanness."

There are a few examples in secular Greek literature where poets use the word "baptidzo" as a hyperbole—a figure of speech which expresses exaggeration. This is admissible in all literature; but a word thus used is taken out of its true meaning. To illustrate: We say to our children, "I have told you a thousand times about that habit," when perhaps we have only told them five times about it. And when we read in the Greek Classics that "the lake was tinged (bapto) with blood," we understand this as a hyperbole. In Spencer's Faerie Queen, (an English work) Comus says, "Yet a cold, shuddering dew dips me all over." Any student of English knows that a person could not be literally dipped in a dew. Neither would any professor of English try to show that the word dip means sprinkle in this passage either. It is merely used as a hyperbole as "baptidzo" is frequently used in Greek.

It would be superfluous to quote an eminent host of scholars who practice effusion that say that the ancient manner of baptizing was by immersion exclusively. It would take volumes to contain the testimony of Greek classics, lexicographers, and eminent scholars that testify to the truthfulness of our position. We merely offer the foregoing to stimulate interest in the study of this subject. We now conclude by giving the following brief outline.

Scriptural baptism requires: (1) Water—Acts 10:47; (2) Much water—Jno. 3:23; (3) Birth of water—Jno. 3:5; (4) Performing the rite in water—Matt. 3:6; (5) Going down into water—Acts 8:38; (6) Burial—Rom. 6:3-4; Col. 2:12; (7) Planting—Rom. 6:5; (8) Raising up out of water—Rom. 6:4; (9) Coming up out of water—Acts 8:39.

VAN BONNEAU.

### General Failure

That there is a general failure, even upon the part of the Churches of Christ, to measure up to the requirements of the New Testament must be candidly admitted. And it must also be conceded that this failure lies, not only in a state of lethargy, lack of zeal, and general indifference, but also in what is inestimably worse, an erroneous perspective toward what constitutes the practical working of primitive Christianity. In New Testament times every local congregation, under its own bishops and deacons, and with nothing of what the world today calls "organization" was all-sufficient to carry on its work, not only in holding forth the word of life, but also in every avenue of charity and benevolence.

The model, as given by the Holy Spirit, upon which the primitive churches were set in order and started to work, is the plan through which all Christians may labor together with God for the proclamation of the gospel and for the betterment of society. The early churches, although entirely without the worldly advantage of wealth and prestige, preached the gospel throughout the nations of the world; from imperial Rome to the humblest villages and hamlets of remote precincts they proclaimed the story of Jesus their Lord; and, without any kind of worldly or human organizations, with an entire absence of institutions of every nature and kind, the care they bestowed upon the poor, the way they fed the hungry, clothed the naked, visited the sick, and made provision for orphans and widows in their afflictions, was the wonder and admiration of the world.

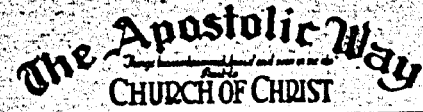
But a strange and almost universal enigma presents itself today. We see those who proclaim the simplicity of primitive times, and who profess to be apostolic, striving and laboring to build up institutions that did not exist in the days of the apostles and the like of which was entirely unknown to New Testament times, even though the Holy Spirit guided inspired men "into all the truth." The "state evangelists" of "Missionary Societies" spend their time conducting drives for money, instead of giving themselves wholly to the kind of work that evangelists should do. "Bords" place assessments against the churches, and the treasurers of these boards come around and sternly demand that they make up their "quotas" or walk the plank. In the meantime not enough aliens are converted to Christ to overbalance the number of their own children who go into infidelity and into the world. Money is the basis; moneyed men are at the helm; high-salaried men lick the boots of all who have money, and wonderful success that attended the labors of the penniless apostles is a thing unseen and unknown today.

The number of institutions and organizations that are now in existence is amazing, as well as confusing. Each one is created, and a drive is started to sustain it, upon a pretext that it is going to do this or that. And just as commercialism has protruded its selfish hand into everything and dared to desecrate even so sacred a thing as religious work, and just as begging is one of the big businesses of today, just so we are not surprised to discover that getting up and running such organizations and institutions is the business profession through which their promoters draw their exorbitant salaries, that these things are the channel through which they seek their wealth and fame. Machine charity is coldly and grudgingly dealt out to the poor, lest the "budget" be exceeded. Instead of congregations lending a helping hand to orphans and widows in their own homes, and among their own relatives and friends, where they naturally belong, and where they have the greatest opportunity of helping themselves, these same orphans and widows are shipped off to far-away institutions, where they are herded together en masse and where each one becomes only a number, and home ties and home love, in the routine of institutionalism, become only a memory.

The head man of any institution or organization, whether he be called "President," "Secretary," "Superintendent," or merely "Chairman," has much greater power and influence among the churches than the Bible authorizes the elders of any congregation to exert. A good financial standing is the one qualification a man must have to enjoy the honor of being upon the "Board" of such an institution. He may be faithful in the service of God, consecrated and devoted; but if he is as poor as was the Savior of men, he cannot have any voice or influence on a "Board." Only money talks to "Boards." A man may be worldly-minded and world-loving, and may be unacquainted with the teachings of the Bible and unsound in faith; but if, by the accident of chance, he has money, he can control and dominate a "Board." When such conditions exist, and such men dominate and control the churches, it could not be otherwise than that the primitive simplicity of the apostolic age, and the success that accomplished it, be things of which the people have no adequate conception.

We need to be apostolic, not only in theory, but also in reality and practice. A thing that cannot be found in the Bible ought not to be found anywhere. Things that did not exist in the primitive church ought not to exist now. The twentieth century, with all of its egotism and self-conceit, cannot outgrow the Bible. The simplicity of the apostolic age, with an entire absence of all organizations and institutions, is still adapted, and will always be adapted, to all conditions that may arise. Until the churches can be brought to conform to this simplicity, they may expect failure to attend them. Israel, in its own way, failed; in God's way it succeeded. And reason and revelation, together with the common experience of the world, admonish us that the same results flow in the same channels today. Let us, actually and in fact, get back to the New Testament.—JAA, in Apostolic Times, April, 1932.





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Pass It On

The good articles in this issue should stir every friend of the paper to a greater effort to extend the paper's circulation.

Interest others in the good articles and thus increase the number of readers. Every new reader means extending the influence of the truth, advocated by the writers, and helping to increase the paper's power for good.

Donations Received

The publishers of the Apostolic Way have all been poor men. Each when giving himself to secular work could make a living and help others in need.

No paper has ever been able to continue long on subscriptions alone, it must have donations or advertising.

A religious journal is not run for material profit, or worldly gain, but like preaching, the good to be accomplished is the reason for its existence and under such conditions some one must make a sacrifice to keep it going.

If the publisher is not financially able to support himself, pay the writers for their articles, and publish the paper without receiving donations, it is his duty to let the brethren know that they, who want him to continue the preaching through the paper, may help him.

We thank all who have sent donations to the work, money, food, clothing or articles and we are ready to continue donating our time and so long as others will donate funds, and articles, we will keep the paper going.

The donations received will be used in a way to accomplish the most in maintaining our work with the same prayerful spirit that we use the money given us where we preach.

Government Regulations

We have a few names on our list that we will be required to drop, unless they renew at once, in compliance with Government regulations regarding delinquent subscribers.

We have had fewer delinquents in the last year than any like period during the time I have been handling the paper.

A Letter

3922 Metropolitan, Dallas, Texas, November 4, 1932.

Dear Brother Stark:

You asked me for a brief statement concerning certain questions about which you have talked with me several times.

When I was elected President of Littlefield College, I stated to the Board and visitors that I did not desire the job and just as soon as the Board found some one they were willing to put in my place, my resignation was ready.

In 1926, possibly earlier, different brethren began to urge the advisability of buying a printing plant for the Apostolic Way.

The time to work is here. Preachers and churches need to plan their work. Do today what is before you, tomorrow may not come.

The Apostle said, "If it be possible, as much as it lieth in you, live peaceable with all men." (Rom. 12:18.) I have tried to

meet the requirements of this passage and shall continue to try. I wish those who disagreed with me could find it in their hearts to forgive me for each step they think I made that was a mistake, or not for the best.

Yours in Christ, R. F. DUCKWORTH.

The foregoing by Brother Duckworth is a true statement of the facts as far as my information extends, and I heartily join Brother Duckworth in the sentiment expressed.

I am truly sorry for every tear, every heartache, every disappointment, and for every anxious moment that others have suffered; and not being able to see each one and so express myself, I am using this means to reach every one, asking that I be forgiven for all mistakes either real or imaginary, as I also forgive those who have trespassed against me intentionally or unintentionally.

R. O. CONNER, 4815 East Grand Avenue, Dallas, Texas.

Things in Brief

The faults of others may need our attention, ours does.

Christianity is a personal matter. Each must satisfy the Lord or be a sinner.

The Roman Catholic use "We will withdraw (excommunicate) fellowship from you" to make local bodies follow their distinction.

The empty stomach with no food or work in sight make men desperate. When we see one of our fellows so suffering we exclaim, "How terrible!"

Each congregation is an independent unit, is answerable to God. The congregation that attempts to dominate or control other congregations in their plans for doing the work in hand have come too close to the Roman spirit to be capable of advising anyone.

Then we look and see millions hungry, sick and faint because they know not how to find food for their souls.

Forms of religion the most erroneous and conflicting are held by men who are as honest as was Paul in his anti-Christian views, which he entertained while perse-

Suffering as a Christian

(Outline by J. N. Cowan)

Negative: How we should not suffer.

- 1. As a murderer. 1 John 3:15. 2. As a thief. Eph. 4:18. 3. As a meddler, or busybody. 1 Thes. 4:11; 2 Thes. 3:11. 4. As an evil doer. 1 Peter 2:15. 5. We suffer justly. Luke 23:41.

Affirmative: How do we suffer as a Christian?

- 1. Falsely. Matt. 5:12. 2. By persecution. 2 Tim. 3:12. 3. In the flesh. 1 Peter 4:1.

What should this suffering do?

- 1. Not put to shame. 1 Peter 4:16. 2. Not separate us from the love of God. Rom. 8:35-36. 3. Should make us stronger. 1 Peter 5:10. 4. Should cause us to rejoice. Mat. 5:12. 5. Should cause us to glorify God. 1 Peter 4:16.

Why does it not put to shame?

- 1. Christ suffered for us. 1 Peter 3:18. 2. The early Christians suffered. 1 Cor. 9:12. 3. We have ceased from sin. 1 Peter 4:1. 4. It is acceptable to God. 1 Pet. 2:19-31. 5. The Godly shall suffer persecution. 2 Timothy 3:12. 6. Our reward is great. Mat. 5:12. 7. We are blessed. 1 Peter 3:14. 8. We shall reign with him. 2 Tim. 3:12. 9. We shall be glorified with him. Rom. 8:17. 10. It makes heaven sweeter. 2 Cor. 4:17.

Is the Voice of Conscience the Voice of God?

By a law of our nature we accept what we believe to be right and reject what we believe to be wrong. In this matter we can be sadly mistaken. The Jews believed in a temporal Messiah, as much so as we believe in a spiritual Messiah.

When a Catholic changes to a Protestant his conscience undergoes a complete reversal on many subjects. Facts show we have no idea of God until taught it. For example, take the deaf mutes, or the many heathens. This shows the fact of God's existence was first communicated to man by revelation and succeeded to following generations by tradition.

Forms of religion the most erroneous and conflicting are held by men who are as honest as was Paul in his anti-Christian views, which he entertained while perse-

cuting Christ, or the dogmas of Rome, which are held by her devotees. If conscience was unreliable in dealing with the law written on stones, how much less reliable in dealing with New Testament law.

We all start in life on the same level, ignorant of our own immortality, of God, of our own accountability, and would live and die in that condition unless taught. Frailties of conscience exist in enlightened lands as much so as in heathen.

Hence, we see the need of a fixed standard by which every conscience should be measured and conformed to.

But before introducing such a way, or rather citing the readers to the scriptures that seem to furnish the way, let us get down to the root of the tree of division and see if we can not discover some kind of a worm that is gnawing at the roots.

To one who has been taught that instrumental music in the worship of the church is right, his conscience will not condemn the use of it. To one who is accustomed to the hired pastor system, his conscience will approve the practice.

"It is not in man that walketh to direct his steps."

It is God's sole right to direct our steps, and it is possible He has directed some steps which are contrary to our conscience, and in such cases we should allow our conscience to be conformed to the will of God.

J. N. COWAN, 1908 Eva St., Austin, Texas.

Are Church Divisions Wrong?

(By W. P. Gray)

To ask such a question concerning that which is so plainly condemned by the Word of God seems superfluous, but as contentions which form the basis of division crept into the church in Paul's day and have since continued to the present time, may we not in some way, find common grounds on which to meet these contentions and divisions and turn them into some useful channel by which the awful consequences may be avoided?

But before introducing such a way, or rather citing the readers to the scriptures that seem to furnish the way, let us get down to the root of the tree of division and see if we can not discover some kind of a worm that is gnawing at the roots.

The terms elders, bishops, and overseers are applied to a certain class of men in the church, and they are called rulers in 1 Timothy 5:17, and they occupy the highest office in the church.

"pre-eminence among the brethren" and acted as a "lord over God's heritage." This and other failures to set a good example before the flock have caused a "root of bitterness" to spring up in the highest office in the church and terminate in a division.

To "keep the unity of the Spirit in the bond of peace," is the duty of the entire congregation, but sometimes the whole congregation fails. A divided rulership calls for a divided congregation, and then comes a "deadlock" and division of the church seems inevitable. And no worse is the division than is the bitter enmity that prevails on both sides. Paul tells us "follow after the things that make for peace, and things wherewith one may edify another" (Rom. 14:19). Now, the "thing that will make for peace," is for everyone, rulers and all, to drop the bitter enmity, forgive and forget and never mention to one another the things that have destroyed their peace. But in nearly every case, that seems impossible and a division can not be averted. But there is a way out after all. I see has failed, if all can or will follow after it. Before the division occurs, let the whole congregation agree that one side of the division go to another field. But strive for an understanding that all grievances will be dropped and each side reorganize the other as brethren and so part in peace. Usually, the members of each side are in harmony with each other and will work together. And by the two groups being separated they will soon forget their differences and peace will be restored. Of course, it is bad enough for a division to have to be made, even parting in a peaceful attitude, but it is far worse for a division in which each side carries with it bitter hatred towards the other. "But if ye bite and devour one another, take heed that ye be not consumed one of another." (Gal. 5:15). Again: "For if ye forgive men their trespasses, your Heavenly Father will forgive you. But if ye forgive not men their trespasses, neither will your Father forgive you" (Matt. 6:14, 15).

When trouble arises in a congregation it should be treated as a family disturbance and not be broadcast to the unbelieving world. If every inevitable division could be carried as suggested above, the influence of the church would suffer but little. And if the church could have the privilege of settling its own affairs, it would be better. But when members of other churches interfere unbidden, the trouble is made worse. Sometimes, preachers hundreds of miles away are too free to espouse the cause of one side or the other, and even broadcast by letters to other congregations, thus sowing the seed of discord among them. The scripture grants to every congregation the right of autonomy and members of outside congregations should play "hands off" unless invited to assist in restoring peace.—Firm Foundation, Nov. 1, 1932.

**Rejoice Evermore**

In writing to the Church at Thessalonia Paul says, "Rejoice evermore." The word rejoice means to feel or express gladness. Before one can express gladness in any line of endeavor he must make a success in a measure in that particular line. No farmer or business man would have any right to rejoice in his work who made a failure at his calling.

We bear in the way of responsibility a three-fold relationship to God. We have a

direct, individual relationship to Him, a responsibility to the local congregation with which we worship, and a world-wide responsibility to the brotherhood in general.

Under our personal responsibilities we are to bear our own burdens to the extent of our ability. We are to do our own duty regardless of what others may do or fail to do. The most pitiable character in the world is he who knows his duty but fails to do it. There is no excuse for one's failure to do his duty to God. Daniel Webster once said the most serious thought that ever entered his mind was his individual responsibility to God.

Our duty to the congregation with which we worship is as equally important as our personal responsibility. We should always strive to build up the cause of Christ where we live through the local congregation. Some one has said, "Do what you can for the cause you love where you are."

Each member of a local congregation is equally responsible for the growth and development of his congregation. We can't well shift responsibility by saying Brother A is to blame for the congregation's weakness. It may be Brother B is some of the trouble. Let each member do his or her duty and you will see the congregation grow in grace with God and in favor with the community where it is located.

After we have discharged our individual responsibility to God and the duty we owe the local congregation we still have a responsibility to God. We are duty bound to other congregations to help them in developing themselves and in advancing the cause of Christ in general. We can do this by attending their meetings and helping them in a financial way. It is every disciple's duty to see that the gospel is preached everywhere. Every member of the church is also responsible for the success of our religious publications, such as the Apostolic Way. We should try to help Brother Duckworth and other who are preaching the gospel through the printed word. It is certainly the duty of every Christian and of each local congregation to rally to its support. It means so much to the brotherhood in a general way. Let's not try to excuse ourselves by saying "depression" that is no excuse. If all will do their duty to the paper none will be burdened.

Paul says, "Bear ye one another's burdens and so fulfill the law of Christ." When these things are done the entire brotherhood can rejoice evermore.

J. C. HAMILTON.

**Work in India**

Christ House, Purma, Via Nunded Post Office, Deccan, Br., India, Sept. 30, 1932.—Glad to report that I was able to go out on a gospel tour after the rains. We preached the gospel in all the villages where we went. Plague has broken out again in the district of Secunderabad and the people are in the camps, so we had good opportunity to give the message of the cross to more than 1,000 people. We could not visit all the places we wanted on account of the lack of money. We have gained 18 souls in the villages where we can be in touch with the Christians.

In other places about 200 people wanted to become Christians, but we could not baptize as we have no extra preacher to be with them to give the bread of life.

Two of our Christians passed away from Secunderabad field and one more is in the hospital seriously ill. There is general ill health in all the districts.

With sad heart I let you know that I have no money to pay the workers and carry on the gospel work unless the Lord sends the support for the work. The Secretaries are extending their work while our work is going down day by day as we have no support. They seem to have never-failing support. May the kind Lord give strength to the faithful to do at least a little for the Kingdom of Christ in foreign lands to keep the work going on. Brethren, we know that the times are very hard, but this is the best time to depend more on the promises of the Lord. "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it forth unto me, and afterward make for thee and for thy son. For thus saith the Lord, the God of Israel. The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth."

We are asking only for the little cake to keep the work living. Now, two to three dollars will support a preacher for a month. The Lord's work in India is in dire need, the workers are starving, my children are sick and have no clothing, and the winter is approaching. Kindly pray for us and for the work. We are praying the Lord to remove the present depression and give prosperity to the saints.

M. VANDANAM.

**Proverbs**

The fear of debate is the beginning of wisdom for all who occupy an unscriptural position.

An evasive answer turneth away discussion; but the wise-hearted seek investigation.

"The tongue of the wise useth knowledge aright, but the mouth of fools crieth wrangling."

The backslider in heart loveth his own ways, but the humble of heart inquire of the Lord.

Singing rejoiceth the heart of the righteous, but the word of the Lord covereth the soul.

The happiness of fools is in their own devices, but he that walketh in the way of the Lord is wise.

The way of a man is right in his own eyes, but the paths of the Lord lead to perfection.

The wise man writeth the commandments of the Lord upon the tablets of his heart, but the fool finds contentment in his own inventions.

Wisdom speaketh excellent things, but the voice of foolishness is exceedingly loud.

"My son, keep my words and lay up my commandments with thee."

G. A. TROTT.

(Published in A. W., August 1, 1913)

**Happiness**

The October issue is a good one and I trust you can keep up this good work. In regard to this article, you are to consider it in the light of 1 Peter, which it follows closely and is submitted as much for its value as interpreting this letter as it is for admonishing, warning and consoling the reader.

How shall it be recognized and interpreted so that the reader may rest secured upon finishing this article? Should nothing be written but my own conception on this subject, with no consideration of what has been thought and written by others it stands to reason that the reader who gives these lines more than a passing notice, would not be seriously impressed.

What outlook shall guide us in considering this question? Shall we console ourselves with a creed like Blake's, viz.:

"All sacred codes have been the cause of the following errors: That man has two real existing principles, viz., body and a soul, that energy, called evil, is alone from the body; that reason, called good, is alone from the soul; that God will torment man in eternity for following his energies. But the following contraries are true: Man has no body distinct from his soul; for that called body is a portion of soul discerned by the five senses, the chief inlets of soul in this age. Energy is the only life, and is from the body; and reason is the outward circumference of body. Energy is eternal delight."

Shall we, I say again, be guided by a philosophy such as the above quotation, or should we not cast around for something evidently approved by the Creator Himself by the inspired writer of Gal. (5:16-26).

Purity is one of those qualities necessary for the endurance of those things with which we have to do in this life, also of future life—pre-arranged by the Father through the Holy Spirit in the life and death of Jesus Christ. New aims and expectations influence the life of all those who follow in the steps of the son. Like perennial plants beside flowing water and protected by Him who "seeth under the whole heaven." Such is the promise, though burdened with all the troubles experienced while we are now living. We should rest secured of future happiness through the joy of recognizing the benefits which we even now receive, though only to be fully enjoyed in the eternal kingdom of God. The sufferings of Christ and the glories that were to follow them, caused even the prophets to search anxiously and diligently concerning them, how much more should we be encouraged by a knowledge of them. For this reason we should prepare our minds to be temperate in all things, in directing our hopes on the mercy to be experienced when Christ comes. And don't lack knowledge of divine things, but be pure, upright, for the scripture says, "You must be holy, because I am holy." And if your father decides between the righteousness and the unrighteousness of men, in an impartial manner, you must respect Him while you are dwelling in "a strange land," though "The silver is mine, and the gold is mine!" you have been liberated from vain things which lead away from salvation, by blood esteemed like that of a victim without spot or blemish, that of Christ, foreknown by God before the founding of the world but

made visible on earth as a man among men. And now it is for our benefit who are willing to rest secured in the testimony of the 'witness of the Light,' whom God raised from the dead with such honor as to direct our faith and hope unto God. When we obey Him it is through that purity of soul resulting from His truth that makes us without pretense and undisguised love cherish each other as brothers for our origin is not perishable, but imperishable—its author is God. The creature is as if it were green grass, and its grace like the flower which withers with the grass so that the flower falls from its stem, but the doctrine of the Creator endures. Renounce all desire to injure, craft, dissimulation and refutation under all conditions; but like children long for the unadulterated milk of God's word that will cause you to grow up to salvation, since you have experienced the kindness of the Lord. Join yourselves to Him as a life-giving stone though men have rejected, but is the best. God has to offer real life. Collect yourselves together as those who have direct access to Him in all acts of life. For this is what the scripture says and our faith will never suffer disappointment. A stone in the way of all, whether it be 'smitten that the spirit of life may flow,' or a "stumbling stone" or a "stone cut out without hands."

Though we are in the world, it is God's purpose that we should come 'out of the world' darkness of misery resulting from ignorance and disregard of wonders world.' Though the world watch us as we worked in the light of the saving truth embodied in Christ, though we were not God's chosen people 'without hope in the world evil doers, we may glorify God through purity of heart and life, especially by holding ourselves off from those physical cravings that are at war with the soul.

"Live like free men, (from the yoke of the Mosaic law), only do not make your freedom an excuse for doing wrong, but be slaves of God. Treat every one with respect. Love the brotherhood, be reverent to God, respect the emperor."

Who is it that does not like the pleasures which life brings? Then let each one be concordant, feeling the like with another, loving Christians, compassionate, having a modest opinion of oneself, working ill to no one, but rather to invoke blessings upon him, and strive to conform our thoughts, feelings, and actions to the will of God as portrayed in the life of Jesus Christ, whose body was put to death, but he became endued with life-giving power through means of the spirit, and has opened a way for us to God whereby we may be assured of His favor.

Our lives are not to be guided by our natural desires, since Christ patiently endured under like circumstances, but take on the same mind which enabled Him to overcome. Those who indulge such passions as drinking, feasting and revelry till late at night are shocked or astonished at the novelty of any one deserting such familiar experiences, and they will calumniate those who do not run along with them, though they will have to render account to Him who is ready to judge the living and the dead. The dead are to be judged as it is fit men should be judged, to live as God lives, and that is why the good news was preached to them as it is to us.

Let us be sober and of a sound mind, because the end of the present order of things is near. And most of all let our love be true, because it will answer for many sins. Be generous to guests with a cheerful and willing mind. What ever of the extremely diverse powers and gifts may be entrusted to us, they are to serve well one another. If any one preaches, let him do it like one who utters the words of God; if any one does some service, let him do it to the extent of his ability, so that in everything God may be glorified through Jesus Christ. To Him belong glory and dominion forever and ever. May it be fulfilled.

And now, dear reader, if you have found no consolation in what you have read thus far, you should consider that nothing is worth anything unless it meets the requirements for which it is intended to fill. So, if you are actuated by the same spirit that caused Christ to undergo sufferings, all must share the same in order to experience that heavenly happiness of which He will be clothed with on His return. Then let our sufferings be not on account of crime, but in honor to God through Christ's name. And if we cannot expect or receive better than the sufferings which go with our lives as Christians, what will be the reward of those whose lives show no respect for the facts on which the glad tidings of man's salvation rests? They will nowhere be seen—will perish. Therefore, we must do what is right and our safety will remain in the Creator, who has proven faithful under all conditions.

E. D. FORMAN.

**The Bible**

Drilling a hole in the earth is not so difficult but drilling in the right place is what requires skill, obtained through close study and careful observation. Some times gas, oil and water, we find in paying quantities, in the same hole but at different depths. The man who is in need of water is disappointed when he strikes oil instead of water. The parched throat needs water not oil.

The information, the balm (water, oil or gas) needed for the direction of the soul's development is to be found in the Bible but we must drill in the right place and find the right thing.

No man would expect to find, by drilling into the earth, those things that grow only on the surface. Some things can be learned by surface reading but some facts are not so obtained.

There are many things of value to man that he does not get from the earth, but from the earth he secures what he must have that is not otherwise supplied.

The Bible was not intended to furnish information and guidance that can be found elsewhere; it holds for man facts and principles needed by him so told and arranged that he who desires can find. There are things in it that can not be found elsewhere and to look for them in some other place is deluding.

The surface facts are easy and the more difficult things are simple and plain when we have drilled to them. The Bible is full of plain simple mysteries explained.

When one congregation tells another you will be withdrawn from unless you "act" as told, it is time for the latter to say, "Get thee behind me Satan."

## Announcements and Reports

Sam L. Shultz, Hastings, Okla., Oct. 28, 1932: A few days ago I got a paper out of the post office. It was the good old A. W. Oh, how it made me rejoice to see it again. It was like a friend or loved one that had been off for some time. I do hope and trust it can continue to make its visits regularly. Brother Duckworth, I am enclosing a dollar bill to pay on my subscription. I wish I had one hundred to send instead of one dollar. But, Brother Duckworth, I simply have not got it. I owe the one I am sending on house rent.

Alva Johnson, Springfield, Colo., Oct. 29, 1932: Dear Brother Duckworth: I should have written you sooner, but have just neglected. I have been hearing from you all along through different brethren. I am much improved in health, feeling better than I have for a long time. I am now in Colorado, commenced last night, am to remain for about twenty days. Had a splendid meeting at Sand Springs, Okla., though, not many additions. The church there is growing and prospering in good works; have seen more improvement in the church there this year than I have noticed in any other. Two or three of the young men are going to be in the field, preaching, before long, if I don't miss my guess.

I have had some very good and some very poor meetings this year. The poorest meetings have been in the largest places. Think I have been rather fortunate to be able to stay out of discussions this long after getting out of the hospital, but feel able now so have arranged to meet the Baptists at or near Turkey, December 6, 7, 8 and 9, Elder L. S. Ballard. We are to put in four hours daily, and Mr. Ballard writes we will have to use six hours each day for first two.

A telegram from Brother Payne on Oct. 25, asking me for date to meet Brother Arceneaux, near Bryan, Texas, replied to on Nov. 29 or Dec. 13, but have not heard whether either of these dates suited all parties.

Also a card from Brother Frank Copeland, stating he had instructions to arrange with me to meet Brother Arceneaux at Big Spring. A thing I have been anxious to do for nearly two years. Perhaps we will get it arranged.

Signed propositions some time ago to meet the Primitive Baptist at Anton, Tex., but haven't heard from them.

J. C. Osterloh, Hastings, Okla., Oct. 27, 1932: Brother Duckworth, I am one month late, but now sending you \$1.00 for my subscription and a brief report of as much of this year's work as I can remember, as I made no notes of my work for the year. Up to date I have held a week's meeting at Glenisot with good interest, but no visible results further than to strengthen the brethren. Began at Summerfield, Okla., July 14, continued two weeks, but disremember just what the results, but the brethren said we had the largest crowds and best interest they ever saw at Summerfield. From there we went to Wilson Prairie for two weeks, with four baptisms and three wayward members restored to fellowship of the saints. From there we came back to Alex, Okla., for two weeks, had nine confessions and baptisms, four restored to the fellowship of the church. My work has not been what it should have been on the account of financial conditions

but hope for the better. Wish you success in the good work.

O. M. Davis, New Goshen, Indiana, October issue of the A. W. was on my desk when I returned from a meeting at Berryville, Ill. I am sending my subscription in at once and shall get a number of subs. for the paper in the next month.

If you can get samples to me, I can use them to a splendid advantage. Our fight in this country is getting harder. Only know one preacher in this field aside from myself, who can be depended on in these matters. The Sunday school men have been very arrogant and abusive but they are in a quandary since the Review made its fatal step last June.

We are determined to fight these latest digressives to the finish in this country, and I think the A. W. will help us and will therefore help all I can to keep it in the field. It is needed.

Willis Parish, Route 1, Concord, N. C.: Brother G. W. McDaniel held a meeting at Concord July 24 to August 2. One baptized and we trust much good done otherwise. Brother J. A. Hall led the singing.

J. N. Cowan, Oklahoma City, Okla., Nov. 3, 1932: Have baptized one very fine lady here. The brethren have attended faithfully. Brother A. J. Humphries and Brother Luther Gambill, Sand Springs, Okla., were with me Saturday night and Sunday. Brother Wiggs from Holdenville was here one night last week and made arrangements for me to begin at Holdenville Tuesday night, Nov. 8. I have been afflicted with a severe cold ever since I have been here. I have a very good speaking voice but my singing is crippled badly. I expect to go home from Holdenville and then to Eola, Texas, for a meeting, including the last two Lord's days in November. I am booked to hold a meeting for a new congregation about seven miles north of Georgetown, Texas, beginning First Lord's day in December.

Van Bonneau, Manchester, Okla., Nov. 3, 1932: My debate with C. A. Smith will be held in the city hall at Cordell, Okla., beginning Nov. 20, the Lord willing. Meeting here is good, so far as crowds are concerned. Hope to report later. The meeting is to close November 13.

J. W. Kelley, Ballinger, Texas, Nov. 4, 1932: I am here with Birtie (my son). Will go to Eden today and be there over Sunday. I am not well and guess I will never be again.

## A New Paper

As we go to press a copy of Brother Paul Knight's new paper, "The Church Messenger," published at Booneville, Ark., comes to us. The Apostolic Way gladly welcomes the new paper into the field. There are so many papers circulated, filled with error, that we need more and more papers through which truth, love and unity may be preached.—R.F.D.

## Passed On

Daniel Stephen Gable ceased breathing at 11:43 o'clock April 28, 1932. To us who had been frequently at his bedside during his four months' illness and witnessed the terrible suffering he had undergone could only breathe a sigh of relief, realizing

that he was a good man, a Christian.

Brother Gable was a member of the Church of Christ, meeting at Mirrick Avenue, Denison, Texas. He met with the church there for a number of years. We miss him. By his request, the church met with him in his home some during his illness. His faithful companion preceded him about six months. Brother and Sister Gable left in this world a son and a daughter, several grandchildren and other relatives and above all, they had lived the Christian life. This should be inspiring to those left behind and cause them to be at all times just what the Lord wants them to be. The writer made a short talk at the home, then the body was carried to Fairview in Fannin County and placed beside his wife to await the redemption of the body (Rom. 8:23). At the cemetery a very appropriate talk was made by Lyle Price of the Armstrong Church of Christ.

—B. J. Parker.

Brother Duckworth, you of course remember Brother W. A. Campbell of Haskell, Okla. We buried Lennie, one of his daughters, May 18, 1932. I preached her funeral to a house filled with friends and relatives.—J. C. Hamilton.

Sister Lillian Reager of Mortan, Texas, writes about the death of Sister Bennett: "Sister E. M. Bennett departed this life March 18, 1932. The funeral was held at the Church of Christ at Mortan. Sister Bennett was a true loyal Christian. She became a member of the Church of Christ at the age of 11 years and served the Lord faithfully up until her death.

"Oh, how sad it is to know that her voice is stilled in death, yet, we hear her voice as it echoes and re-echoes against the walls of time, warning the travelers of earth of the pitfalls of sin, and admonishing the church she loved so well to live above reproach and finally land our frail barks in the harbor of eternal rest.

"Sister Bennett was born in Montague County, Texas, February 17, 1882. January 20, 1901, she was married to W. R. Bennett at Bowie, Texas. Sister Bennett was a friend to all who knew her. She did all she could to make the rough places smooth, always willing to bear the burdens of others.

"Brethren, do not forget Brother Bennett, who has borne so patiently the hardships and sorrows of life."

I was called by telegram the first Sunday in October, to Robstown, to the funeral of my cousin, brother and loving friend, T. J. Thomas, Jr. It was indeed a very sad occasion. I had known T. J. all his life (28 years) and don't think I have ever known a better boy. He obeyed the Gospel at an early age, at Robstown, and labored in and with the church there, to the end; reaching the climax of his religion and Christianity, falling sweetly asleep in the arms of Jesus our Lord.

He was the oldest child of Brother T. J. Thomas, Sr., a Gospel preacher for a quarter of a century. He leaves behind father, mother, two brothers, U. G. and C. W., and a sister, besides a host of relatives and friends. The Robstown schools showed their respect and honor for him by raising the flag at half mast, etc. We are expecting to meet him over yonder in a better clime; a perfect home, where the family circle will not be broken. So let us all prepare to meet in peace over yonder.

—Alva Johnson.